THE

HOLY BIBLE;

Adapted to the uſe of

SCHOOLS and PRIVATE FAMILIES:

Containing all thoſe Parts of the

OLD and NEW TESTAMENT

Which relate to the

FAITH and PRACTICE

OF A

CHRISTIAN:

The Whole divided into

CHAPTERS and PARAGRAPHS,

WITH SHORT

NOTES AND OBSERVATIONS.

By RICHARD WYNNE, A. M.
Rector of St Alphage, LONDON;
AND
Chaplain to the Right Honourable the Earl of DUNMORE.

LONDON:
Printed for J. WILKIE, at N° 71, in St Paul's-Church-yard.
M. DCC. LXXII.

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THE

PREFACE.

THE deſign of the following work, is to render the Sacred Writings more uſeful, and eaſy to be underſtood by perſons of the meaneſt capacity; who are frequently at a loſs what paſſages of Scripture to peruſe, when time permits, in order to improve themſelves in the duties of a Chriſtian. It has often given me a ſenſible concern to ſee unlearned, but well-meaning perſons, turning over their Bible, and frequently pitching upon the leaſt edifying, or moſt difficult paſſages of Holy Writ; for want of proper directions what part to ſelect, as moſt neceſſary for their peruſal, and beſt adapted to their ſeveral capacities, *&c.*

Nor am I ſingular in my opinion; for I have heard many judicious perſons lament the want of a proper Help to Schoolmaſters, and private Families, to point out thoſe portions of Scripture which are moſt neceſſary for the faith and practice of a Chriſtian; inſtead of leaving them to the promiſcuous reading of the Bible; which is not always attended with the wiſhed for improvements. The learned

and pious Doctor *Watts* expreſſes himſelf on the ſubject in the following words: "For my part, I "could wiſh there were ſelect portions of Scrip- "ture choſen out, and printed by themſelves for "children [and, I may add, unlearned perſons, "young or old,] to read in private; that their time, "devoted to religion and worſhip, might not be "ſpent in ſuch parts of the Bible as are of very "little uſe to them *."

As for Schools, it is too much the practice for the inſtructors of youth, to ſet their ſcholars to read the Old Teſtament, as well as the New, through and through; and to make them dwell the longer on the Jewiſh Hiſtory and Genealogies, in order to make them maſters of ſuch *hard names* as they will never meet with in any Engliſh Author; not to mention, that it is extremely difficult to aſcertain, or fix any ſtandard for the juſt pronunciation of thoſe Hebrew words, which occur in the Bible, for they are written differently in almoſt all the antient and modern verſions. I mention theſe particulars in order to juſtify the preſent undertaking, which, I hope, will be favoured with the approbation of candid and judicious Chriſtians of every denomination; at leaſt with regard to the deſign, though the plan and execution may not entirely coincide with the ſentiments of every critic.

It may be neceſſary, in the next place, to acquaint the Reader with the Method I have purſued in the following

* See *Watts*'s Prayers compoſed for the uſe of Children, &c. p. 126, 127.

following Work, that he may know the reaſon why ſome paſſages are *retained* and others *omitted* by the compiler.

In the Pentateuch, or five books of Moſes, I have endeavoured to preſerve the thread of the hiſtory entire, from the Creation to the return of the Iſraelites from Egypt, and their eſtabliſhment in Paleſtine; omitting the genealogies and hiſtorical incidents that were peculiar to the poſterity of Abraham, and had little or no connection with the great events recorded for the inſtruction of mankind in all future ages.

The hiſtory of the wars of the Jews, their Judges and Kings, I have reduced into a narrow compaſs, mentioning only the moſt remarkable perſonages, and ſuch incidents as were attended with miraculous interpoſitions of Providence, and prefigured, or alluded to, ſome important tranſactions recorded in the New Teſtament. From the books of *Chronicles*, *Ezra*, and *Nehemiah*, I have collected a ſhort account of the Babyloniſh captivity and the cauſes of it, and brought the Jews back into their own country, after the land had lain deſolate ſeventy years.

The book of *Job* is wholly retained, and moſt part of the book of *Proverbs*, ſuch paſſages only being omitted as ſeem leſs edifying to the generality of Chriſtians, and a few precepts which are ſuperſeded by the Goſpel-revelation.

As

As for the *Pſalms*, I have retained all that can, with propriety, be uſed by Chriſtians as Supplications, Thankſgivings, Praiſes, and penitential Confeſſions of Sin: but as there are ſeveral Pſalms peculiarly adapted to the ſtate and condition of the Jews, and ſome that commemorate their particular acts of ingratitude and rebellion, or denounce judgements againſt their enemies, I have ventured to leave them out of this collection.

In the books of the Prophets, I have omitted thoſe predictions which related to particular nations now no longer exiſting, or that had their final accompliſhment many ages before the birth of Chriſt. Thoſe prophecies which relate to the Meſſiah, by foretelling the principal events of his life and death, or by prefiguring and alluding to his office, doctrine, or miraculous birth, I have carefully retained. Nor have I paſſed over thoſe paſſages, though ſeemingly difficult in their application, which are quoted by the inſpired writers in the New Teſtament.

The four Goſpels and the Acts of the Apoſtles, I have inſerted entire, excepting the genealogies in *Matthew* and *Luke*, and the ſhort preface prefixed by the latter to his Goſpel. I have left out a conſiderable part of the *Epiſtles*, in which are many paſſages adapted to the temporary exigencies of particular perſons or churches in the apoſtolic Age, in anſwer to certain queries propoſed, of which we can have no juſt idea at this time, particularly in thoſe of St Paul. Theſe were, probably, the *things hard to be underſtood* alluded

alluded to by another apoſtle, *which the unlearned and unſtable wreſted to their own deſtruction.* The book of the *Revelation* of St John I have entirely omitted, as containing obſcure prophecies partly to be accompliſhed hereafter, concerning which the moſt learned commentators are not entirely agreed; conſequently the greateſt part of that myſterious book muſt be far above the comprehenſion of ordinary readers.

The reader will find ſome obſcure paſſages and obſolete words and phraſes explained, either in the Text between crotchets, or in a ſhort note at the foot of the page; and ſometimes a practical obſervation is introduced for the information of young and unlearned readers. A few Grammatical inaccuracies, which were not uncommon two centuries ago, I have taken the liberty to correct; in all other reſpects the paſſages are inſerted, as they ſtand in the moſt correct editions of the laſt tranſlation of the Bible.

I have not indeed broken the Text into verſes, according to the uſual diviſion of the chapters; as ſeparate verſes appear to common readers like detached ſentences, and obſcure the ſenſe by breaking the connection. Nor is this the only inconvenience attending the common method of printing the Bible; for children, being accuſtomed to drop the voice, and pauſe at the end of every verſe, contract a diſagreeable *tone* in reading: and if you put any other book into their hands, they cannot read a long period with proper emphaſis and cadence; nor can they

they comprehend the meaning of the author, or the force of his argument. This conſideration induced me to divide the whole into ſhort paragraphs, which will render the Sacred Writings more intelligible to the unlearned, and, at the ſame time, accuſtom children to read with propriety and elegance, inſtead of *naming the words*, according to the common practice.

I do not mean by this Abridgement to preclude the uſe of the Bible at large; but always refer my reader, who has either capacity or leiſure to examine the particulars of the Jewiſh hiſtory, religion, &c. to the Scriptures at full length. As for children, and thoſe perſons who have neither time nor abilities to peruſe the whole, or to ſelect ſuch parts as more particularly concern them, I hope this manual will ſhorten their labour; will inſtruct them in every neceſſary and indiſpenſible part of religious knowledge, and, finally, *ſtabliſh them in every good word and work.*

The

CHAP. I.

The Creation of heaven and earth. Of man in the image of God. The appointment of food.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters. --- And God ſaid, "Let there be light:" and there was light (1). And God ſaw the light, that *it was* good: and God divided the light from the darkneſs. And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day.

And God ſaid, "Let there be a "firmament in the midſt of the wa- "ters: and let it divide the waters "from the waters." And God made the firmament; and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was ſo. And God called the firmament Heaven: and the evening and the morning were the ſecond day.

And God ſaid, "Let the waters "under the heaven be gathered to- "gether unto one place, and let the "dry-*land* appear:" and it was ſo. And God called the dry-*land* Earth; and the gathering together of the waters called he Seas; and God ſaw that *it was* good. And God ſaid, "Let the earth bring forth graſs, the "herb yielding ſeed, and the fruit- "tree yielding fruit after its kind, "whoſe ſeed *is* in it*ſelf*, upon the earth: and it was ſo. And the earth brought forth graſs, *and* herb yielding ſeed, after its kind, and the tree yielding fruit, whoſe ſeed *was* in it*ſelf*, after its kind: and God ſaw that *it was* good. And the evening and the morning were the third day.

And God ſaid, "Let there be lights "in the firmament of the heaven, to "divide the day from the night: and "let them be for ſigns, and for ſea- "ſons, and for days, and years, "and let them be for lights in the "firmament of the heaven, to give "light upon the earth:" and it was ſo. And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo. And God ſet them in the firmament of the heaven, to give light upon the earth; and to rule over the day, and over the night, and to divide the light from the darkneſs: and God ſaw that *it was* good. And the evening and the morning were the fourth day.

And God ſaid, "Let the waters "bring forth abundantly the moving "creature, that hath life, and fowl "*that* may fly above the earth in the "open firmament of heaven." And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God ſaw that *it was* good. And God bleſſed them, ſaying, "Be fruitful, and mul- "tiply, and fill the waters in the ſeas; "and let fowl multiply in the earth." And the evening and the morning were the fifth day.

And God ſaid, "Let the earth "bring forth the living creature after "his kind, cattle, and creeping thing, "and beaſt of the earth after his "kind:" and it was ſo. And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

And God ſaid, "Let us make man "in our image, after our likeneſs: "and let them have dominion over "the fiſh of the ſea, and over the "fowl of the air, and over the cattle, "and over all the earth, and over "every creeping thing that creepeth

(1) Obſerve, "*God ſpoke, and it was* "done: *He commanded, and they were* "*created*:" *as the Pſalmiſt obſerves.*

" upon the earth." So God created man in his *own* image; in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, " Be fruitful, and multiply, " and replenish the earth, and subdue " it; and have dominion over the " fish of the sea, and over the fowl " of the air, and over every living " thing that moveth upon the earth."

And God said, " Behold I have " given you every herb bearing seed, " which *is* upon the face of all the " earth, and every tree, in which *is* " the fruit of a tree yielding seed: " to you it shall be for meat, [*or food.*] " And to every beast of the earth, " and to every fowl of the air, and " to every thing that creepeth upon " the earth, wherein *there is* life, I " *have given* every green herb for " meat:" and it was so. And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. II.

The first sabbath. The garden of Eden. The tree of knowledge. The creatures named. Woman made, and marriage instituted.

THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made.

These (2) *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth; and *there was* not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust *of* the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

* *

And the LORD God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the LORD God commanded the man, saying, " Of every tree of the gar- " den thou mayest freely eat: but of " the tree of the knowledge of good " and evil, thou shalt not eat of it; " for in the day that thou eatest there- " of, thou shalt surely die." And the LORD God said, " *It is* not good that " man should be alone: I will make " him an help meet for him."

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam

(2) *This chapter is a recapitulation of what was delivered in general terms in chapter* 1. *about the creation of man*, &c.

Adam said, "This *is* now bone of "my bones, and flesh of my flesh: "she shall be called Woman, because "she was taken out of man. There- "fore shall a man leave his father "and his mother, and shall cleave "unto his wife; and they shall be "one flesh." And they were both naked, the man and his wife, and were not ashamed.

CHAP. III.

The serpent deceiveth Eve. Man's fall. The promised seed. The punishment of mankind. Their loss of paradise.

NOW the serpent was more subtil than any beast of the field which the LORD God had made: and he said unto the woman, "Yea, hath "God said, Ye shall not eat of every "tree of the garden?" And the woman said unto the serpent, "We "may eat of the fruit of the trees of "the garden: but of the fruit of the "tree which *is* in the midst of the "garden, God hath said, Ye shall "not eat of it, neither shall ye touch "it, lest ye die." And the serpent said unto the woman, "Ye shall not "surely die: for God doth know "that in the day ye eat thereof, then "your eyes shall be opened; and ye "shall be as gods, knowing good and "evil."

And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, "Where *art* thou?" And he said, "I heard thy voice in the "garden: and I was afraid, because "I *was* naked; and I hid myself." And he said, "Who told thee that "thou *wast* naked? Hast thou eaten "of the tree, whereof I commanded "thee, that thou shouldest not eat?" And the man said, "The woman "whom thou gavest *to be* with me, "she gave me of the tree, and I did "eat." And the LORD God said unto the woman, "What *is* this *that* "thou hast done?" And the woman said, "The serpent beguiled me, "and I did eat." And the LORD God said unto the serpent, "Because "thou hast done this, thou *art* cursed "above all cattle, and above every "beast of the field: upon thy belly "shalt thou go, and dust shalt thou "eat all the days of thy life. And "I will put enmity between thee "and the woman, and between thy "seed and her seed: it shall bruise "thy head, and thou shalt bruise his "heel (3)."

Unto the woman he said, "I will "greatly multiply thy sorrow and thy "conception; in sorrow thou shalt "bring forth children: and thy de- "sire *shall be* to thy husband, and he "shall rule over thee."

And unto Adam he said, "Be- "cause thou hast hearkened unto the "voice of thy wife, and hast eaten "of the tree of which I commanded "thee, saying, Thou shalt not eat of "it: cursed *is* the ground for thy "sake; in sorrow shalt thou eat *of* "it all the days of thy life. Thorns "also and thistles shall it bring "forth to thee: and thou shalt eat "the herb of the field. In the sweat "of thy face shalt thou eat bread, till "thou return unto the ground; for "out of it wast thou taken: for dust "thou *art*, and unto dust shalt thou "return."

(3) *This is supposed to be an obscure promise of the Messiah, who was to break the power of Satan, here represented by the serpent.*

And Adam called his wife's name Eve, becauſe ſhe was the mother of all living. Unto Adam alſo, and to his wife, did the LORD God make coats of ſkins, and clothed them.

And the LORD God ſaid, "Be-
"hold, the man is become as one of
"us, to know good and evil. And
"now leſt he put forth his hand, and
"take alſo of the tree of life, and eat,
"and live for ever:"--Therefore the LORD God ſent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the eaſt of the garden of Eden, Cherubim, and a flaming ſword which turned every way, to keep the way of the tree of life.

CHAP. IV.

The birth of Cain and Abel. The murder of Abel. The curſe of Cain.

AND Adam knew his wife Eve: and ſhe conceived, and bare Cain, and ſaid, "I have gotten a man
"from the LORD." And ſhe again bare his brother Abel. And Abel was a keeper of ſheep; but Cain was a tiller of the ground.

And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the LORD had reſpect unto Abel, and to his offering; but unto Cain, and to his offering, He had not reſpect. And Cain was very wroth, and his countenance fell. And the LORD ſaid unto Cain,
"Why art thou wroth? and why is
"thy countenance fallen? If thou
"doeſt well, ſhalt thou not be ac-
"cepted? and if thou doeſt not well,
"ſin lieth at the door (4). And unto
"thee *ſhall be* his deſire, and thou
"ſhalt rule over him."

And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

And the LORD ſaid unto Cain,
"Where *is* Abel thy brother?" And he ſaid, "I know not: *Am* I my bro-
"ther's keeper?" And [God] ſaid,
"What haſt thou done? the voice of
"thy brother's blood crieth unto me
"from the ground. And now thou
"*art* curſed from the earth; which
"hath opened its mouth to receive
"thy brother's blood from thy hand.
"When thou tilleſt the ground, it
"ſhall not henceforth yield unto thee
"its ſtrength. A fugitive and a va-
"gabond ſhalt thou be in the earth."
And Cain ſaid unto the LORD, "My
"puniſhment *is* greater than I can
"bear. Behold, thou haſt driven me
"out this day from the face of the
"earth: and from thy face ſhall I be
"hidden; and I ſhall be a fugitive and
"a vagabond in the earth: and it
"ſhall come to paſs, *that* every one
"that findeth me ſhall ſlay me."
And the LORD ſaid unto him,
"Therefore whoſoever ſlayeth Cain,
"vengeance ſhall be taken on him
"ſeven-fold." And the LORD ſet a mark upon Cain, leſt any finding him ſhould kill him.

And Cain went out from the preſence of the LORD, and dwelt in the land of Nod, on the eaſt of Eden. And Cain knew his wife, and ſhe conceived and bare Enoch: and he built a city, and called the name of the city, after the name of his ſon Enoch.

* *

And Adam knew his wife again, and ſhe bare a ſon, and called his name Seth: "For God, *ſaid ſhe*,
"hath appointed me another ſeed
"inſtead of Abel, whom Cain ſlew."
And to Seth alſo there was born a ſon; and he called his name Enos. Then men began to call upon the name of the LORD (5).

(4) *There is ſomething omitted or miſplaced here in the original; probably Cain's ſpeech to Abel.*

(5) *Or, began to invoke the* living God *Jehovah. that is, according to ſome, to ſet up the public worſhip of God, or to unite in ſocial worſhip in every private family.*

CHAP. VI.

The wickedneſs of the world cauſeth the flood. Noah findeth grace. The order, form, and end of the ark.

AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them, that the ſons of God (6) ſaw the daughters of men, that they *were* fair; and they took them wives of all which they choſe.

And the LORD ſaid, "My Spirit "ſhall not always ſtrive with man; "for that he alſo *is* fleſh: yet his days "ſhall be an hundred and twenty "years."

* *

And God ſaw that the wickedneſs of man *was* great in the earth; and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented (7) the LORD that he had made man on the earth; and it grieved him at his heart. And the LORD ſaid, "I will deſtroy man, "whom I have created, from the face "of the earth; both man and beaſt, "and the creeping thing, and the "fowls of the air: for it repenteth "me that I have made them."

But Noah found grace in the eyes of the LORD. Theſe *are* the generations of Noah; Noah was a juſt man, *and* perfect in his generations, *and* Noah walked with God; and Noah begat three ſons, Shem, Ham, and Japheth.

The earth alſo was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all fleſh had corrupted his way upon the earth.

And God ſaid unto Noah, "The "end of all fleſh is come before me; "for the earth is filled with vio-"lence through them: and behold, "I will deſtroy them with the earth. "Make thee an ark of gopher-wood: "rooms ſhalt thou make in the ark, "and ſhalt pitch it within and with-"out with pitch. And this *is the* "*faſhion* which thou ſhalt make it "*of:* The length of the ark *ſhall be* "three hundred cubits, the breadth "of it fifty cubits, and the height "of it thirty cubits. A window ſhalt "thou make to the ark, and in a cu-"bit ſhalt thou finiſh it above: and "the door of the ark ſhalt thou ſet "in the ſide thereof: *with* lower, ſe-"cond, and third *ſtories* ſhalt thou "make it. And behold, I, even I, "do bring a flood of waters upon "the earth, to deſtroy all fleſh, where-"in *is* the breath of life, from under "heaven: *and* every thing that *is* in "the earth ſhall die. But with thee "will I eſtabliſh my covenant: and "thou ſhalt come into the ark; thou, "and thy ſons, and thy wife, and thy "ſons wives with thee.

"And of every living thing of all "fleſh, two of every *ſort* ſhalt thou "bring into the ark, to keep *them* "alive with thee: they ſhall be male "and female. Of fowls after their "kind, and of cattle after their kind; "of every creeping thing of the earth "after his kind: two of every *ſort* "ſhall come unto thee, to keep *them* "alive. And take thou unto thee "of all food that is eaten, and thou "ſhalt gather *it* to thee; and it ſhall "be for food for thee, and for them."

Thus did Noah: according to all that God commanded him, ſo did he.

CHAP. VII.

Noah, with his family, entereth into the ark. The beginning, increaſe, and continuance of the flood.

AND the LORD ſaid unto Noah, "Come thou, and all thy houſe "into the ark: for thee have I ſeen "righteous before me in this gen-"ration. Of every clean beaſt thou "ſhall

(6) *That is, the ſons of Seth, who worſhipped God, married the idolatrous deſcendents of Cain.*

(7) Repentance *and* grief *are here applied to God, not literally, but as they bear a diſtant reſemblance to thoſe paſſions in man. Thus the ſcriptures ſometimes ſpeak in conformity to our weak capacities.*

"shalt take to thee by sevens, the "male and his female; and of beasts "that *are* not clean, by two, the male "and his female. Of fowls also of "the air by sevens, the male and the "female; to keep seed alive upon "the face of all the earth. For yet "seven days, and I will cause it to "rain upon the earth forty days and "forty nights; and every living sub-"stance that I have made, will I de-"stroy from off the face of the earth."

And Noah did according to all that the LORD commanded him. And Noah *was* six hundred years old, when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons wives with him into the ark, because of the waters of the flood. Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark; the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days, and forty nights.

In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark: they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark; two and two of all flesh, wherein *is* the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him; and the LORD shut him in.

And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils *was* the breath of life, of all that *was* in the dry-*land*, died. And every living substance was destroyed, which was upon the face of the ground; both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

The waters asswage. Noah goeth out of the ark, buildeth an altar, and offereth sacrifice. God's promise to curse the earth no more.

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged. The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the

the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven; which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: but the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth: then he put forth his hand and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark: and the dove came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, "Go forth of the ark; thou and "thy wife, and thy sons, and thy sons "wives with thee. Bring forth with "thee every living thing that *is* with "thee of all flesh; *both* of fowl, and "of cattle, and of every creeping "thing that creepeth upon the earth; "that they may breed abundantly in "the earth, and be fruitful, and mul-"tiply upon the earth."

And Noah went forth, and his sons, and his wife, and his sons wives with him. Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the LORD smelled (8) a sweet savour; and the LORD said in his heart, "I will not again curse the "ground any more for man's sake; "for the imagination of man's heart "*is* evil from his youth; neither will "I again smite any more every thing "living, as I have done. While the "earth remaineth, seed-time and "harvest, and cold and heat, and "summer and winter, and day and "night, shall not cease (9)."

CHAP. IX.

God blesseth Noah. Blood and murder are forbidden. God's covenant signified by the rainbow.

AND God blessed Noah and his sons: and said unto them, "Be "fruitful, and multiply, and reple-"nish the earth. And the fear of "you and the dread of you shall be "upon every beast of the earth, and "upon every fowl of the air, upon "all that moveth *upon* the earth, and "upon all the fishes of the sea, into "your hand are they delivered. Every "moving thing that liveth (10) shall be "meat for you; even as the green "herb have I given you all things. "But flesh with the life thereof, *which* "*is* the blood thereof, shall ye not "eat. And surely your blood of your "lives will I require: at the hand "of every beast will I require it; "and at the hand of man, at the hand "of every man's brother, will I re-"quire the life of man: Whoso shed-"deth man's blood, by man shall his

(8) *That is, God was pleased with the piety and sincerity of Noah's intention.*

(9) *A gracious promise! and may be depended upon to the end of the world.*

(10) *Observe a permission to eat animal food; only the blood is forbidden.*

" blood be ſhed: for in the image of " God made he man. And you, be " ye fruitful and multiply; bring forth " abundantly in the earth, and mul- " tiply therein."

And God ſpake unto Noah, and to his ſons with him, ſaying, " And I, " behold, I eſtabliſh my covenant " with you, and with your ſeed after " you; and with every living crea- " ture that *is* with you; of the fowl, " of the cattle, and of every beaſt of " the earth with you; from all that " go out of the ark, to every beaſt of " the earth. And I will eſtabliſh my " covenant with you; neither ſhall " all fleſh be cut off any more by the " waters of a flood: neither ſhall " there any more be a flood to de- " ſtroy the earth."

And God ſaid, " This *is* the token " of the covenant which I make be- " tween me and you, and every liv- " ing creature that *is* with you, for " perpetual generations: I do ſet my " bow in the cloud; and it ſhall be " for a token of a covenant between " me and the earth. And it ſhall " come to paſs, when I bring a cloud " over the earth, that the bow ſhall " be ſeen in the cloud: and I will re- " member my covenant which *is* be- " tween me and you, and every liv- " ing creature of all fleſh; and the " waters ſhall no more become a flood " to deſtroy all fleſh. And the bow " ſhall be in the cloud; and I will " look upon it, that I may remember " the everlaſting covenant between " God and every living creature of " all fleſh that *is* upon the earth."

And God ſaid unto Noah, " This " *is* the token of the covenant which " I have eſtabliſhed between me and " all fleſh that *is* upon the earth."

And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. Theſe *are* the three ſons of Noah; and by them was the whole earth overſpread. And Noah began *to be* an huſbandman, and he planted a vineyard.

* *

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. XI.

One language in the world. Babel built. Languages confounded. The generations of Terah, Abram's father.

AND the whole earth was of one language and of one ſpeech. And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there. And they ſaid one to another, " Go to, let us make brick, " and burn them throughly." And they had brick for ſtone, and (11) ſlime had they for morter. And they ſaid, " Go to, let us build us a city, and " a tower, whoſe top *may reach* unto " heaven; and let us make us a " name, leſt we be ſcattered abroad " upon the face of the whole earth."

And the LORD came down to ſee the city and the tower, which the children of men builded. And the LORD ſaid, " Behold, the people *is* " one, and they have all one lan- " guage; and this they begin to do: " and now nothing will be reſtrain- " ed from them, which they have " imagined to do. Go to, let us go " down, and there confound their " language, that they may not under- " ſtand one another's ſpeech."

So the LORD ſcattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel (12), becauſe the LORD did there confound the language of all the earth: and from thence did the LORD ſcatter them abroad upon the face of all the earth.

* *

Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot,

(11) *That is*, bitumen, *a pitchy ſubſtance, ſtill to be found in that country.*

(12) *That is*, *Confuſion*,

And

And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she *had* no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

God calleth Abram, and blesseth him with a promise of Christ. His departure from Haran. Canaan is promised.

NOW the LORD had said unto Abram, "Get thee out of thy "country, and from thy kindred, and "from thy father's house, unto a land "that I will shew thee; and I will "make of thee a great nation, and I "will bless thee, and make thy name "great; and thou shalt be a blessing. "And I will bless them that bless "thee, and curse him that curseth "thee; and in thee shall all families "of the earth be blessed."

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy-five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

And the LORD appeared unto Abram, and said, "Unto thy seed "will I give this land;" and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el (13), and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

And Abram journeyed, going on still toward the south. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land. * *

CHAP. XIII.

Abram and Lot return out of Egypt. By agreement they part asunder. God's promise renewed to Abram.

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south. And Abram *was* very rich in cattle, in silver, and in gold. And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

And Lot also, who went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

And Abram said unto Lot, "Let "there be no strife, I pray thee, be-"tween me and thee, and between my "herdmen and thy herdmen; for we "*are* brethren. *Is* not the whole land "before thee? separate thyself, I pray "thee, from me: if *thou wilt take* the "left

(13) *That is, The house of God.*

" left hand, then I will go to the right; " or if *thou depart* to the right hand, " then I will go to the left." And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah; *even* as the garden of the LORD, like the land of Egypt, as thou comeſt unto Zoar. Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſtward: and they ſeparated themſelves the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. But the men of Sodom were wicked, and ſinners before the LORD exceedingly.

And the LORD ſaid unto Abram, after that Lot was ſeparated from him, " Lift up now thine eyes, and look " from the place where thou art, " northward, and ſouthward, and " eaſtward, and weſtward! For all " the land which thou ſeeſt, to thee " will I give it and to thy ſeed for " ever. And I will make thy ſeed " as the duſt of the earth; ſo that if " a man can number the duſt of the " earth, *then* ſhall thy ſeed alſo be " numbered. Ariſe, walk through the " land, in the length of it, and in the " breadth of it; for I will give it un- " to thee."

Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

CHAP. XIV.

Lot taken captive, is reſcued by Abram. Melchizedeck bleſſeth Abram, who giveth him tithes. * *

AND they [the enemy] took Lot, Abram's brother's ſon (who dwelt in Sodom) and his goods, and departed. And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamrè the Amorite, brother of Eſhcol, and brother of Aner: and theſe were confederate with Abram.

And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and (14) eighteen, and purſued *them* unto Dan. And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus. And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo and the people.

* *

And Melchizedeck king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God. And he bleſſed him, and ſaid, " Bleſſed *be* Abram of the moſt high " God, poſſeſſor of heaven and earth: " and bleſſed *be* the moſt high God, " who hath delivered thine enemies " into thy hand." And he gave him tithes of all.

And the king of Sodom ſaid unto Abram, " Give me the perſons, and " take the goods to thyſelf." And Abram ſaid to the king of Sodom, " I have lifted up mine hand (15) unto " to the LORD, the moſt high God, " the poſſeſſor of heaven and earth, " that I will not *take* from a thread " even to a ſhoe latchet, and that I " will not take any thing that is " thine, leſt thou ſhouldeſt ſay, I " have made Abram rich: ſave only " that which the young men have " eaten, and the portion of the men " which went with me, Aner, Eſhcol, and Mamrè; let them take " their portion."

CHAP. XV.

Abram is encouraged. A ſon is promiſed. He is juſtified by faith, and reliance upon God. Canaan is promiſed again.

AFter theſe things the word of the LORD came unto Abram in a viſion,

(14) *Abram was a great man, as appears from the number of ſervants, &c.*

(15) *That is, I have made a vow, or ſworn.*

vision, saying, "Fear not, Abram! I "*am* thy shield; *and* thy exceeding "great reward." And Abram said, "Lord GOD, what wilt thou give me, "seeing I go childless, and the stew-"ard of my house *is* this Eliezer of "Damascus?" And Abram said, "Behold, to me thou hast given no "seed; and lo, one born in my house "is mine heir."

And behold, the word of the LORD came unto him, saying, "This shall "not be thine heir; but he that shall "come forth out of thine own bow-"els shall be thine heir." And he brought him forth abroad, and said, "Look now toward heaven, and tell "the stars, if thou be able to num-"ber them: and he said unto him, "So shall thy seed be."

And he believed in the LORD; and he counted it to him for righte-ousness.

And He said unto him, "I *am* the "LORD that brought thee out of Ur "of the Chaldees, to give thee this "land to inherit it." And he said, "Lord GOD, whereby shall I know "that I shall inherit it?" And He said unto him, "Take me an heifer "of three years old, and a she-goat "of three years old, and a ram of "three years old, and a turtle-dove, "and a young pigeon." And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram: and lo, an horror of great darkness fell upon him. And He (16) said unto Abram, "Know of a surety that thy "seed shall be a stranger in a land "*that is* not theirs, and shall serve "them, and they shall afflict them "four hundred years: and also that "nation whom they shall serve, will "I judge: and afterward shall they "come out with great substance; and "thou shalt go to thy fathers in peace; "thou shalt be buried in a good old "age. But in the fourth generation "they shall come hither again: for "the iniquity of the Amorites *is* not "yet full."

And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the LORD made a covenant with Abram, saying, "Unto thy seed have I given this "land, from the river of Egypt unto "the great river the river Euphra-"tes."

* *

CHAP. XVII.

The covenant is renewed. Abram's name changed. Circumcision is instituted. Isaac is promised.

AND when Abram was ninety-nine years old, the LORD appeared to Abram, and said unto him, "I *am* the Almighty God; walk be-"fore me, and be thou perfect. And "I will make my covenant between "me and thee, and will multiply "thee exceedingly."

And Abram fell on his face: and God talked with him, saying, "As "for me, behold, my covenant *is* "with thee, and thou shalt be a fa-"ther of many nations. Neither shall "thy name any more be called A-"bram: but thy name shall be Abra-"ham; for a father of many nations "have I made thee (17). And I will "make thee exceeding fruitful, and "I will make nations of thee; and "kings shall come out of thee. And "I will establish my covenant be-"tween me and thee, and thy seed "after thee, in their generations, for "an everlasting covenant; to be a "God unto thee, and to thy seed af-"ter thee. And I will give unto "thee, and to thy seed after thee, the "land

(16) *That is, God said unto Abram in a dream.*

(17) *The name has that signification.*

" land wherein thou art a ſtranger, " all the land of Canaan, for an ever- " laſting poſſeſſion; and I will be " their God."

And God ſaid unto Abraham, " Thou ſhalt keep my covenant " therefore, thou, and thy ſeed after " thee, in their generations. This *is* " my covenant (18) which ye ſhall " keep between me and you, and thy " ſeed after thee; every male-child " among you ſhall be circumciſed. " And ye ſhall circumciſe the fleſh " of your fore-ſkin; and it ſhall be " a token of the covenant betwixt " me and you. And he that is eight " days old ſhall be circumciſed a- " mong you, every male-child in " your generations; he that is born " in the houſe, or bought with mo- " ney of any ſtranger, who *is* not " of thy ſeed. He that is born in " thy houſe, and he that is bought " with thy money, muſt needs be " circumciſed: and my covenant ſhall " be in your fleſh for an everlaſting " covenant. And the uncircumciſed " male-child, whoſe fleſh of his fore- " ſkin is not circumciſed, that ſoul " ſhall be cut off from his people: " he hath broken my covenant."

And God ſaid unto Abraham, " As " for Sarai thy wife, thou ſhalt not " call her name Sarai; but Sarah " *ſhall* her name *be*. And I will bleſs " her, and give thee a ſon alſo of " her: yea, I will bleſs her, and ſhe " ſhall be a mother of nations; kings " of people ſhall be of her."

* *

And God ſaid, " Sarah thy wife " ſhall bear thee a ſon indeed: and " thou ſhalt call his name Iſaac: and " I will eſtabliſh my covenant with " him for an everlaſting covenant, " and with his ſeed after him. ** My " covenant will I eſtabliſh with Iſaac, " whom Sarah ſhall bear unto thee " at this ſet time in the next year." And He left off talking with him, and God went up from Abraham.

And Abraham took all that were born in his houſe, and all that were bought with his money, every male among the men of Abraham's houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day, as God had ſaid unto him. And Abraham *was* ninety-nine years old, when he was circumciſed in the fleſh of his fore-ſkin. * *

CHAP. XVIII.

Abraham entertaineth three Angels (19). *Sodom's deſtruction revealed to Abraham. His interceſſion.*

AND the LORD appeared unto him in the plains of Mamrè: and he ſat in the tent-door in the heat of the day; and he lifted up his eyes, and looked, and lo, three men ſtood by him; and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground, and ſaid, " My lord, if now " I have found favour in thy ſight, " paſs not away, I pray thee, from " thy ſervant. Let a little water, I " pray you, be fetched, and waſh " your feet, and reſt yourſelves un- " der the tree; and I will fetch a " morſel of bread, and comfort ye " your hearts: after that ye ſhall paſs " on; for therefore are ye come to " your ſervant." And they ſaid, " So " do, as thou haſt ſaid."

And Abraham haſtened into the tent unto Sarah, and ſaid, " Make " ready quickly three meaſures of " fine meal; knead *it*, and make cakes " upon the hearth." And Abraham ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he haſted to dreſs it. And he took butter and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat. * *

And the men roſe up from thence,

(18) *That is, the* ſign *of the covenant.*

(19) *The original word ſignifies alſo* meſſengers; *perhaps* prophets. ſee ver. 2, and

and looked toward Sodom: and Abraham went with them, to bring them on the way.

And the LORD said, "Shall I "hide from Abraham that thing "which I do; seeing that Abraham "shall surely become a great and "mighty nation, and all the nations "of the earth shall be blessed in him? "For I know him, that he will command his children and his household after him, and they shall keep "the way of the LORD to do justice "and judgement; that the LORD may "bring upon Abraham that which "he hath spoken of him."

And the LORD said, "Because the "cry of Sodom and Gomorrha is "great, and because their sin is very "grievous; I will go down now, "and see whether they have done "altogether according to the cry of "it, which is come unto me; and if "not, I will know." And the men turned their faces from thence, and went towards Sodom; but Abraham stood yet before the LORD.

And Abraham drew near, and said, "Wilt thou also destroy the righte-"ous with the wicked? Peradven-"ture there be fifty righteous within "the city: wilt thou also destroy, "and not spare the place for the fifty "righteous that *are* therein? That be "far from thee to do after this man-"ner, to slay the righteous with the "wicked, and that the righteous "should be as the wicked; that be "far from thee: shall not the judge "of all the earth do right?" And the LORD said, "If I find in Sodom "fifty righteous within the city, then "I will spare all the place for their "sakes."

And Abraham answered and said, "Behold now, I have taken upon "me to speak unto the LORD, who "*am but* dust and ashes: peradven-"ture there shall lack five of the fif-"ty righteous: wilt thou destroy all "the city for *lack of* five?" And He said, "If I find there forty-five I will "not destroy *it*."

And he spake unto him yet again, and said, "Peradventure there shall "be forty found there." And He said, "I will not do *it* for forty's "sake." And he said *unto him*, "O "let not the LORD be angry, and I "will speak: Peradventure there "shall thirty be found there." And He said, "I will not do *it*, if I find "thirty there."

And he said, "Behold now, I have "taken upon me to speak unto the "LORD; Peradventure there shall be "twenty found there." And He said, "I will not destroy *it* for twenty's "sake." And he said, "O let not "the LORD be angry, and I will speak "yet but this once: Peradventure "ten shall be found there." And He said, "I will not destroy *it* for ten's "sake."

And the LORD went his way as soon as he had left communing with Abraham; and Abraham returned unto his place.

CHAP. XIX.

Lot entertaineth two angels. Sodom and Gomorrah destroyed. Lot's wife punished.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground; and he said, "Behold "now, my lords, turn in, I pray you, "into your servant's house, and tarry "all night, and wash your feet, and "ye shall rise up early, and go on "your ways." And they said, "Nay, "but we will abide in the street all "night." And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, "Where *are* the

"men

" men who came in unto thee this " night? Bring them out unto us, " that we may know them." And Lot went out at the door unto them, and ſhut the door after him, and ſaid, " I pray you, brethren, do not ſo " wickedly." ✱ ✱

And they ſaid, " Stand back." And they ſaid *again*, " This one *fel-* " *low* came in to ſojourn, and he will " needs be a judge: now will we deal " worſe with thee than with them." And they preſſed ſore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door. And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great; ſo that they wearied themſelves to find the door.

And the men ſaid unto Lot, " Haſt " thou here any beſides? ſon-in-law, " and thy ſons, and thy daughters, " and whatſoever thou haſt in the " city, bring *them* out of this place: " for we will deſtroy this place: be- " cauſe the cry of them is waxen " great before the face of the LORD; " and the LORD hath ſent us to de- " ſtroy it." And Lot went out, and ſpake unto his ſons-in-law, who married his daughters, and ſaid, " Up, " get ye out of this place; for the " LORD will deſtroy this city." But he ſeemed as one that mocked unto his ſons-in-law.

And when the morning aroſe, then the angels haſtened Lot, ſaying, " Ariſe, take thy wife, and thy two " daughters, who are here; leſt thou " be conſumed in the iniquity of the " city." And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters: the LORD being merciful unto him: and they brought him forth, and ſet him without the city.

And it came to paſs, when they had brought them forth abroad, that he ſaid, " Eſcape for thy life: look not " behind thee, neither ſtay thou in " all the plain: eſcape to the moun- " tain, leſt thou be conſumed." And Lot ſaid unto them, " O, not ſo, my " lord! behold now, thy ſervant hath " found grace in thy ſight, and thou " haſt magnified thy mercy, which " thou haſt ſhewed unto me in ſav- " ing my life: and I cannot eſcape " to the mountain, leſt ſome evil take " me, and I die. Behold now, this " city *is* near to flee unto, and it *is* a " little one: O, let me eſcape thi- " ther, (*is* it not a little one?) and " my ſoul ſhall live."

And he ſaid unto him, " See, I " have accepted thee concerning " this thing alſo, that I will not over- " throw this city, for the which thou " haſt ſpoken. Haſte thee, eſcape " thither; for I cannot do any thing " till thou be come thither:" Therefore the name of the city was called Zoar.

The ſun was riſen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and Gomorrah, brimſtone and fire from the LORD out of heaven: and he overthrew thoſe cities, and all the plain; and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and ſhe became a pillar of ſalt. And Abraham gat up early in the morning, to the place where he ſtood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld; and lo, the ſmoke of the country went up as the ſmoke of a furnace.

And it came to paſs, when God deſtroyed the cities of the plain, that God remembered Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in

Zoar:

Zoar: and he dwelt in a cave, he and his two daughters. * *

CHAP. XXI.

Iſaac is born. Abimelech's covenant with Abraham.

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah as he had ſpoken. For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac. And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him. And Abraham was an hundred years old when his ſon Iſaac was born unto him. ** And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

* *

And it came to paſs at that time, that Abimelech, [king of Gerar] and Phichol the chief captain of his hoſt ſpake unto Abraham, ſaying, "God "*is* with thee in all that thou doeſt: "Now therefore ſwear unto me here "by God, that thou wilt not deal "falſly with me, nor with my ſon, "nor with my ſon's ſon: *but* accord-"ing to the kindneſs that I have done "unto thee, thou ſhalt do unto me, "and to the land wherein thou haſt "ſojourned." And Abraham ſaid, "I will ſwear." And Abraham reproved Abimelech becauſe of a well of water, which Abimelech's ſervants had violently taken away. And Abimelech ſaid, "I wot not who hath "done this thing: neither didſt thou "tell me, neither yet heard I *of it*, "but to day."

And Abraham took ſheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham ſet ſeven ewe-lambs of the flock by themſelves. And Abimelech ſaid unto Abraham, "What "*mean* theſe ſeven ewe-lambs, which "thou haſt ſet by themſelves?" And he ſaid, "For *theſe* ſeven ewe-lambs "ſhalt thou take of my hand, that "they may be a witneſs unto me, "that I have digged this well." Wherefore he called that place Beer-ſheba (20): becauſe there they ſware both of them.

Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines. And *Abraham* planted a grove in Beer-ſheba, and called there on the name of the LORD, the everlaſting God. And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

Abraham offering Iſaac, is ſtayed by an angel. He is bleſſed again.

AND it came to paſs after theſe things, that God did (21) tempt Abraham, and ſaid unto him, "Abra-"ham:" and he ſaid, "Behold, *here* "I *am*." And He ſaid, "Take now "thy ſon, thine only *ſon* Iſaac, whom "thou loveſt, and get thee into the "land of Moriah; and offer him "there for a burnt-offering upon one "of the mountains which I will tell "thee of."

And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and ſaw the place afar off. And Abraham ſaid unto his young men, "Abide ye "here with the aſs; and I and the "lad will go yonder and worſhip, "and come again to you." And Abraham took the wood of the burnt-

(20) *That is*, The well of the oath. *Water is very ſcarce in ſome of the eaſtern countries, and therefore wells are of very great conſequence in thoſe parts.*

(21) *That is*, prove, *or* make a trial *of his faith and obedience.*

offering,

offering, and laid *it* upon Isaac his son: and he took the fire in his hand, and a knife: and they went both of them together.

And Isaac spake unto Abraham his father, and said, "My father:" and he said, "Here *am* I, my son." And he said, "Behold the fire and the "wood: but where *is* the lamb for "a burnt-offering?" And Abraham said, "My son, God will provide "himself a lamb for a burnt-offer-"ing:" So they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said, "Abraham, Abraham!" and he said, "Here *am* I." And He said, "Lay "not thine hand upon the lad, nei-"ther do thou any thing unto him: "for now I know that thou fearest "God; seeing thou hast not with-"held thy son, thine only *son* from "me."

And Abraham lifted up his eyes and looked, and behold, behind *him* a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said [called] *to* this day.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, "By myself have "I sworn, saith the LORD, for be-"cause thou hast done this thing, "and hast not withheld thy son, "thine only *son*: that in blessing I "will bless thee, and in multiplying "I will multiply thy seed as the stars "of the heaven, and as the sand which "is upon the sea-shore; and thy seed "shall possess the gate of his ene-"mies. And in thy seed shall all "the nations of the earth be blessed; "because thou hast obeyed my voice." So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. ✱ ✱

CHAP. XXIII.

Sarah's age and death.

AND Sarah was an hundred and twenty-seven years old: *these were* the years of the life of Sarah. And Sarah died at Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. ✱ ✱

And Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan. And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

CHAP. XXIV.

Abraham sendeth his servant to get a wife for his son Isaac. He obtaineth Rebekah. Isaac meeteth her.

AND Abraham was old *and* well stricken in age; and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, "Put, I pray thee, "thy hand under my thigh (22): and "I will make thee swear by the "LORD the God of heaven, and the "God of the earth, that thou shalt "not take a wife unto my son of the "daughters of the Canaanites a-"mongst whom I dwell: but thou "shalt go unto my country, and to "my kindred, and take a wife unto "my son Isaac."

And the servant said unto him, "Peradventure the woman will not "be willing to follow me unto this "land: must I needs bring thy son

(22) *This was the ancient way of taking an oath.*

"again

" again unto the land from whence " thou cameſt?" And Abraham ſaid unto him, " Beware thou, that thou " bring not my ſon thither again. " The LORD God of heaven, who " took me from my father's houſe, " and from the land of my kindred, " and who ſpake unto me, and that " ſware unto me, ſaying, Unto thy " ſeed will I give this land; he ſhall " ſend his angel before thee, and thou " ſhalt take a wife unto my ſon from " thence. And if the woman will " not be willing to follow thee, then " thou ſhalt be clear from this my " oath: only bring not my ſon thi- " ther again."

And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter. And the ſervant took ten camels of the camels of his maſter, and departed; (for all the goods of his maſter *were* in his hands:) and he aroſe, and went to Meſopotamia unto the city of Nahor. And he made his camels to kneel down without the city, by a well of water, at the time of the evening; *even* the time that women go out to draw *water*. And he ſaid, " O LORD God of my " maſter Abraham, I pray thee, ſend " me good ſpeed this day, and ſhew " kindneſs unto my maſter Abraham! " Behold, I ſtand *here* by the well " of water; and the daughters of the " men of the city come out to draw " water: and let it come to paſs that " the damſel to whom I ſhall ſay, " Let down thy pitcher, I pray thee, " that I may drink; and ſhe ſhall " ſay, Drink, and I will give thy " camels drink alſo: *let the ſame be* ſhe " *that* thou haſt appointed for thy " ſervant Iſaac; and thereby ſhall I " know that thou haſt ſhewed kind- " neſs unto my maſter."

And it came to paſs, before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel, ſon of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her ſhoulder(23). And the damſel *was* very fair to look upon, a virgin; neither had any man known her; and ſhe went down to the well, and filled her pitcher, and came up. And the ſervant ran to meet her, and ſaid, " Let me (I pray thee) drink a " little water of thy pitcher." And ſhe ſaid, " Drink, my lord:" and ſhe haſted, and let down her pitcher upon her hand, and gave him drink. And when ſhe had done giving him drink, ſhe ſaid, " I will draw *water* " for thy camels alſo, until they have " done drinking." And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

And the man wondering at her, held his peace, to wit, whether the LORD had made his journey proſperous, or not. And it came to paſs as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold; and ſaid, " Whoſe " daughter *art* thou? tell me, I pray " thee: is there room *in* thy father's " houſe for us to lodge in?" And ſhe ſaid unto him, " I *am* the daugh- " ter of Bethuel the ſon of Milcah, " which ſhe bare unto Nahor." She ſaid moreover unto him, " We have " both ſtraw and provender enough, " and room to lodge in." And the man bowed down his head, and worſhipped the LORD. And he ſaid, " Bleſſed *be* the LORD God of my " maſter Abraham, who hath not left " deſtitute my maſter of his mercy " and his truth! I *being* in the way, " the LORD led me to the houſe of " my maſter's brethren."

And the damſel ran, and told *them of* her mother's houſe theſe things.

(23) *Such was the ſimplicity of thoſe early ages, that ladies, and even princeſſes, kept flocks of ſheep, and watered their flocks. The daughter of Jethro, who was a prince, drew water.* See Exod. ii. 16.

And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well. And it came to pass when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well. And he said, "Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels."

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the mens feet that *were* with him. And there was set *meat* before him to eat: but he said, "I will not eat, until I have told mine errand." And he said, "Speak on." And he said, "I *am* Abraham's servant. And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son."

And I said unto my master, "Peradventure the woman will not follow me." And he said unto me, "The LORD before whom I walk, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my father's house. Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give thee not *one*, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go; behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in my heart, behold, Rebekah came forth, with her pitcher on her shoulder; and she went down into the well, and drew *water:* and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also. So I drank, and she made the camels drink also. And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, who had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered, and said, "The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken."

And it came to pass that when Abraham's servant heard their words, he

he worſhipped the LORD, *bowing himſelf* to the earth. And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave alſo to her brother and to her mother precious things. And they did eat and drink, he and the men that *were* with him, and tarried all night; and they roſe up in the morning, and he ſaid, "Send me away unto my maſ-"ter."

And her brother and her mother ſaid, "Let the damſel abide with us "*a few* days, at the leaſt ten; after "that ſhe ſhall go." And he ſaid unto them, "Hinder me not, ſeeing "the LORD hath proſpered my way: "ſend me away, that I may go to "my maſter." And they ſaid, "We "will call the damſel, and inquire "at her mouth." And they called Rebekah, and ſaid unto her, "Wilt "thou go with this man?" And ſhe ſaid, "I will go."

And they ſent away Rebekah their ſiſter, and her nurſe, and Abraham's ſervant, and his men. And they bleſſed Rebekah, and ſaid unto her, "Thou *art* our ſiſter, be thou *the mo-*"*ther* of thouſands of millions, and "let thy ſeed poſſeſs the gate of thoſe "who hate them!" And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth country. And Iſaac went out to meditate in the field at the even-tide; and he lifted up his eyes, and ſaw, and behold, the camels *were* coming. And Rebekah lifted up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel. For ſhe *had* ſaid unto the ſervant, "What man "*is* this that walketh in the field to "meet us?" and the ſervant *had* ſaid, "It *is* my maſter:" Therefore ſhe took a veil and covered herſelf (24). And the ſervant told Iſaac all things that he had done.

And Iſaac brought her into his mother Sarah's tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mother's *death*.

CHAP. XXV.

Abraham's age and death. The birth of Eſau and Jacob. Eſau ſelleth his birthright. * *

THeſe *are* the days of the years of Abraham's life which he lived; an hundred threeſcore and fifteen years. Then Abraham gave up the ghoſt, and died in a good old age; an old man, and full *of years*; and was gathered to his people. And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar, the Hittite, which *is* before Mamrè; the field which Abraham purchaſed of the ſons of Heth; there was Abraham buried, and Sarah his wife.

And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac; and Iſaac dwelt by the well Lahai-roi. * *

And theſe are the generations of Iſaac, Abraham's ſon: Abraham begat Iſaac. And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian. And Iſaac intreated the LORD for his wife, becauſe ſhe *was* barren; and the LORD was intreated of him, and Rebekah his wife conceived. And the children ſtruggled together within her; and ſhe ſaid, "If *it be* ſo, why *am* I thus?" And ſhe went to inquire of the LORD. And the LORD ſaid unto her, "Two "nations *are* in thy womb; and two "manner of people ſhall be ſeparat-

(24) *According to the cuſtom of the Eaſt, where the bride is veiled till ſhe is married.*

"ed from thy bowels: and *the one* "people shall be stronger than *the* "*other* people; and the elder shall "serve the younger."

And when her days to be delivered were fulfilled, behold, *there were* twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents. And Isaac loved Esau, because he did eat of *his* venison, but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he *was* faint. And Esau said to Jacob, "Feed "me, I pray thee, with that same "red *pottage*; for I *am* faint:" Therefore was his name called Edom (25). And Jacob said, "Sell me this day "thy birthright." And Esau said, "Behold, I *am* at the point to die: "and what profit shall this birth-"right do to me?" And Jacob said, "Swear to me this day;" and he sware to him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up and went his way: Thus Esau despised his birthright.

CHAP. XXVI.

Isaac goeth to Gerar. God blesseth him. Abimelech's covenant with him. Esau's wives.

AND there was a famine in the land, besides the first famine that was in the days of Abraham; and Isaac went unto Abimelech, king of the Philistines, unto Gerar.

And the LORD appeared unto him, and said, "Go not down into Egypt: "dwell in the land which I shall "tell thee of. Sojourn in this land, "and I will be with thee, and will "bless thee: for unto thee and unto "thy seed I will give all these coun-"tries; and I will perform the oath "which I sware unto Abraham thy "father: and I will cause thy seed "to multiply as the stars of heaven; "and will give unto thy seed all "these countries: and in thy seed "shall all the nations of the earth "be blessed. Because that Abraham "obeyed my voice, and kept my "charge, my commandments, my "statutes, and my laws." And Isaac dwelt in Gerar. ✱ ✱

Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great; for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

And Abimelech said unto Isaac, "Go from us: for thou art much "mightier than we." And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. ✱ ✱

And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, "I *am* the God of Abraham thy fa-"ther: fear not, for I *am* with thee, "and will bless thee, and multiply "thy seed for my servant Abraham's "sake." And he built an altar there and called upon the name of the LORD,

(25) *That is*, Red.

LORD, and pitched his tent there; and there Isaac's servants digged a well.

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, "Wherefore come ye to "me, seeing ye hate me, and have "sent me away from you?" And they said, "We saw certainly that "the LORD was with thee: and we "said, Let there be now an oath be- "twixt us, *even* between us and thee, "and let us make a covenant with "thee; that thou wilt do us no hurt, "as we have not touched thee, and "as we have done unto thee nothing "but good, and have sent thee away "in peace: thou *art* now the blessed "of the LORD."

And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. * *

And Esau was forty years old when he took to wife Judith, the the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite; who were a grief of mind unto Isaac and to Rebekah.

CHAP. XXVIII.

Jacob is blessed, and sent to Padan-aram. His vision. The stone of Beth-el. Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not "take a wife of the daughters of "Canaan. Arise, go to Padan-aram, "to the house of Bethuel, thy mo- "ther's father; and take thee a wife "from thence of the daughters of "Laban thy mother's brother. And "God Almighty bless thee, and "make thee fruitful, and multiply "thee, that thou mayest be a multi- "tude of people! and give thee the "blessing of Abraham, to thee, and "to thy seed with thee! that thou "mayest inherit the land wherein "thou art a stranger, which God "gave unto Abraham."

And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. * *

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the LORD stood above it, and said, "I *am* the LORD God of "Abraham thy father, and the God "of Isaac; the land whereon thou "liest, to thee will I give it, and to "thy seed. And thy seed shall be "as the dust of the earth, and thou "shalt spread abroad to the west, "and to the east, and to the north, "and to the south; and in thee, and "in thy seed, shall all the families "of the earth be blessed. And be- "hold, I *am* with thee, and will "keep thee in all *places* whither thou "goest, and will bring thee again "into this land; for I will not leave "thee, until I have done *that* which "I have spoken to thee of."

And Jacob awaked out of his sleep, and he said, "Surely the LORD is in "this place; and I knew *it* not." And he was afraid, and said, "How dread- "ful *is* this place! This *is* none other "but the house of God, and this *is* "the gate of heaven." And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el (26): But the name of that

(26) *That is, The house of God.*

city *was called* Luz at the firſt.

And Jacob vowed a vow, ſaying, "If God will be with me, and will "keep me in this way which I go, "and will give me bread to eat, and "raiment to put on; ſo that I come "again to my father's houſe in peace, "then ſhall the LORD be my God: "and this ſtone, which I have ſet "*for* a pillar, ſhall be God's houſe; "and of all that thou ſhalt give me, "I will ſurely give the tenth unto "thee."

CHAP. XXXV.

God ſendeth Jacob to Beth-el. He purgeth his houſe of idols, and buildeth an altar at Beth-el. Iſaac's death.

AND God ſaid unto Jacob, "Ariſe, go up to Beth-el, and "dwell there: and make there an "altar unto God, that appeared unto "thee when thou fleddeſt from the "face of Eſau thy brother."

Then Jacob ſaid unto his houſhold, and to all that *were* with him, "Put away the ſtrange gods that *are* "among you; and be clean, and "change your garments: and let us "ariſe and go up to Beth-el; and I "will make there an altar unto God, "who anſwered me in the day of my "diſtreſs, and was with me in the "way which I went." And they gave unto Jacob all the ſtrange gods which *were* in their hands, and *all their* earrings which *were* in their ears: and Jacob hid them under the oak which *was* by Shechem. And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

So Jacob came to Luz, which *is* in the land of Canaan, that *is* Beth-el: he and all the people that *were* with him. And he built there an altar, and called the place El-beth-el (27): becauſe there God appeared unto him, when he fled from the face of his brother.

And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him. And God ſaid unto him, "Thy name *is* Jacob: "thy name ſhall not be called any "more Jacob, but Iſrael ſhall be thy "name; and he called his name Iſ-"rael." And God ſaid unto him, "I *am* God almighty; be fruitful and "multiply! a nation and a company "of nations ſhall be of thee, and "kings ſhall come out of thy loins: "and the land which I gave Abra-"ham and Iſaac, to thee will I give "it, and to thy ſeed after thee will I "give the land."

And God went up from him in the place where he talked with him. And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon. And Jacob called the name of the place where God ſpake with him, Beth-el. ✱ ✱

Now the ſons of Jacob were twelve: The ſons of Leah; Reuben, Jacob's firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun: The ſons of Rachel; Joſeph, and Benjamin: and the ſons of Bilhah; Rachel's handmaid; Dan, and Naphtali: and the ſons of Zilpah, Leah's handmaid; Gad, and Aſher: Theſe *are* the ſons of Jacob, who were born to him in Padan-aram.

And Jacob came to Iſaac his father unto Mamrè, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned. And the days of Iſaac were an hundred and fourſcore years. And Iſaac gave up the ghoſt and died, and was gathered unto his people, *being* old and full of days; and his ſons Eſau and Jacob buried him.

CHAP. XXXVII.

Joſeph is hated by his brethren. His two dreams. His brethren conſpire his death. He is ſold to Potiphar in Egypt.

AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan.

Theſe *are* the generations of Ja-

(27) *That is, The God of* Beth-el.

cob. Joſeph *being* ſeventeen years old, was feeding the flock with his brethren; and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his father's wives; and Joſeph brought unto his father their evil report.

Now Iſrael loved Joſeph more than all his children, becauſe he was the ſon of his old age; and he made him a coat of *many* colours. And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

And Joſeph dreamed a dream, and he told *it* his brethren; and they hated him yet the more. And he ſaid unto them, "Hear, I pray you, this "dream which I have dreamed. "For behold, we *were* binding ſheaves "in the field, and lo, my ſheaf aroſe, "and alſo ſtood upright; and behold, "your ſheaves ſtood round about, "and made obeiſance to my ſheaf." And his brethren ſaid unto him, "Shalt thou indeed reign over us? "or ſhalt thou indeed have domi-"nion over us?" And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and ſaid, "Behold, I have dreamed a dream "more; and behold, the ſun and the "moon and the eleven ſtars made "obeiſance to me." And he told *it* to his father, and to his brethren: And his father rebuked him, and ſaid unto him, "What *is* this dream "that thou haſt dreamed? Shall I "and thy mother, and thy brethren "indeed come to bow down our-"ſelves to thee to the earth?"

And his brethren envied him: but his father obſerved the ſaying. And his brethren went to feed their father's flock in Shechem. And Iſrael ſaid unto Joſeph, "Do not thy "brethren feed *the flock* in Shechem? "come, and I will ſend thee unto "them." And he ſaid unto him, "Here *am I.*" And he ſaid unto him, "Go, I pray thee, ſee whether "it be well with thy brethren, and "well with the flocks; and bring me "word again." So he ſent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and behold *he was* wandering in the field: and the man aſked him, ſaying, "What ſeekeſt thou?" And he ſaid, "I ſeek my brethren: tell me, I pray "thee, where they feed *their flocks?*" And the man ſaid, "They are de-"parted hence: for I heard them "ſay, Let us go to Dothan." And Joſeph went after his brethren, and found them in Dothan.

And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him, to ſlay him. And they ſaid one to another, "Behold, this dreamer cometh. "Come now therefore, and let us "ſlay him, and caſt him into ſome "pit; and we will ſay, Some evil "beaſt hath devoured him: and we "ſhall ſee what will become of his "dreams." And Reuben heard *it*, and he delivered him out of their hands; and ſaid, "Let us not kill "him." And Reuben ſaid unto them, "Shed no blood, *but* caſt him into "this pit that *is* in the wilderneſs, "and lay no hand upon him;" that he might rid him out of their hands, to deliver him to his father again.

And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph of his coat, *his* coat of *many* colours that *was* on him; and they took him, and caſt him into a pit; and the pit *was* empty, *there was* no water in it.

And they ſat down to eat bread: and they liſted up their eyes and looked, and behold, a company of Iſhmaelites came from Gilead, with their camels bearing ſpicery, and balm, and myrrh, going to carry *it* down to Egypt. And Judah ſaid unto his brethren, "What profit *is it* if we

" ſlay our brother, and conceal his " blood? Come, and let us ſell him " to the Iſhmaelites, and let not our " hand be upon him; for he is our " brother, *and* our fleſh:" and his brethren were content.

Then there paſſed by Midianites, merchant-men; and they drew, and lifted up Joſeph out of the pit, and ſold Joſeph to the Iſhmaelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit; and he rent his clothes. And he returned unto his brethren, and ſaid, " The child *is* not; and I,--- " whither ſhall I go?"

And they took Joſeph's coat, and killed a kid of the goats, and dipped the coat in the blood: and they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, " This have we found: know now " whether it *be* thy ſon's coat, or no." And he knew it, and ſaid, " *It is* my " ſon's coat; an evil beaſt hath de- " voured him: Joſeph is, without " doubt, rent in pieces."

And Jacob rent his clothes, and put ſackcloth upon his loins, and mourned for his ſon many days. And all his ſons and all his daughters roſe up to comfort him: but he refuſed to be comforted; and he ſaid, " For I will go down into the grave " unto my ſon, mourning:" thus his father wept for him. And the Midianites ſold him into Egypt unto Potiphar, an officer of Pharaoh, *and* captain of the guard.

CHAP. XXXIX.

Joſeph advanced in Potiphar's houſe, reſiſteth his miſtreſs's temptation. He is falſly accuſed, and caſt into priſon.

AND Joſeph was brought down to Egypt: and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hand of the Iſhmaelites, who had brought him down thither.

And the LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian. And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand. And Joſeph found grace in his ſight; and he ſerved him: and he made him overſeer over his houſe; and all *that* he had he put into his hand.

And it came to paſs from the time *that* he had made him overſeer in his houſe, and over all that he had, that the LORD bleſſed the Egyptian's houſe for Joſeph's ſake; and the bleſſing of the LORD was upon all that he had, in the houſe, and in the field. And he left all that he had in Joſeph's hand; and he knew not ought he had, ſave the bread which he did eat. And Joſeph was *a* goodly *perſon* and well-favoured.

And it came to paſs after theſe things, that his maſter's wife caſt her eyes upon Joſeph; and ſhe ſaid, " Lie " with me." But he refuſed, and ſaid unto his maſter's wife, " Be- " hold, my maſter wotteth not what " *is* with me in the houſe; and he " hath committed all that he hath to " my hand. *There is* none greater in " this houſe than I; neither hath he " kept back any thing from me, but " thee, becauſe thou *art* his wife: " How then can I do this great " wickedneſs, and ſin againſt God?"

And it came to paſs, as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within. And ſhe caught him by his garment, ſaying, " Lie with " me:" and he left his garment in her hand, and fled, and got him out.

And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth, that ſhe called unto the men of her houſe, and ſpake unto them, ſaying, " See, he " hath

hath brought in an Hebrew unto us, to mock us! He came in unto me to lie with me, and I cried with a loud voice. And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out." And ſhe laid up his garment by her, until his lord came home.

And ſhe ſpake unto him according to theſe words, ſaying, "The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me: and it came to paſs, as I lifted up my voice and cried, that he left his garment with me, and fled out."

And it came to paſs when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled. And Joſeph's maſter took him, and put him into the priſon, a place where the king's priſoners *were* bound; and he was there in the priſon. But the LORD was with Joſeph; and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon. And the keeper of the priſon committed to Joſeph's hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*. The keeper of the priſon looked not to any thing *that was* under his hand, becauſe the LORD *was* with him; and *that* which he did, the LORD made *it* to proſper.

CHAP. XL.

The butler and baker of Pharaoh are impriſoned. Joſeph hath charge of them. He interpreteth their dreams.

AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt. And Pharaoh was wroth againſt two of his officers, againſt the chief of the butlers, and againſt the chief of the bakers. And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound. And the captain of the guard charged Joſeph with them; and he ſerved them: and they continued a ſeaſon in ward. And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, who *were* bound in the priſon. And Joſeph came in unto them in the morning, and looked upon them, and behold they *were* ſad. And he aſked Pharaoh's officers that *were* with him in the ward of his lord's houſe, ſaying, "Wherefore look ye *ſo* ſadly to "day?" And they ſaid unto him, "We have dreamed a dream, and "*there is* no interpreter of it." And Joſeph ſaid unto them, "*Do* not in"terpretations *belong* to God? Tell "me *them*, I pray you."

And the chief butler told his dream to Joſeph, and ſaid unto him, "In "my dream, behold, a vine *was* be"fore me; and in the vine *were* three "branches: and it *was* as though it "budded, *and* its bloſſoms ſhot forth; "*and* the cluſters thereof brought "forth ripe grapes. And Pharaoh's "cup *was* in my hand, and I took "the grapes and preſſed them into "Pharaoh's cup; and I gave the cup "into Pharaoh's hand."

And Joſeph ſaid unto him, "This "*is* the interpretation of it: The three "branches *are* three days. Yet with"in three days ſhall Pharaoh lift up "thine head, and reſtore thee unto "thy place; and thou ſhalt deliver "Pharaoh's cup into his hand, after "the former manner when thou waſt "his butler. But think on me when "it ſhall be well with thee, and ſhew "kindneſs, I pray thee, unto me; "and make mention of me unto "Pharaoh, and bring me out of this "houſe. For indeed I was ſtolen "away out of the land of the He"brews; and here alſo have I done "nothing, that they ſhould put me

"into

" into the dungeon."

When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, " I alſo *was* in my dream, " and behold, I *had* three white baſ- " kets on my head: and in the up- " permoſt baſket *there was* of all man- " ner of bake-meats for Pharaoh; and " the birds did eat them out of the " baſket upon my head."

And Joſeph anſwered and ſaid, " This *is* the interpretation thereof: " The three baſkets *are* three days: " yet within three days ſhall Pharaoh " lift up thine head from off thee, " and ſhall hang thee on a tree; and " the birds ſhall eat thy fleſh from " off thee."

And it came to paſs the third day, *which was* Pharaoh's birth-day, that he made a feaſt unto all his ſervants; and he lifted up the head of the chief butler, and of the chief baker among his ſervants. And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker; as Joſeph had interpreted to them. Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

Pharaoh's two dreams. Joſeph interpreteth them. He giveth Pharaoh counſel. Joſeph is advanced. He begetteth Manaſſeh and Ephraim.

AND it came to paſs at the end of two full years, that Pharaoh dreamed, and behold, he ſtood by the river. And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow. And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine on the brink of the river. And the ill-favoured and lean-fleſhed kine, did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

And he ſlept and dreamed the ſecond time: and behold, ſeven ears of corn came up upon one ſtalk, rank and good. And behold ſeven thin ears, and blaſted with the eaſt-wind, ſprung up after them. And the ſe- ven thin ears devoured the ſeven rank and full ears. And Pharaoh awoke, and behold *it was* a dream.

And it came to paſs in the morning that his ſpirit was troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe men thereof: and Pharaoh told them his dream; but *there was* none that could interpret it unto Pharaoh.

Then ſpake the chief butler unto Pharaoh, ſaying, " I do remember " my faults this day: Pharaoh was " wroth with his ſervants, and put " me in ward in the captain of the " guard's houſe, *both* me and the chief " baker. And we dreamed a dream " in one night, I and he: we dream- " ed each man according to the in- " terpretation of his dream. And " *there was* there with us a young man, " an Hebrew, ſervant to the captain " of the guard: and we told him, " and he interpreted to us our dreams; " to each man according to his dream " he did interpret. And it came to " paſs, as he interpreted to us, ſo it " was: me he reſtored unto mine of- " fice, and him he hanged."

Then Pharaoh ſent and called Joſeph; and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh. And Pharaoh ſaid unto Joſeph, " I have dreamed a " dream, and *there is* none that can " interpret it: and I have heard ſay " of thee, *that* thou canſt underſtand " a dream, to interpret it." And Joſeph anſwered Pharaoh, ſaying, " *It is* " not in me: God ſhall give Pharaoh " an anſwer of peace."

And Pharaoh ſaid unto Joſeph, " In " my dream, behold, I ſtood upon the " bank of the river: and behold there " came up out of the river ſeven kine, " fat-fleſhed, and well-favoured; and " they fed in a meadow. And be-

" hold,

hold, ſeven other kine came up after them, poor, and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs. And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke."

"And I ſaw in my dream, and behold, ſeven ears came up on one ſtalk, full and good: and behold, ſeven ears, withered, thin, *and* blaſted with the eaſt-wind, ſprung up after them. And the thin ears devoured the ſeven good ears. And I told *this* unto the magicians; but *there was* none that could declare *it* unto me."

And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do. The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years; the dream *is* one: and the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt-wind, ſhall be ſeven years of famine. This *is* the thing which I have ſpoken unto Pharaoh: What God *is* about to do, he ſheweth unto Pharaoh. Behold, there come ſeven years of great plenty throughout all the land of Egypt: and there ſhall ariſe after them ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land. And the plenty ſhall not be known in the land, by reaſon of that famine following; for it *ſhall be* very grievous. And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* eſtabliſhed by God; and God will ſhortly bring it to paſs."

"Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years. And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh. And let them keep food in the cities. And that food ſhall be for ſtore to the land againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land periſh not through the famine." And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

And Pharaoh ſaid unto his ſervants, "Can we find *ſuch a one* as this *is*, a man in whom the ſpirit of God *is?*" And Pharaoh ſaid unto Joſeph, "Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*: Thou ſhalt be over my houſe; and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou."

And Pharaoh ſaid unto Joſeph, "See, I have ſet thee over all the land of Egypt." And Pharaoh took off his ring from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck: and he made him to ride in the ſecond chariot which he had; and they cried before him, "Bow the knee!" and he made him *ruler* over all the land of Egypt. And Pharaoh ſaid unto Joſeph, "I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt."

And Pharaoh called Joſeph's name Zaphnath-paaneah: and he gave him to wife Aſenath, the daughter of Potipherah prieſt [or *prince*] of On. And Joſeph went out over *all* the land of Egypt. And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt. And Joſeph went out from the preſence of Pharaoh,

raoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

And unto Joseph were born two sons, before the years of famine came; which Asenath, the daughter of Potipherah priest of On, bare unto him. And Joseph called the name of the first-born Manasseh: "For God, *said* "*he*, hath made me forget all my toil, "and all my father's house." And the name of the second called he Ephraim: "For God hath caused me "to be fruitful in the land of my "affliction."

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go to Joseph; what "he saith unto you, do." And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph to buy *corn*; because the famine was *so* sore in all lands.

CHAP. XLII.

Jacob sendeth his ten sons to buy corn in Egypt. They are imprisoned by Joseph for spies. Their remorse.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one "upon another?" And he said, "Behold, I have heard that there is "corn in Egypt: get ye down thi- "ther, and buy for us from thence "that we may live, and not die."

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief "befal him." And the sons of Israel came to buy *corn* among those that came; for the famine was in the land of Canaan.

And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land. And Joseph's brethren came, and bowed down themselves before him, *with* their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, "Whence come "ye?" And they said, "From the "land of Canaan to buy food." And Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he had dreamed of them, and said unto them, "Ye *are* "spies; to see the nakedness of the "land ye are come." And they said unto him, "Nay, my lord, but to "buy food are thy servants come. "We *are* all one man's sons; we *are* "true men; thy servants are no spies." And he said unto them, "Nay, but "to see the nakedness of the land "ye are come." And they said, "Thy "servants *are* twelve brethren, the "sons of one man in the land of Ca- "naan; and behold, the youngest *is* "this day with our father; and one "*is* not."

And Joseph said unto them, "That "*is it* that I spake unto you, saying, "Ye *are* spies. Hereby ye shall be "proved: By the life of Pharaoh, ye "shall not go forth hence, except "your youngest brother come hi- "ther. Send one of you, and let "him

him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies." And he put them all together into ward three days.

And Joseph said unto them the third day, "This do and live; *for* I fear God; if ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses; but bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so.

And they said one to another, "We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear: therefore is this distress come upon us." And Reuben answered them, saying, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore behold also, his blood is required."

And they knew not that Joseph understood *them*; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for behold, it *was* in his sack's mouth. And he said unto his brethren, "My money is restored; and lo, *it is* even in my sack." And their heart failed *them*, and they were afraid, saying one to another, "What *is* this *that* God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; saying, "The man *who* is the lord of the land spake roughly to us, and took us for spies of the country. And we said unto him, We *are* true men; we are no spies; we *are* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan. And the man the lord of the country said unto us, Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true men; *so* will I deliver you your brother, and ye shall traffick in the land." And it came to pass, as they emptied their sacks, that behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, "Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me." And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." And he said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befal him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

CHAP. XLIII.

Jacob is hardly persuaded to send Benjamin. Joseph entertaineth his brethren, and maketh them a feast.

AND the famine *was* sore in the land. And it came to pass when they had eaten up the corn which they

they had brought out of Egypt, their father ſaid unto them, "Go again, "buy us a little food." And Judah ſpake unto him, ſaying, "The man "did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you. If "thou wilt ſend our brother with us, "we will go down and buy thee food; "but if thou wilt not ſend *him*, we "will not go down: for the man ſaid "unto us, Ye ſhall not ſee my face, "except your brother *be* with you."

And Iſrael ſaid, "Wherefore dealt "ye *ſo* ill with me, *as* to tell the man "whether ye had yet a brother?" And they ſaid, "The man aſked us "ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet "alive? Have ye *another* brother? "And we told according to the tenor "of theſe words: could we certainly "know that he would ſay, Bring "your brother down?"

And Judah ſaid unto Iſrael his father, "Send the lad with me, and "we will ariſe and go; that we may "live, and not die, both we, and thou, "*and* alſo our little ones: I will be "ſurety for him; of my hand ſhalt "thou require him. If I bring him "not unto thee, and ſet him before "thee, then let me bear the blame "for ever. For except we had lingered, ſurely now we had returned "this ſecond time."

And their father Iſrael ſaid unto them, "If *it muſt be* ſo now, do this; "take of the beſt fruits in the land "in your veſſels, and carry down the "man a preſent, a little balm, and a "little honey, ſpices, and myrrh, nuts, "and almonds. And take double "money in your hand: and the money that was brought again in the "mouth of your ſacks, carry *it* again "in your hand; peradventure it *was* "an overſight. Take alſo your brother, and ariſe, go again unto the "man: and God Almighty give you "mercy before the man, that he may "ſend away your other brother, and "Benjamin! If I be bereaved *of* "*my children*, I am bereaved."

And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph. And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, "Bring *theſe* "men home, and ſlay and make "ready; for *theſe* men ſhall dine with "me at noon."

And the man did as Joſeph bade; and the man brought the men into Joſeph's houſe. And the men were afraid, becauſe they were brought into Joſeph's houſe: and they ſaid, "Becauſe of the money that was re"turned in our ſacks at the firſt time "are we brought in; that he may ſeek "occaſion againſt us, and fall upon "us, and take us for bondmen, and "our aſſes."

And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe, and ſaid, "O Sir, we came indeed "down at the firſt time to buy food! "and it came to paſs when we came "to the inn, that we opened our "ſacks, and behold, *every* man's mo"ney *was* in the mouth of his ſack, "our money in full weight; and we "have brought it again in our hand: "and other money have we brought "down in our hands to buy food: "we cannot tell who put our money "in our ſacks."

And he ſaid, "Peace *be* to you, fear "not! your God, and the God of "your father hath given you treaſure "in your ſacks: I had your money." And he brought Simeon out unto them. And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet; and he gave their aſſes provender.

And they made ready the preſent againſt Joſeph came at noon; for they heard that they ſhould eat bread there. And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe,

nd bowed themſelves to him to the arth. And he aſked them of *their* elfare; and ſaid, "*Is* your father well, the old man of whom ye ſpake! *Is* he yet alive?" And they nſwered, "Thy ſervant our father *is* in good health, he *is* yet alive." And they bowed down their heads, nd made obeiſance.

And he lifted up his eyes, and ſaw his brother Benjamin, his mother's ſon, and ſaid, "*Is* this your younger "brother, of whom ye ſpake unto "me? and he ſaid, God be gracious "unto thee, my ſon!" And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep; and he entered into *his* chamber, and wept there. And he waſhed his face, and went out, and refrained himſelf, and ſaid, "Set "on bread."

And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, who did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. And they ſat before him, the firſtborn according to his birthright, and the youngeſt according to his youth: and the men marvelled one at another. And he took *and ſent* meſſes unto them from before him; but Benjamin's meſs was five times ſo much as any of theirs. And they drank and were merry with him.

CHAP. XLIV.

Joſeph's policy to ſtay his brethren.

AND he commanded the ſteward of his houſe, ſaying, "Fill "the mens ſacks *with* food, as much "as they can carry, and put every "man's money in his ſack's mouth; "and put my cup, the ſilver cup, in "the ſack's mouth of the youngeſt, "and his corn-money." And he did according to the word that Joſeph had ſpoken.

As ſoon as the morning was light, the men were ſent away, they and their aſſes. *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, "Up, "follow after the men; and when "thou doſt overtake them, ſay unto "them, Wherefore have ye rewarded evil for good? *Is* not this *it*, "in which my lord drinketh? and "whereby indeed he divineth? Ye "have done evil in ſo doing."

And he overtook them, and he ſpake unto them theſe ſame words. And they ſaid unto him, "Where"fore ſaith my lord theſe words? "God forbid that thy ſervants ſhould "do according to this thing! Behold, "the money which we found in our "ſacks mouths, we brought again "unto thee out of the land of Ca"naan: how then ſhould we ſteal "out of thy lord's houſe ſilver or "gold? With whom *ſoever* of thy "ſervants it be found, *both* let him die, "and we alſo will be my lord's bond"men."

And he ſaid, "Now alſo *let* it *be* "according unto your words: he "with whom it is found ſhall be my "ſervant; and ye ſhall be blameleſs."

Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack. And he ſearched, *and* began at the eldeſt, and left at the youngeſt; and the cup was found in Benjamin's ſack. Then they rent their clothes, and laded every man his aſs, and returned to the city.

And Judah and his brethren came to Joſeph's houſe; (for he *was* yet there:) and they fell all before him on the ground. And Joſeph ſaid unto them, "What deed *is* this that ye have "done? Wot ye not, that ſuch a man "as I can certainly divine?" And Judah ſaid, "What ſhall we ſay unto "my lord? what ſhall we ſpeak? or "how ſhall we clear ourſelves? God "hath found out the iniquity of thy "ſervants: behold, we *are* my lord's "ſervants, both we, and *he* alſo with "whom the cup is found." And he ſaid, "God forbid that I ſhould do "ſo!

" ſo! *but* the man in whoſe hand the
" cup is found, he ſhall be my ſerv-
" ant; and as for you, get ye up in
" peace unto your father."

Then Judah came near unto him, and ſaid, " Oh, my lord, let thy ſerv-
" ant, I pray thee, ſpeak a word in
" my lord's ears! and let not thine
" anger burn againſt thy ſervant: for
" thou *art* even as Pharaoh. My
" lord aſked his ſervants, ſaying,
" Have ye a father or a brother?
" And we ſaid unto my lord, We
" have a father, an old man, and a
" child of his old age, a little one;
" and his brother is dead, and he
" alone is left of his mother, and his
" father loveth him. And thou ſaidſt
" unto thy ſervants, Bring him down
" unto me, that I may ſet mine eyes
" upon him. And we ſaid unto my
" lord, The lad cannot leave his fa-
" ther; for *if* he ſhould leave his fa-
" ther, *his father* would die. And
" thou ſaidſt unto thy ſervants, Ex-
" cept your youngeſt brother come
" down with you, ye ſhall ſee my face
" no more.

" And it came to paſs, when we
" came up unto thy ſervant my fa-
" ther, we told him the words of my
" lord. And our father ſaid, Go
" again, *and* buy us a little food. And
" we ſaid, We cannot go down: if
" our youngeſt brother be with us,
" then will we go down; for we may
" not ſee the man's face, except our
" youngeſt brother *be* with us. And
" thy ſervant my father ſaid unto us,
" Ye know that my wife bare me
" two *ſons:* and the one went out
" from me, and I ſaid, Surely he is
" torn in pieces; and I ſaw him not
" ſince: and if ye take this alſo from
" me, and miſchief befal him, ye
" ſhall bring down my gray hairs
" with ſorrow to the grave.

" Now therefore when I come to
" thy ſervant my father, and the lad
" *be* not with us; (ſeeing that his life
" is bound up in the lad's life;) it
" ſhall come to paſs, when he ſeeth
" that the lad *is* not *with us*, that he
" will die: and thy ſervants ſhall
" bring down the gray hairs of thy
" ſervant our father, with ſorrow, to
" the grave. For thy ſervant became
" ſurety for the lad unto my father,
" ſaying, If I bring him not unto thee,
" then I ſhall bear the blame to my
" father for ever. Now therefore, I
" pray thee, let thy ſervant abide in-
" ſtead of the lad, a bondman to my
" lord; and let the lad go up with
" his brethren. For how ſhall I go
" up to my father, and the lad be not
" with me! leſt peradventure I ſee
" the evil that ſhall come on my fa-
" ther."

CHAP. XLV.

Joſeph maketh himſelf known to his brethren. He ſendeth for his father, who is revived at the news.

THEN Joſeph could not refrain himſelf before all them that ſtood by him, and he cried, " Cauſe
" every man to go out from me:" and there ſtood no man with him, while Joſeph made himſelf known unto his brethren. And he wept aloud; and the Egyptians and the houſe of Pharaoh heard. And Joſeph ſaid unto his brethren, " I *am* Joſeph;—doth
" my father yet live?" And his brethren could not anſwer him; for they were troubled at his preſence.

And Joſeph ſaid unto his brethren, " Come near to me, I pray you:" and they came near: and he ſaid, " I *am*
" Joſeph your brother, whom ye ſold
" into Egypt. Now therefore be not
" grieved, nor angry with yourſelves,
" that ye ſold me hither; for God did
" ſend me before you, to preſerve life.
" For theſe two years *hath* the famine
" *been* in the land; and yet *there are*
" five years, in the which *there ſhall*
" neither *be* earing nor harveſt. And
" God ſent me before you, to pre-
" ſerve you a poſterity in the earth,
" and to ſave your lives by a great
" deliverance. So now it *was* not
" you *that* ſent me hither, but God:
" and he hath made me a father to
" Pharaoh,

"Pharaoh, and lord of all his houſe, "and a ruler throughout all the land "of Egypt.

"Haſte ye, and go up to my father, "and ſay unto him, Thus ſaith thy "ſon Joſeph, God hath made me lord "of all Egypt: come down unto me, "tarry not. And thou ſhalt dwell in "the land of Goſhen; and thou ſhalt "be near unto me, thou, and thy "children, and thy childrens chil-"dren, and thy flocks, and thy herds, "and all that thou haſt. And there "will I nouriſh thee; (for yet *there* "*are* five years of famine;) leſt thou, "and thy houſhold, and all that thou "haſt, come to poverty. And be-"hold, your eyes ſee, and the eyes of "my brother Benjamin, that *it is* my "mouth that ſpeaketh unto you. And "ye ſhall tell my father of all my "glory in Egypt, and of all that ye "have ſeen; and ye ſhall haſte, and "bring down my father hither."

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him. And the fame thereof was heard in Pharaoh's houſe, ſaying, "Joſeph's brethren are "come:" and it pleaſed Pharaoh well, and his ſervants.

And Pharaoh ſaid unto Joſeph, "Say unto thy brethren, This do ye; "lade your beaſts, and go, and get "ye unto the land of Canaan; and "take your father, and your houſ-"holds, and come unto me: and I will "give you the good of the land of "Egypt, and ye ſhall eat the fat of "the land. Now thou art command-"ed, this do ye; take you waggons "out of the land of Egypt for your "little ones, and for your wives, and "bring your father, and come. Alſo "regard not your ſtuff; for the good "of all the land of Egypt *is* yours."

And the children of Iſrael did ſo: and Joſeph gave them waggons according to the commandment of Pharaoh, and gave them proviſion for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment. And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way. So he ſent his brethren away; and they departed: and he ſaid unto them, See that ye fall not out by the way!

And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father; and told him, ſaying, Joſeph *is* yet alive; and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived. And Iſrael ſaid, "*It* "*is* enough; Joſeph my ſon *is* yet "alive: I will go and ſee him before "I die."

CHAP. XLVI.

Jacob is comforted by God at Beer-ſheba. He goeth into Egypt. The number of his family. Joſeph meeteth him.

AND Iſrael took his journey, with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac. And God ſpake unto Iſrael in the viſions of the night, and ſaid, "Jacob, Ja-"cob!" And he ſaid, "Here *am* I." And he ſaid, "I *am* God, the God "of thy father. Fear not to go down "into Egypt; for I will there make "of thee a great nation. I will go "down with thee into Egypt; and I "will alſo ſurely bring thee up *again*: "and Joſeph ſhall put his hand upon "thine eyes."

And Jacob roſe up from Beer-ſheba; and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him.

And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him; his ſons, and his ſons ſons with him; his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt. * *

All the ſouls that came with Jacob into Egypt, who came out of his loins, beſides Jacob's ſons wives; all the ſouls *were* threeſcore and ſix. And the ſons of Joſeph who were born in Egypt *were* two ſouls; all the ſouls of the houſe of Jacob, who came into Egypt, *were* threeſcore and ten.

And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen. And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him: and he fell on his neck, and wept on his neck a good while. And Iſrael ſaid unto Joſeph, "Now let me die, ſince I have ſeen "thy face, becauſe thou *art* yet alive."

And Joſeph ſaid unto his brethren, and unto his father's houſe; "I will "go up, and ſhew Pharaoh, and ſay "unto him, My brethren, and my fa-"ther's houſe, who *were* in the land "of Canaan, are come unto me. And "the men *are* ſhepherds; for their trade "hath been to feed cattle: and they "have brought their flocks, and their "herds, and all that they have. And "it ſhall come to paſs when Pharaoh "ſhall call you, and ſhall ſay, What "*is* your occupation? that ye ſhall "ſay, Thy ſervants trade hath been "about cattle, from our youth even "until now, both we, *and* alſo our "fathers; that ye may dwell in the "land of Goſhen: for every ſhep-"herd *is* an abomination unto the "Egyptians."

CHAP. XLVII.

Joſeph preſenteth five of his brethren, and his father, before Pharaoh. He giveth them habitation and maintenance.

THEN Joſeph came and told Pharaoh, and ſaid, "My father and "my brethren, and their flocks, and "their herds, and all that they have, "are come out of the land of Ca-"naan; and behold, they *are* in the "land of Goſhen."

And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh. And Pharaoh ſaid unto his brethren, "What *is* your occu-"pation?" And they ſaid unto Pharaoh, "Thy ſervants *are* ſhepherds (28), "both we, *and* alſo our fathers." They ſaid moreover unto Pharaoh, "To ſojourn in the land are we come: "for thy ſervants have no paſture for "their flocks; for the famine *is* ſore "in the land of Canaan: now there-"fore we pray thee, let thy ſervants "dwell in the land of Goſhen."

And Pharaoh ſpake unto Joſeph, ſaying, "Thy father and thy brethren "are come unto thee: the land of "Egypt *is* before thee; in the beſt of "the land make thy father and bre-"thren to dwell; in the land of Go-"ſhen let them dwell: and if thou "knoweſt *any* men of activity among ſt "them, then make them rulers over "my cattle."

And Joſeph brought in Jacob his father, and ſet him before Pharaoh; and Jacob bleſſed Pharaoh. And Pharaoh ſaid unto Jacob, "How old *art* "thou?" And Jacob ſaid unto Pharaoh, "The days of the years of my "pilgrimage *are* an hundred and thir-"ty years: few and evil have the "days of the years of my life been; "and have not attained unto the days "of the years of the life of my fa-"thers in the days of their pilgrim-"age." And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

And Joſeph placed his father and his brethren, and gave them a poſſeſ-

(28) *The reaſon why they were to tell Pharaoh that they were ſhepherds was, that they might dwell in the land of Goſhen, ſeparate from the Egyptians. It is well known that the latter never ate or killed any horned cattle; an ox being their god.*

ſion

ſion in the land of Egypt; in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded. And Joſeph nouriſhed his father, and his brethren, and all his father's houſhold with bread, according to *their* families. And *there was* no bread in all the land; for the famine *was* very ſore: ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine.

And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaoh's houſe. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, "Give "us bread! for why ſhould we die "in thy preſence? for the money fail-"eth." And Joſeph ſaid, "Give "your cattle; and I will give you for "your cattle, if money fail." And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes; and he fed them with bread, for all their cattle, for that year.

When that year was ended, they came unto him the ſecond year, and ſaid unto him, "We will not hide *it* "from my lord, how that our money "is ſpent; my lord alſo hath our herds "of cattle; there is not ought left in "the ſight of my lord, but our bodies, "and our lands: wherefore ſhall we "die before thine eyes, both we and "our land? buy us and our land for "bread, and we and our land will be "ſervants unto Pharaoh; and give *us* "ſeed, that we may live and not die, "that the land be not deſolate."

And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's. And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof. Only the land of the prieſts bought he not: for the prieſts had a portion *aſſigned them* by Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they ſold not their lands.

Then Joſeph ſaid unto the people, "Behold I have bought you this day, "and your land for Pharaoh: lo, "*here* is ſeed for you, and ye ſhall "ſow the land; and it ſhall come to "paſs in the increaſe, that ye ſhall "give the fifth *part* unto Pharaoh, "and four parts ſhall be your own, "for ſeed for the field, and for your "food, and for them of your houſ-"holds, and for food for your little "ones." And they ſaid, "Thou haſt "ſaved our lives: let us find grace "in the ſight of my lord, and we will "be Pharaoh's ſervants." And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the prieſts only, *which* became not Pharaoh's.

And Iſrael dwelt in the land of Egypt in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred and forty-ſeven years. And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, "If now I have found grace in thy "ſight, put, I pray thee, thy hand "under my thigh, and deal kindly "and truly with me; bury me not, "I pray thee, in Egypt: but I will lie "with my fathers, and thou ſhalt "carry me out of Egypt, and bury "me in their burying-place." And he ſaid, "I will do as thou haſt ſaid." And he ſaid, "Swear unto me:" and he ſware unto him. And Iſrael bowed himſelf upon the bed's head.

CHAP. XLVIII.

Joſeph viſiteth his ſick father. Jacob repeateth the promiſe; and propheſieth their return.

AND it came to paſs after theſe things, that *one* told Joſeph, Behold thy father *is* ſick: and he took with him his two ſons, Manaſſeh and Ephraim. And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat up on the bed.

And Jacob ſaid unto Joſeph, "God "Almighty appeared unto me at Luz "in the land of Canaan, and bleſſed "me, and ſaid unto me, Behold, I "will make thee fruitful, and multi- "ply thee, and I will make of thee a "multitude of people; and I will give "this land to thy ſeed after thee, *for* "an everlaſting poſſeſſion. And now "thy two ſons, Ephraim and Manaſ- "ſeh, who were born unto thee in "the land of Egypt, before I came "unto thee into Egypt, *are* mine; as "Reuben and Simeon, they ſhall be "mine. And thy iſſue, which thou "begetteſt after them, ſhall be thine, "*and* ſhall be called after the name "of their brethren in their inheri- "tance. And as for me, when I came "from Padan, Rachel died by me in "the land of Canaan, in the way, "when yet *there was* but a little way "to come unto Ephrath: and I bu- "ried her there in the way of Ephrath, "the ſame *is* Beth-lehem."

And Iſrael beheld Joſeph's ſons, and ſaid, "Who *are* theſe?" And Joſeph ſaid unto his father, "They *are* my "ſons, whom God hath given me in "this *place:*" And he ſaid, "Bring "them, I pray thee, unto me, and I "will bleſs them." Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee: and he brought them near unto him; and he kiſſed them, and embraced them. And Iſrael ſaid unto Joſeph, "I had not thought to "ſee thy face; and lo, God hath "ſhewed me alſo thy ſeed."

And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth. And Joſeph took them both, Ephraim in his right hand toward Iſrael's left hand, and Manaſſeh in his left hand, towards Iſrael's right hand, and brought *them* near unto him. And Iſrael ſtretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manaſſeh's head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born. And he bleſſed Joſeph, and ſaid, "God before whom "my fathers Abraham and Iſaac did "walk; the God who fed me all my "life long unto this day; the Angel "who redeemed me from all evil, "bleſs the lads! and let my name "be named on them, and the name "of my fathers Abraham and Iſaac: "and let them grow into a multitude "in the midſt of the earth!"

And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him; and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head. And Joſeph ſaid unto his father, "Not ſo, my father: "for this *is* the firſt-born; put thy "right hand upon his head." And his father refuſed, and ſaid, "I know "*it*, my ſon, I know *it:* he alſo ſhall "become a people, and he alſo ſhall "be great; but truly his younger bro- "ther ſhall be greater than he, and "his ſeed ſhall become a multitude "of nations." And he bleſſed them that day, ſaying, "In thee ſhall Iſrael "bleſs, ſaying, God make thee as "Ephraim, and as Manaſſeh:" and he ſet Ephraim before Manaſſeh.

And Iſrael ſaid unto Joſeph, "Be- "hold, I die: but God ſhall be with "you, and bring you again unto the "land of your fathers. Moreover, "I have given to thee one portion "above thy brethren; which I took "out of the hand of the Amorite, "with my ſword and with my bow."

CHAP. XLIX.

Jacob calleth his ſons to bleſs them. Their bleſſing in particular. His charge concerning his burial. His death.

AND

AND Jacob called unto his ſons, and ſaid, "Gather yourſelves together, that I may tell you *that* which ſhall befal you in the laſt days. Gather yourſelves together, and hear, ye ſons of Jacob! and hearken unto Iſrael your father (29)!

"Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power: Unſtable as water; thou ſhalt not excel, becauſe thou wenteſt up to thy father's bed; then defiledſt thou *it:* — he went up to my couch.

"Simeon and Levi *are* brethren; inſtruments of cruelty *are in* their habitations: O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united! for in their anger they ſlew a man, and in their ſelf-will they digged down a wall: curſed *be* their anger! for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.

"Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* on the neck of thine enemies; thy father's children ſhall bow down before thee. Judah *is* a lion's whelp: from the prey, my ſon, thou art gone up: — he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up? — The ſceptre ſhall not depart from Judah, nor a law-giver (30) from between his feet, until Shiloh come; and unto him *ſhall* the gathering of the people *be*. Binding his foal unto the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes: his eyes *ſhall be* red with vine, and his teeth white with milk.

"Zebulun ſhall dwell at the haven of the ſea; and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

"Iſſachar *is* a ſtrong aſs, couching down between two burdens: and he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

"Dan ſhall judge his people, as one of the tribes of Iſrael: Dan ſhall be a ſerpent by the way, an adder in the path, that biteth the horſe-heels, ſo that his rider ſhall fall backward. —

"I have waited for thy ſalvation, O LORD! —

"Gad, a troop ſhall overcome him; but he ſhall overcome at the laſt.

"Out of Aſher his bread *ſhall be* fat; and he ſhall yield royal dainties.

"Naphtali *is* a hind let looſe; he giveth goodly words.

"Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* branches run over the wall: The archers have ſorely grieved him, and ſhot *at him*, and hated him. But his bow abode in ſtrength, and the arms of his hands were made ſtrong by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the ſtone of Iſrael: *Even* by the God of thy father, who ſhall help thee; and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb. The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hills: they ſhall be on the head of Joſeph, and on the crown of the head of him

(29) *Theſe bleſſings are partly predictive of the future condition of their poſterity, and partly deſcriptive of the perſonal good or bad qualities of the Patriarchs.*

(30) *That is*, The Meſſiah, *as all interpreters agree, both Jewiſh and Chriſtian.*

" that was ſeparate from his brethren.
" Benjamin ſhall ravine *as* a wolf:
" in the morning he ſhall devour the
" prey, and at night he ſhall divide
" the ſpoil."

All theſe *are* the twelve tribes of Iſrael: and this *is* what their father ſpake unto them, and bleſſed them; every one, according to his bleſſing, he bleſſed them.

And he charged them, and ſaid unto them, " I am to be gathered un-
" to my people: bury me with my
" fathers, in the cave that *is* in the
" field of Ephron the Hittite: in the
" cave that *is* in the field of Mach-
" pelah, which *is* before Mamrè, in
" the land of Canaan, which Abra-
" ham bought with the field of E-
" phron the Hittite, for a poſſeſſion
" of a burying-place. (There they
" buried Abraham and Sarah his
" wife; there they buried Iſaac and
" Rebekah his wife; and there I bu-
" ried Leah.) The purchaſe of the
" field, and of the cave that *is* there-
" in, *was* from the children of Heth."

And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

The mourning for Jacob. The funeral. Joſeph propheſieth to his brethren of their return. His death.

AND Joſeph fell upon his father's face, and wept upon him, and kiſſed him. And Joſeph commanded his ſervants the phyſicians to embalm his father; and the phyſicians embalmed Iſrael. And forty days were fulfilled for him; (for ſo are fulfilled the days of thoſe who are embalmed:) and the Egyptians mourned for him threeſcore and ten days.

And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, " If now I
" have found grace in your eyes,
" ſpeak, I pray you, in the ears of
" Pharaoh, ſaying, My father made
" me ſwear, ſaying, Lo, I die! in my
" grave which I have digged for me
" in the land of Canaan, there ſhalt
" thou bury me. Now therefore let
" me go up, I pray thee, and bury my
" father, and I will come again."

And Pharaoh ſaid, " Go up, and
" bury thy father, according as he
" made thee ſwear."

And Joſeph went up to bury his father; and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt, and all the houſe of Joſeph, and his brethren, and his father's houſe: only their little ones, and their flocks, and their herds they left in the land of Goſhen. And there went up with him both chariots and horſemen; and it was a very great company.

And they came to the threſhing-floor of Atad, which *is* beyond Jordan; and there they mourned with a great and very ſore lamentation: and he made a mourning for his father ſeven days. And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, " This *is* a grievous
" mourning to the Egyptians:" wherefore the name of it was called Abelmizraim (31), which *is* beyond Jordan.

And his ſons did unto him according as he commanded them: for his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a poſſeſſion of a burying-place, of Ephron the Hittite, before Mamrè.

And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joſeph's brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and

(31) *That is, The mourning of Egypt.*

will

will certainly requite us all the evil which we did unto him. And they ſent a meſſenger unto Joſeph, ſaying, Thy father did command before he died, ſaying, So ſhall ye ſay unto Joſeph, "Forgive, I pray thee now, the "treſpaſs of thy brethren, and their "ſin; for they did unto thee evil: "and now, we pray thee, forgive the "treſpaſs of the ſervants of the God "of thy father!" And Joſeph wept when they ſpake unto him. And his brethren alſo went and fell down before his face: and they ſaid, "Behold, we *are* thy ſervants!" And Joſeph ſaid unto them, "Fear not: "for *am* I in the place of God? But "as for you, ye thought evil againſt "me; *but* God meant it unto good; "to bring to paſs, as *it is* this day, to "ſave much people alive. Now therefore fear ye not: I will nouriſh "you, and your little ones." And he comforted them, and ſpake kindly unto them.

And Joſeph dwelt in Egypt, he, and his father's houſe: and Joſeph lived an hundred and ten years. And Joſeph ſaw Ephraim's children of the third *generation:* the children alſo of Machir, the ſon of Manaſſeh, were brought up upon Joſeph's knees.

And Joſeph ſaid unto his brethren, "I die: and God will ſurely viſit "you, and bring you out of this land, "unto the land which he ſware to "Abraham, to Iſaac, and to Jacob." And Joſeph took an oath of the children of Iſrael, ſaying, "God will "ſurely viſit you; and ye ſhall carry "up my bones from hence." So Joſeph died, *being* an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

The Second Book of MOSES, called EXODUS.

CHAP. I.

The children of Iſrael multiply. They are oppreſſed by a new king. The midwives ſave the males alive.

NOW theſe *are* the names of the children of Iſrael, who came into Egypt; every man and his houſhold came with Jacob. Reuben, Simeon, Levi, and Judah, Iſſachar, Zebulun, and Benjamin, Dan, and Napthali, Gad, and Aſher. And all the ſouls that came out of the loins of Jacob, were ſeventy ſouls; for Joſeph was in Egypt *already*.

And Joſeph died, and all his brethren, and all that generation. And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there aroſe up a new king over Egypt, who knew not Joſeph. And he ſaid unto his people, "Behold, the people of the children of "Iſrael *are* more and mightier than "we. Come on, let us deal wiſely "with them; leſt they multiply, and "it come to paſs, that when there "falleth out any war, they join alſo "unto our enemies, and fight againſt "us; and *ſo* get them up out of the "land."

Therefore they did ſet over them taſk-maſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes. But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael. And the Egyptians made the children of Iſrael to ſerve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of ſervice in the field; all their ſervice, wherein they made them ſerve, *was* with rigour.

And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* Shiphrah, and the name of the other Puah:) And he ſaid, "When ye do the office of a "midwife to the Hebrew women, "and ſee *them* upon the ſtools; if it *be*

"a ſon, then ye ſhall kill him; but if "it *be* a daughter, then ſhe ſhall live." But the midwives feared God; and did not as the king of Egypt commanded them, but ſaved the male-children alive.

And the king of Egypt called for the midwives, and ſaid unto them, "Why have ye done this thing, and "have ſaved the male-children "alive?" And the midwives ſaid unto Pharaoh, "Becauſe the Hebrew "women *are* not as the Egyptian wo-"men: for they *are* lively, and are "delivered ere the midwives come "in unto them." Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

And it came to paſs, becauſe the midwives feared God, that He made them houſes (32). And Pharaoh charged all his people ſaying, "Every ſon "that is born, ye ſhall caſt into the "river, and every daughter ye ſhall "ſave alive."

CHAP. II.

Moſes is born, and put into the flags. He is found, and brought up by Pharaoh's daughter. He fleeth into Midian.

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi. And the woman conceived and bear a ſon: and when ſhe ſaw him, that he *was a* goodly *child*, ſhe hid him three months. And when ſhe could no longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the river's brink. And his ſiſter ſtood afar off, to ſee what would be done to him.

And the daughter of Pharaoh came down to waſh *herſelf* at the river; and her maidens walked along by the river's ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it. And when ſhe had opened *it*, ſhe ſaw the child; and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, "This is "*one* of the Hebrews' children." Then ſaid his ſiſter to Pharaoh's daughter, "Shall I go and call to thee "a nurſe of the Hebrew women, that "ſhe may nurſe the child for thee?" And Pharaoh's daughter ſaid unto her, "Go." And the maid went and called the child's mother. And Pharaoh's daughter ſaid unto her, "Take this "child away, and nurſe it for me; "and I will give *thee* thy wages." And the woman took the child and nurſed it.

And the child grew, and ſhe brought him unto Pharaoh's daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, becauſe I drew him out of the water.

And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens, and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren. And he looked this way, and that way; and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand. And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, "Wherefore "ſmiteſt thou thy fellow?" And he ſaid, "Who made thee a prince and "a judge over us? Intendeſt thou to "kill me, as thou killedſt the Egyp-"tian?" And Moſes feared, and ſaid, "Surely this thing is known."

Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well. Now the prieſt [or *prince*] of Midian had ſeven daughters; and they came and drew *water*, and filled the troughs to water their father's flock. And the ſhepherds came and drove them away; but Moſes ſtood up and helped them, and watered

(32) *Or, Raiſed them families.*

tered their flock. And when they came to Reuel their father, he ſaid, "How *is it that* ye are come ſo ſoon "to day?" And they ſaid, "An "Egyptian delivered us out of the "hand of the ſhepherds; and alſo "drew *water* enough for us, and wa- "tered the flock." And he ſaid unto his daughters, "And where is he? "why *is* it *that* ye have left the man? "call him, that he may eat bread."

And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter. And ſhe bare *him* a ſon, and he called his name Gerſhom; for he ſaid, "I have been "a ſtranger in a ſtrange land."

And it came to paſs in proceſs of time, that the King of Egypt died: and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God by reaſon of the bondage. And God heard their groaning; and God remembered his covenant with Abraham, with Iſaac, and with Jacob. And God looked upon the children of Iſrael, and God had reſpect unto *them*.

CHAP. III.

Moſes keepeth Jethro's flock. God appeareth unto him in a burning buſh. He ſendeth him to deliver Iſrael.

NOW Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian; and he led the flock to the backſide of the deſert, and came to the mountain of God, *even* to Horeb. And the angel of the LORD appeared unto him in a flame of fire, out of the midſt of a buſh: and he looked, and behold the buſh burned with fire, and the buſh *was* not conſumed.

And Moſes ſaid, "I will now turn "aſide, and ſee this great ſight, why "the buſh is not burnt." And when the LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the Buſh, and ſaid, "Mo- "ſes, Moſes!" and he ſaid, "Here "*am* I." And He ſaid, "Draw not "nigh hither; put off thy ſhoes from "off thy feet, for the place whereon "thou ſtandeſt *is* holy ground." Moreover, he ſaid, "I *am* the God of "thy father, the God of Abraham, "the God of Iſaac, and the God of "Jacob." And Moſes hid his face; for he was afraid to look upon God.

And the LORD ſaid, "I have ſurely "ſeen the affliction of my people "who *are* in Egypt, and have heard "their cry by reaſon of their taſk- "maſters; for I know their ſorrows, "and I am come down to deliver "them out of the hand of the Egyp- "tians, and to bring them up out of that "land, unto a good land and a large, "unto a land flowing with milk "and honey; unto the place of the "Canaanites and the Hittites, and "the Amorites, and the Perizzites, "and the Hivites, and the Jebuſites. "Now therefore behold, the cry of "the children of Iſrael is come unto "me; and I have alſo ſeen the oppreſ- "ſion wherewith the Egyptians op- "preſs them. Come now therefore, "and I will ſend thee unto Pharaoh, "that thou mayeſt bring forth my "people the children of Iſrael out of "Egypt."

And Moſes ſaid unto God, "Who "*am* I, that I ſhould go unto Pha- "raoh, and that I ſhould bring forth "the children of Iſrael out of Egypt?" And He ſaid, "Certainly I will be "with thee: and this *ſhall be* a token "unto thee, that I have ſent thee; "when thou haſt brought forth the "people out of Egypt, ye ſhall ſerve "God upon this mountain."

And Moſes ſaid unto God, "Be- "hold, *when* I come unto the chil- "dren of Iſrael, and ſhall ſay unto "them, The God of your fathers "hath ſent me unto you; and they "ſhall ſay to me, What *is* his Name? "what ſhall I ſay unto them?" And God ſaid unto Moſes, "I AM THAT "I AM (33): and he ſaid, Thus

(33) *Or*, I am who am: *That is*, *the ſelf-exiſtent Being*.

ſhalt

" ſhalt thou ſay unto the children of " Iſrael, I AM hath ſent me unto " you."

And God ſaid moreover unto Moſes, " Thus ſhalt thou ſay unto the " children of Iſrael, The LORD God " of your fathers, the God of Abra- " ham, the God of Iſaac, and the " God of Jacob hath ſent me unto " you: this *is* my Name for ever, and " this *is* my memorial unto all gene- " rations. Go, and gather the elders " of Iſrael together, and ſay unto " them, The LORD God of your fa- " thers, the God of Abraham, of " Iſaac, and of Jacob appeared unto " me, ſaying, I have ſurely viſited " you, and *ſeen* that which is done to " you in Egypt: And I have ſaid, I " will bring you up out of the afflic- " tion of Egypt, unto the land of the " Canaanites, and the Hittites, and " the Amorites, and the Perizzites, " and the Hivites, and the Jebuſites, " unto a land flowing with milk and " honey. And they ſhall hearken to " thy voice: and thou ſhalt go, thou " and the elders of Iſrael, unto the " king of Egypt, and ye ſhall ſay unto " him, The LORD God of the He- " brews hath met with us; and now " let us go, (we beſeech thee) three " days journey into the wilderneſs, " that we may ſacrifice to the LORD " our God. And I am ſure that the " king of Egypt will not let you go, " no not by a mighty hand. And I " will ſtretch out my hand, and ſmite " Egypt with all my wonders which " I will do in the midſt thereof; and " after that he will let you go. And " I will give this people favour in " the ſight of the Egyptians; and it " ſhall come to paſs that when ye go, " ye ſhall not go empty: But every " woman ſhall borrow (34) of her " neighbour, and of her that ſojourn- " eth in her houſe, jewels of ſilver, " and jewels of gold, and raiment: " and ye ſhall put *them* upon your " ſons, and upon your daughters; and " ye ſhall ſpoil the Egyptians."

(34) *Or* demand; *for the Egyptians had unjuſtly made the Hebrews their ſlaves, &c.*

CHAP. IV.

Moſes's rod is turned into a ſerpent. His hand is leprous. God's meſſage to Pharaoh.

AND Moſes anſwered and ſaid, " But behold they will not be- " lieve me, nor hearken unto my " voice; for they will ſay, The LORD " hath not appeared unto thee." And the LORD ſaid unto him, " What is " that in thine hand?" and he ſaid, " A rod." And He ſaid, " Caſt it on " the ground;" and he caſt it on the ground; and it became a ſerpent: and Moſes fled from before it. And the LORD ſaid unto Moſes, " Put forth " thine hand, and take it by the tail." And he put forth his hand and caught it, and it became a rod in his hand. " That they may believe that the " LORD God of their Fathers, the " God of Abraham, the God of Iſaac, " and the God of Jacob hath ap- " peared unto thee."

And the Lord ſaid farthermore unto him, " Put now thine hand into " thy boſom;" and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous, as ſnow. And he ſaid, " Put thine " hand into thy boſom again;" and he put his hand into his boſom again, and plucked it out of his boſom; and behold, it was turned again as his *other* fleſh. " And it ſhall come to " paſs if they will not believe thee, " nor hearken to the voice of the firſt " ſign, that they will believe the voice " of the latter ſign. And it ſhall " come to paſs, if they will not be- " lieve alſo theſe two ſigns, nor hear- " ken unto thy voice, that thou ſhalt " take of the water of the river, and " pour *it* upon the dry-*land*; and the " water which thou takeſt out of the " river, ſhall become blood upon the " dry-*land*."

And Moſes ſaid unto the LORD, " O my

"O my Lord! I *am* not eloquent, "neither heretofore, nor ſince thou "haſt ſpoken unto thy ſervant; but I "*am* ſlow of ſpeech, and of a ſlow "tongue." And the LORD ſaid unto him, "Who hath made man's mouth? "or who maketh the dumb or deaf, "or the ſeeing, or the blind? have "not I, the LORD? Now therefore "go, and I will be with thy mouth, "and teach thee what thou ſhalt ſay."

And he ſaid, "O my LORD! ſend, "I pray thee, by the hand *of him, "whom* thou wilt ſend." And the anger of the LORD was kindled againſt Moſes, and he ſaid, "*Is* not "Aaron the Levite thy brother? I "know that he can ſpeak well. And "alſo behold, he cometh forth to "meet thee; and when he ſeeth thee, "he will be glad in his heart. And "thou ſhalt ſpeak unto him, and put "words in his mouth: and I will "be with thy mouth, and with his "mouth, and will teach you what ye "ſhall do. And he ſhall be thy "ſpokeſman unto the people; and he "ſhall be, *even* he ſhall be to thee "inſtead of a mouth, and thou ſhalt "be to him inſtead of God. And "thou ſhalt take this rod in thine "hand, wherewith thou ſhalt do "ſigns."

And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, "Let me go, I pray thee, "and return unto my brethren who "*are* in Egypt, and ſee whether they "be yet alive." And Jethro ſaid to Moſes, "Go, in peace!"

And the LORD ſaid unto Moſes in Midian, "Go return into Egypt; for "all the men are dead who ſought "thy life." And Moſes took his wife and his ſons, and ſet them upon an aſs; and he returned to the land of Egypt. And Moſes took the rod of God in his hand.

And the LORD ſaid unto Moſes, "When thou goeſt to return unto "Egypt, ſee *that* thou do all thoſe "wonders before Pharaoh which I "have put in thine hand: but I will "harden his heart, that he will not "let the people go. And thou ſhalt "ſay unto Pharaoh, "Thus ſaith the "LORD, Iſrael *is* my ſon, *even* my "firſt-born: and I ſay unto thee, Let "my ſon go, that he may ſerve me; "and if thou refuſe to let him go, be-"hold I will ſlay thy ſon, *even* thy "firſt-born."

And the LORD ſaid to Aaron, "Go "into the wilderneſs to meet Moſes." And he went and met him in the mount of God, and kiſſed him. And Moſes told Aaron all the words of the LORD, who had ſent him, and all the ſigns which he had commanded him.

And Moſes and Aaron went and gathered together all the elders of the children of Iſrael. And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſigns in the ſight of the people. And the people believed: and when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

CHAP. V.

Pharaoh chideth Moſes and Aaron. He increaſeth the Iſraelites' taſk. Moſes complaineth to God.

AND afterward Moſes and Aaron went in, and told Pharaoh, Thus ſaith the LORD GOD of Iſrael, "Let my people go, that they may "hold a feaſt unto me in the wilder-"neſs." And Pharaoh ſaid, "Who "*is* the LORD, [or *Jehovah*] that I "ſhould obey his voice to let Iſrael "go? I know not the LORD, neither "will I let Iſrael go." And they ſaid, "The God of the Hebrews hath met "with us: let us go, we pray thee, "three days journey into the deſert, "and ſacrifice unto the LORD our "God; leſt he fall upon us with "peſtilence, or with the ſword." And the king of Egypt ſaid unto them, "Wherefore do ye, Moſes and "Aaron,

" Aaron, lett the people from their " works? get ye unto your burdens."

And Pharaoh ſaid, " Behold, the " people of the land now *are* many, " and ye make them reſt from their " burdens." And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying, " Ye ſhall no more " give the people ſtraw to make " brick, as heretofore: let them go " and gather ſtraw for themſelves. " And the tale of the bricks which " they did make heretofore, ye ſhall " lay upon them; ye ſhall not diminiſh therefrom: for they *are* idle; " therefore they cry, ſaying, Let us " go and ſacrifice to our God. Let " there more work be laid upon the " men, that they may labour therein; " and let them not regard vain words."

And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, " Thus " ſaith Pharaoh, I will not give you " ſtraw. Go ye, get ye ſtraw where " ye can find it; yet not ought of " your work ſhall be diminiſhed." So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw. And the taſk-maſters haſted *them*, ſaying, " Fulfil your works, *your* daily taſks, " as when there was ſtraw." And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them, were beaten, *and* demanded, " Wherefore have ye not " fulfilled your taſk in making brick, " both yeſterday and to day, as here- " tofore?"

Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, " Wherefore dealeſt " thou thus with thy ſervants? There " is no ſtraw given unto thy ſervants, " and they ſay to us, Make brick: and " behold, thy ſervants *are* beaten; but " the fault *is* in thine own people." But he ſaid, " Ye *are* idle, *ye are* idle; " therefore ye ſay, Let us go, *and* " do ſacrifice to the LORD. Go " therefore now *and* work: for there " ſhall no ſtraw be given you; yet " ſhall ye deliver the tale of bricks."

And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, " Ye ſhall not " miniſh *ought* from your bricks of " your daily taſk." And they met Moſes and Aaron, who ſtood in the way as they came forth from Pharaoh: And they ſaid unto them, " The LORD look upon you, and " judge! becauſe ye have made our " ſavour to be abhorred in the eyes " of Pharaoh, and in the eyes of his " ſervants, to put a ſword in their " hands to ſlay us."

And Moſes returned unto the LORD, and ſaid, " Lord, wherefore " haſt thou *ſo* evil treated this peo- " ple? why *is* it *that* thou haſt ſent " me? For ſince I came to Pharaoh " to ſpeak in thy name, he hath done " evil to this people; neither haſt " thou delivered thy people at all."

CHAP. VI.

God reneweth his promiſe, by his name JEHOVAH.

THEN the LORD ſaid unto Moſes, " Now ſhalt thou ſee what " I will do to Pharaoh; for with a " ſtrong hand ſhall he let them go, " and with a ſtrong hand ſhall he " drive them out of his land."

And God ſpake unto Moſes, and ſaid unto him, " I *am* the LORD (35): " And I appeared unto Abraham, " unto Iſaac, and unto Jacob, by *the* " *name of* God Almighty; but by my " name JEHOVAH was I not " known to them. And I have alſo " eſtabliſhed my covenant with " them, to give them the land of " Canaan, the land of their pilgri- " mage, wherein they were ſtrangers. " And I have alſo heard the groaning " of the children of Iſrael, whom the " Egyptians keep in bondage; and I " have remembered my covenant. " Wherefore ſay unto the children

(35) Jehovah, *in the original.*

" of

"of Iſrael, I *am* the LORD; and I "will bring you out from under the "burdens of the Egyptians, and I "will rid you out of their bondage: "and I will redeem you with a "ſtretched-out arm, and with great "judgements. And I will take you "to me for a people, and I will be to "you a God; and ye ſhall know that "I *am* the LORD your God, who "bring you out from under the bur-"dens of the Egyptians. And I will "bring you in unto the land, con-"cerning the which I did ſwear, to "give it to Abraham, to Iſaac, and to "Jacob; and I will give it to you for "an heritage: I *am* the LORD."

And Moſes ſpake ſo unto the chil-dren of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage. And the LORD ſpake unto Moſes, ſaying, "Go "in, ſpeak unto Pharaoh king of "Egypt, that he let the children of "Iſrael go out of his land." And Moſes ſpake before the LORD, ſaying, "Behold, the children of Iſrael have "not hearkened unto me; how then "ſhall Pharaoh hear me, who *am* of "uncircumciſed lips?" And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pha-raoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

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CHAP. VII.

Moſes is encouraged to go to Pharaoh. His rod is turned into a ſerpent. Pha-raoh's heart is hardened. The river is turned into blood.

AND the LORD ſaid unto Moſes, "See, I have made thee a god "to Pharaoh; and Aaron thy brother "ſhall be thy prophet. Thou ſhalt "ſpeak all that I command thee: and "Aaron thy brother ſhall ſpeak unto "Pharaoh, that he ſend the children "of Iſrael out of his land. And I "will harden Pharaoh's heart, and "multiply my ſigns and my wonders "in the land of Egypt. But Pha-"raoh will not hearken unto you, "that I may lay my hand upon "Egypt, and bring forth mine ar-"mies, *and* my people the children "of Iſrael, out of the land of Egypt "by great judgements. And the "Egyptians ſhall know that I *am* the "LORD, when I ſtretch forth mine "hand upon Egypt, and bring out "the children of Iſrael from among "them."

And Moſes and Aaron did as the LORD commanded them; ſo did they.

And Moſes *was* fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh. And the LORD ſpake unto Moſes, and unto Aaron, ſaying, "When Pharaoh "ſhall ſpeak unto you, ſaying, Shew "a miracle for you: then thou ſhalt "ſay unto Aaron, Take thy rod and "caſt *it* before Pharaoh, *and* it ſhall "become a ſerpent."

And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants; and it be-came a ſerpent. Then Pharaoh alſo called the wiſemen and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their in-chantments; for they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.

And He hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had ſaid. And the LORD ſaid unto Moſes, "Pharaoh's "heart *is* hardened; he refuſeth to "let the people go. Get thee unto "Pharaoh in the morning; lo, he "goeth out unto the water: and thou "ſhalt ſtand by the river's brink "againſt he come; and the rod which "was turned to a ſerpent ſhalt thou "take in thine hand. And thou "ſhalt ſay unto him, The LORD God "of the Hebrews hath ſent me unto "thee, ſaying, Let my people go, "that they may ſerve me in the wil-"derneſs:

"derneſs: and behold, hitherto thou "wouldeſt not hear. Thus ſaith the "LORD, In this thou ſhalt know "that I *am* the LORD: behold I will "ſmite with the rod that *is* in mine "hand, upon the waters which *are* "in the river, and they ſhall be turn-"ed to blood. And the fiſh that *is* in "the river ſhall die, and the river "ſhall ſtink; and the Egyptians ſhall "lothe to drink of the water of the "river."

And the LORD ſpake unto Moſes, "Say unto Aaron, Take thy rod, "and ſtretch out thine hand upon "the waters of Egypt, upon their "ſtreams, upon their rivers, and "upon their ponds, and upon all "their pools of water, that they may "become blood; and *that* there may "be blood throughout all the land of "Egypt, both in *veſſels of* wood, and "in *veſſels of* ſtone."

And Moſes and Aaron did ſo, as the LORD commanded: and he lifted up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh and in the ſight of his ſervants; and all the waters that *were* in the river, were turned to blood. And the fiſh that *was* in the river died; and the river ſtank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

And the magicians of Egypt did ſo with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had ſaid. And Pharaoh turned and went into his houſe; neither did he ſet his heart to this alſo. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And ſeven days were fulfilled, after that the LORD had ſmitten the river.

CHAP. VIII.

Frogs are ſent. The duſt is turned into lice. The ſwarms of flies. Pharaoh is hardened.

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, "Thus ſaith the LORD, "Let my people go, that they may "ſerve me: And if thou refuſe to let "*them* go, behold, I will ſmite all thy "borders with frogs. And the river "ſhall bring forth frogs abundantly, "which ſhall go up and come into "thine houſe, and into thy bed-"chamber, and upon thy bed, and "into the houſe of thy ſervants, and "upon thy people, and into thine "ovens, and into thy kneading-"troughs; and the frogs ſhall come "up both on thee, and upon thy peo-"ple, and upon all thy ſervants."

And the LORD ſpake unto Moſes, "Say unto Aaron, Stretch forth "thine hand with thy rod over the "ſtreams, over the rivers, and over "the ponds; and cauſe frogs to come "up upon the land of Egypt." And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moſes and Aaron, and ſaid, "Intreat the "LORD, that He may take away the "frogs from me, and from my peo-"ple; and I will let the people go, "that they may do ſacrifice unto the "LORD." And Moſes ſaid unto Pharaoh, "Glory over me: When "ſhall I intreat for thee, and for thy "ſervants, and for thy people, to "deſtroy the frogs from thee, and "thy houſes, *that* they may remain in "the river only?" And he ſaid, "To-morrow." And he ſaid, "*It ſhall be* "according to thy word: that thou "mayeſt know that *there is* none like "unto the LORD our God. And the "frogs ſhall depart from thee, and "from thy houſes, and from thy "ſervants, and from thy people; they "ſhall remain in the river only."

And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the

the LORD, because of the frogs which He had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

And the LORD said unto Moses, "Say unto Aaron, Stretch out thy "rod, and smite the dust of the land, "that it may become lice throughout "all the land of Egypt." And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

And the magicians did so with their inchantments to bring forth lice; but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, "This *is* the finger of God!" and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

And the LORD said unto Moses, "Rise up early in the morning, and "stand before Pharaoh; lo, he cometh "forth to the water! and say unto him, "Thus saith the LORD, Let my peo-"ple go, that they may serve me: "else if thou wilt not let my people "go, behold, I will send swarms *of* "*flies* upon thee, and upon thy ser-"vants, and upon thy people, and "into thy houses; and the houses of "the Egyptians shall be full of "swarms *of flies*, and also the ground "whereon they *are*. And I will "sever in that day the land of Goshen, "in which my people dwell, that no "swarms *of flies* shall be there; to the "end thou mayest know, that I "*am* the LORD in the midst of the "earth. And I will put a division "between my people, and thy peo-"ple: to-morrow shall this sign be."

And the LORD did so: and there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants houses, and into all the land of Egypt; the land was corrupted by reason of the swarm *of flies*. And Pharaoh called for Moses, and for Aaron, and said, "Go ye, sacrifice "to your God in the land!"

And Moses said, "It is not meet "so to do; for we shall sacrifice the "abomination (36) of the Egyptians "to the LORD our God: lo, shall we "sacrifice the abomination of the "Egyptians before their eyes? and "will they not stone us? We will "go three days journey into the wil-"derness, and sacrifice to the LORD "our God, as He shall command "us."

And Pharaoh said, "I will let you "go, that ye may sacrifice to the "LORD your God in the wilderness; "only ye shall not go very far away: "— intreat for me!" And Moses said, "Behold, I go out from "thee, and I will intreat the LORD, "that the swarms *of flies* may depart "from Pharaoh, from his servants, "and from his people, to-morrow; "but let not Pharaoh deal deceitfully "any more, in not letting the peo-"ple go to sacrifice to the LORD."

And Moses went out from Pharaoh, and intreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAP. IX.

The murrain of beasts. The plague of boils and blains. The plague of hail.

(36) *The Egyptians worshiped an ox, and therefore to sacrifice oxen must have given them great offence.*

THEN

THEN the LORD ſaid unto Moſes, "Go in unto Pharaoh, and "tell him, Thus ſaith the LORD "God of the Hebrews, Let my peo- "ple go, that they may ſerve me. "For if thou refuſe to let *them* go, "and wilt hold them ſtill, Behold, "the hand of the LORD is upon thy "cattle which *is* in the field; upon "the horſes, upon the aſſes, upon the "camels, upon the oxen, and upon "the ſheep; *there ſhall be* a very "grievous murrain. And the LORD "ſhall ſever between the cattle of "Iſrael and the cattle of Egypt; and "there ſhall nothing die of all *that is* "the children's of Iſrael."

And the LORD appointed a ſet time, ſaying, "To-morrow the LORD "ſhall do this thing in the land."

And the LORD did that thing on the morrow; and all the cattle of Egypt, died: but of the cattle of the children of Iſrael died not one. And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead. And the heart of Pharaoh was hardened; and he did not let the people go.

And the LORD ſaid unto Moſes, and unto Aaron, "Take to you hand- "fuls of aſhes of the furnace, and let "Moſes ſprinkle it toward the hea- "ven in the ſight of Pharaoh; and "it ſhall become ſmall duſt in all the "land of Egypt, and ſhall be a boil "breaking forth *with* blains, upon "man, and upon beaſt, throughout "all the land of Egypt." And they took aſhes of the furnace, and ſtood before Pharaoh; and Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man and upon beaſt.

And the magicians could not ſtand before Moſes, becauſe of the boil; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had ſpoken unto Moſes.

And the LORD ſaid unto Moſes, "Riſe up early in the morning, and "ſtand before Pharaoh, and ſay unto "him, Thus ſaith the LORD God of "the Hebrews, Let my people go, "that they may ſerve me. For I will "at this time ſend all my plagues "upon thine heart, and upon thy "ſervants, and upon thy people; "that thou mayeſt know, that *there* "*is* none like me in all the earth. For "now I will ſtretch out my hand, "that I may ſmite thee and thy peo- "ple with peſtilence; and thou ſhalt "be cut off from the earth. And in "very deed for this *cauſe* have I raiſ- "ed thee up (37), to ſhew *in* thee my "power; and that my name may be "declared throughout all the earth. "As yet exalteſt thou thyſelf againſt "my people, that thou wilt not let "them go? Behold, to-morrow about "this time, I will cauſe it to rain a "very grievous hail, ſuch as hath not "been in Egypt, ſince the foundation "thereof even until now. Send "therefore now, *and* gather thy cat- "tle, and all that thou haſt in the "field: *for upon* every man and beaſt "which ſhall be found in the field, "and ſhall not be brought home, the "hail ſhall come down upon them, "and they ſhall die."

He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes: And he that regarded not the word of the LORD, left his ſervants and his cattle in the field.

And the LORD ſaid unto Moſes, "Stretch forth thine hand toward "heaven, that there may be hail in "all the land of Egypt, upon man, "and upon beaſt, and upon every "herb of the field, throughout the "land of Egypt." And Moſes ſtretched forth his rod toward hea-

(37) *Raiſed to this height of eminence*; cauſed thee to ſtand *or* continue, *ſay the* LXX.

ven:

ven: and the LORD ſent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt ſince it became a nation. And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt; and the hail ſmote every herb of the field, and brake every tree of the field. Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

And Pharaoh ſent and called for Moſes and Aaron, and ſaid unto them, "I have ſinned this time: the "LORD *is* righteous, and I and my "people *are* wicked. Intreat the "LORD (for it is enough) that there "be no *more* mighty thunderings and "hail; and I will let you go, and ye "ſhall ſtay no longer." And Moſes ſaid unto him, "As ſoon as I am "gone out of the city, I will ſpread "abroad my hands unto the LORD; "*and* the thunder ſhall ceaſe, neither "ſhall there be any more hail; that "thou mayeſt know, how that the "earth *is* the LORD's. But as for "thee and thy ſervants, I know that "ye will not yet fear the LORD God."

And the flax and the barley was ſmitten; for the barley *was* in the ear, and the flax *was* bolled. But the wheat and the rie were not ſmitten; for they *were* not grown up. And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth. And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants. And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the LORD had ſpoken by Moſes.

CHAP. X.

The plague of locuſts, of darkneſs. Pharaoh's heart is yet hardened.

AND the LORD ſaid unto Moſes, "Go in unto Pharaoh: for I "have hardened his heart, and the "heart of his ſervants; that I might "ſhew theſe my ſigns before him: "and that thou mayeſt tell in the "ears of thy ſon, and of thy ſon's ſon, "what things I have wrought in "Egypt, and my ſigns which I have "done amongſt them; that ye may "know, that I *am* the LORD."

And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, "Thus ſaith the LORD God of the "Hebrews, How long wilt thou re"fuſe to humble thyſelf before me? "let my people go that they may "ſerve me: elſe, if thou refuſe to "let my people go, behold, to-mor"row will I bring the locuſts into thy "coaſts. And they ſhall cover the "face of the earth, that one cannot "be able to ſee the earth; and they "ſhall eat the reſidue of that which "eſcaped, which remaineth unto "you from the hail, and ſhall eat "every tree which groweth for you "out of the field: And they ſhall fill "thy houſes, and the houſes of all thy "ſervants, and the houſes of all the "Egyptians; which neither thy fa"thers, nor thy fathers fathers have "ſeen, ſince the day that they were "upon the earth unto this day." And he turned himſelf, and went out from Pharaoh.

And Pharaoh's ſervants ſaid unto him, "How long ſhall this man be a "ſnare unto us? Let the men go, that "they may ſerve the LORD their "God: knoweſt thou not yet, that "Egypt is deſtroyed?" And Moſes and Aaron were brought again unto Praraoh: and he ſaid unto them, "Go, ſerve the LORD your God: *but* "who *are* they that ſhall go?"

And Moſes ſaid "We will go with "our young and with our old, with "our ſons and with our daughters;

"with our flocks and with our herds "will we go; for we *must hold* a feaſt "unto the LORD." And he ſaid unto them, "Let the LORD be ſo with "you, as I will let you go and your "little ones: look *to it*; for evil *is* be-"fore you. Not ſo: go now ye *that* "*are* men, and ſerve the LORD; for "that ye did deſire." And they were driven out from Pharaoh's preſence.

And the LORD ſaid unto Moſes, "Stretch out thine hand over the "land of Egypt for the locuſts, that "they may come up upon the land "of Egypt, and eat every herb of "the land, *even* all that the hail hath "left." And Moſes ſtretched forth his rod over the land of Egypt; and the LORD brought an eaſt-wind upon the land all that day and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts. And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch. For they covered the face of the whole earth, ſo that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moſes and Aaron in haſte; and he ſaid, "I have ſinned againſt the LORD "your God, and againſt you. Now "therefore forgive, I pray thee, my "ſin only this once, and intreat the "LORD your God, that he may take "away from me this death only!" And he went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into the Red-ſea: there remained not one locuſt in all the coaſt of Egypt. But the LORD hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go.

And the LORD ſaid unto Moſes, "Stretch out thine hand toward "heaven, that there may be darkneſs "over the land of Egypt, *even* dark-"neſs *which* may be felt." And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days. They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings.

And Pharaoh called unto Moſes, and ſaid, "Go ye, ſerve the LORD: "only let your flocks and your herds "be ſtayed; let your little ones alſo "go with you." And Moſes ſaid, "Thou muſt give us alſo ſacrifices "and burnt-offerings, that we may "ſacrifice unto the LORD our God. "Our cattle alſo ſhall go with us: "there ſhall not an hoof be left be-"hind; for thereof muſt we take to "ſerve the LORD our God: and we "know not with what we muſt ſerve "the LORD, until we come thither." But the LORD hardened Pharaoh's heart, and he would not let them go. And Pharaoh ſaid unto him. "Get "thee from me; take heed to thyſelf, "ſee my face no more: for in *that* "day thou ſeeſt my face, thou ſhalt "die." And Moſes ſaid, "Thou "haſt ſpoken well, I will ſee thy face "again no more."

CHAP. XI.

God's meſſage to the Iſraelites to borrow jewels of their neighbours. The death of the firſt-born threatened.

AND the LORD ſaid unto Moſes, "Yet will I bring one plague "*more* upon Pharaoh, and upon "Egypt; afterward he will let *you* "go hence: when he ſhall let *you* "go, he ſhall ſurely thruſt you out "hence all together. Speak now in "the ears of the people, and let every "man borrow of his neighbour, and "every woman of her neighbour, "jewels of ſilver and jewels of gold "(38)." And the LORD gave the

(38) *See the note on Chap.* III. p. 42.

"people

people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of of Egypt, in the ſight of Pharaoh's ſervants, and in the ſight of the people.

And Moſes ſaid, Thus ſaith the LORD, "About midnight will I go "out into the midſt of Egypt. And "all the firſt-born in the land of "Egypt ſhall die, from the firſt-born "of Pharaoh, that ſitteth upon his "throne, even unto the firſt-born of "the maid-ſervant, that *is* behind the "mill; and all the firſt-born of "beaſts. And there ſhall be a great "cry throughout all the land of "Egypt, ſuch as there was none like "it, nor ſhall be like it any more. "But againſt any of the children of "Iſrael ſhall not a dog move his "tongue, againſt man or beaſt; that "ye may know, that the LORD "doth put a difference between the "Egyptians and Iſrael. And all "theſe thy ſervants ſhall come down "unto me, and bow down them-"ſelves unto me, ſaying, Get thee "out, and all the people that follow "thee! And after that I will go "out." And he went out from Pharaoh in a great anger.

And the LORD ſaid unto Moſes, "Pharaoh ſhall not hearken unto "you; that my wonders may be mul-"tiplied in the land of Egypt." And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

The Paſs-over inſtituted. The firſt-born are ſlain. The Iſraelites are driven out of the land.

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying, "This month *ſhall be* "unto you the beginning of months: "it *ſhall be* the firſt month of the "year to you. Speak ye unto all the "congregation of Iſrael, ſaying, In "the tenth *day* of this month they "ſhall take to them every man a "lamb, according to the houſe of "*their* fathers, a lamb for an houſe. "And if the houſhold be too little "for a lamb, let him and his neigh-"bour next unto his houſe take *it*, "according to the number of the "ſouls; every man, according to his "eating, ſhall make your count for "the lamb. Your lamb ſhall be "without blemiſh, a male of the firſt "year; ye ſhall take *it* out from the "ſheep, or from the goats. And "ye ſhall keep it up until the "fourteenth day of the ſame month: "and the whole aſſembly of the "congregation of Iſrael ſhall kill "it in the evening. And they "ſhall take of the blood, and ſtrike "*it* on the two ſide-poſts, and on the "upper door-poſt of the houſes "wherein they ſhall eat it. And "they ſhall eat the fleſh in that night; "roaſted with fire, and with unlea-"vened bread, *and* bitter *herbs* they "ſhall eat it. Eat not of it raw, nor "ſodden at all with water, but roaſt-"ed *with* fire; his head with his legs, "and with the purtenance thereof. "And ye ſhall let nothing of it re-"main until the morning; and that "which remaineth of it until the "morning, ye ſhall burn with fire.

"And thus ſhall ye eat it, *with* "your loins girded, your ſhoes on "your feet, and your ſtaff in your "hand: and ye ſhall eat it in haſte; "it *is* the LORD's paſs-over. For I "will paſs through the land of Egypt "this night, and will ſmite all the "firſt-born in the land of Egypt, "both man and beaſt; and againſt all "the gods of Egypt I will execute "judgement: I *am* the LORD. And "the blood ſhall be to you for a "token upon the houſes where ye "*are*; and when I ſee the blood, I "will paſs over you, and the plague "ſhall not be upon you to deſtroy *you*,

" when I ſmite the land of Egypt.
" And this day ſhall be unto you for
" a memorial; and ye ſhall keep it a
" feaſt to the LORD throughout your
" generations: ye ſhall keep it a feaſt
" by an ordinance for ever.

" Seven days ſhall ye eat unleaven-
" ed bread; even the firſt day ye ſhall
" put away leaven out of your houſes:
" for whoſoever eateth leavened
" bread from the firſt day until the
" ſeventh day, that ſoul ſhall be cut
" off from Iſrael. And in the firſt
" day *there ſhall be* an holy convoca-
" tion, and in the ſeventh day there
" ſhall be an holy convocation to
" you: no manner of work ſhall be
" done in them, ſave *that* which
" every man muſt eat, that only may
" be done by you. And ye ſhall ob-
" ſerve *the feaſt of* unleavened bread;
" for in this ſelf-ſame day have I
" brought your armies out of the
" land of Egypt: therefore ſhall ye
" obſerve this day in your genera-
" tions by an ordinance for ever."

* *

Then Moſes called for all the el-
ders of Iſrael, and ſaid unto them,
" Draw out and take ye a lamb ac-
" cording to your families, and kill
" the paſs-over. And ye ſhall take
" a bunch of hyſſop and dip *it* in the
" blood that *is* in the baſon; and
" ſtrike the lintel and the two ſide-
" poſts with the blood that *is* in the
" baſon: and none of you ſhall go
" out of the door of his houſe until
" the morning. For the LORD will
" paſs through to ſmite the Egyp-
" tians; and when he ſeeth the blood
" upon the lintel, and on the two
" ſide-poſts, the LORD will paſs over
" the door, and will not ſuffer the
" deſtroyer to come in unto your
" houſes to ſmite *you*. And ye ſhall
" obſerve this thing for an ordinance
" to thee, and to thy ſons for ever (39).

" And it ſhall come to paſs, when
" ye are come to the land which the
" LORD will give you, according as
" he hath promiſed, that ye ſhall
" keep this ſervice. And it ſhall
" come to paſs, when your children
" ſhall ſay unto you, What mean ye
" by this ſervice? That ye ſhall ſay,
" *It is* the ſacrifice of the LORD's paſs-
" over, who paſſed over the houſes of
" the children of Iſrael in Egypt,
" when he ſmote the Egyptians, and
" delivered our houſes." And the
people bowed the head and wor-
ſhipped. And the children of Iſ-
rael went away, and did as the LORD
had commanded Moſes and Aaron;
ſo did they.

And it came to paſs, that at mid-
night the LORD ſmote all the firſt-
born in the land of Egypt, from the
firſt-born of Pharaoh, that ſat on his
throne, unto the firſt-born of the cap-
tive that *was* in the dungeon; and all
the firſt-born of cattle. And Pharaoh
roſe up in the night, he and all his
ſervants, and all the Egyptians; and
there was a great cry in Egypt: for
there was not a houſe where *there was*
not one dead.

And he called for Moſes and Aa-
ron by night, and ſaid, " Riſe up, *and*
" get ye forth from amongſt my peo-
" ple, both ye and the children of
" Iſrael! and go, ſerve the LORD, as
" ye have ſaid. Alſo take your flocks,
" and your herds, as ye have ſaid,
" and be gone: and bleſs me alſo."

And the Egyptians were urgent
upon the people, that they might
ſend them out of the land in haſte;
for they ſaid, " We *are* all dead *men*."

And the people took their dough
before it was leavened; their knead-
ing-troughs being bound up in their
clothes upon their ſhoulders. * *

And the children of Iſrael jour-
neyed from Rameſes to Succoth,
about ſix hundred thouſand, on foot,
that were men, beſides children: And
a mixed multitude went up alſo with
them; and flocks, and herds, *even* very
much

(39) *That is, As long as this law is in force; for the paſs-over, in fulneſs of time, was ſuperſeded by the more perfect inſtitutions of the goſpel.*

much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victuals.

Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years. And it came to paſs, at the end of the four hundred and thirty years; *even* the ſelf-ſame day it came to paſs, that all the hoſts of the LORD went out from the land of Egypt. It *is* a night to be much obſerved unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be obſerved by all the children of Iſrael in their generations.

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CHAP. XIII.

The firſt-born ſanctified to God. The memorial of the paſs-over is commanded. God guideth them by a pillar of a cloud, and of fire.

AND the LORD ſpake unto Moſes, ſaying, "Sanctify unto me "all the firſt-born; whatſoever openeth the womb among the children "of Iſrael, *both* of man and of beaſt, "it *is* mine."

And Moſes ſaid unto the people, "Remember this day, in which ye "came out from Egypt, out of the "houſe of bondage; for by ſtrength "of hand the LORD brought you "out from this *place:* there ſhall no "leavened bread be eaten. This "day came ye out, in the month "Abib."

* *

"And it ſhall be when thy ſon "aſketh thee in time to come, ſaying, What *is* this? that thou ſhalt "ſay unto him, By ſtrength of hand "the LORD brought us out from "Egypt, from the houſe of bondage: "and it came to paſs when Pharaoh "would hardly let us go, that the "LORD ſlew all the firſt-born in the "land of Egypt, both the firſt-born "of man, and the firſt-born of beaſt: "therefore I ſacrifice to the LORD "all that openeth the matrix, being "males; but all the firſt-born of "my children I redeem. And it "ſhall be for a token upon thine "hand, and for frontlets between "thine eyes: for by ſtrength of hand "the LORD brought us forth out of "Egypt."

And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near; for God ſaid, Leſt peradventure the people repent when they ſee war, and they return to Egypt: but God led the people about, *through* the way of the wilderneſs of the Red-ſea. And the children of Iſrael went up harneſſed out of the land of Egypt.

And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, "God will ſurely viſit you; and "ye ſhall carry up my bones away "hence with you." And they took their journey from Succoth, and encamped in Etham, on the edge of the wilderneſs. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

Pharaoh purſueth. The Iſraelites murmur. They paſs through the Red-ſea. The Egyptians drowned.

AND the LORD ſpake unto Moſes, ſaying, "Speak unto the "children of Iſrael, that they turn "and encamp before Pihahiroth, be"tween Migdol and the ſea, over "againſt Baal-zephon: before it ſhall "ye encamp by the ſea. For Pha"raoh will ſay of the children of Iſ"rael, They *are* entangled in the "land; the wilderneſs hath ſhut "them in. And I will harden Pha-

"raoh's heart, that he ſhall follow "after them; and I will be honour-"ed upon Pharaoh, and upon all his "hoſt; that the Egyptians may know "that I *am* the LORD." And they did ſo.

And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, "Why have we done this, "that we have let Iſrael go from "ſerving us?" And he made ready his chariot, and took his people with him. And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with a high hand. But the Egyptians purſued after them, (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Iſrael lifted up their eyes, and behold, the Egyptians marched after them; and they were ſore afraid: and the children of Iſrael cried out unto the LORD. And they ſaid unto Moſes, "Becauſe *there were* "no graves in Egypt, thou haſt taken "us away to die in the wilderneſs: "wherefore haſt thou dealt thus "with us, to carry us forth out of "Egypt? *Is* not this the word that "we did tell thee in Egypt, ſaying, "Let us alone, that we may ſerve the "Egyptians? for *it had been* better for "us to ſerve the Egyptians, than that "we ſhould die in the wilderneſs."

And Moſes ſaid unto the people, "Fear ye not; ſtand ſtill, and ſee "the ſalvation of the LORD, which "he will ſhew to you to-day: for the "Egyptians whom ye have ſeen to-"day, ye ſhall ſee them again no "more for ever. The LORD ſhall "fight for you; and ye ſhall hold "your peace."

And the LORD ſaid unto Moſes, "Wherefore crieſt thou unto me? "Speak unto the children of Iſrael, "that they go forward. But lift thou "up thy rod, and ſtretch out thine "hand over the ſea, and divide it; "and the children of Iſrael ſhall go "on dry-*ground* through the midſt of "the ſea. And I, behold, I will har-"den the hearts of the Egyptians, "and they ſhall follow them; and I "will get me honour upon Pharaoh, "and upon all his hoſt, upon his cha-"riots, and upon his horſemen. "And the Egyptians ſhall know that "I *am* the LORD, when I have gotten "me honour upon Pharaoh, upon "his chariots, and upon his horſe-"men."

And the angel of God, who went before the camp of Iſrael, removed and went behind them; and the pillar of the cloud went from before their face, and ſtood behind them. And it came between the camp of the Egyptians, and the camp of Iſrael: and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*; ſo that the one came not near the other all the night.

And Moſes ſtretched out his hand over the ſea; and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry-*land*, and the waters were divided. And the children of Iſrael went into the midſt of the ſea upon the dry-*ground*: and the waters *were* a wall unto them on their right hand, and on their left.

And the Egyptians purſued, and went in after them to the midſt of the ſea, *even* all Pharaoh's horſes, his chariots, and his horſemen. And it came to paſs, that in the morning watch the LORD looked unto the hoſt of the Egyptians through the pillar of fire and of the cloud; and troubled the hoſt of the Egyptians, and took off their chariot-wheels, that

that they drove them heavily: ſo that the Egyptians ſaid, "Let us flee "from the face of Iſrael; for the "LORD fighteth for them againſt the "Egyptians." And the LORD ſaid unto Moſes, "Stretch out thine hand "over the ſea; that the waters may "come again upon the Egyptians, "upon their chariots, and upon their "horſemen." And Moſes ſtretched forth his hand over the ſea; and the ſea returned to its ſtrength when the morning appeared; and the Egyptians fled againſt it: and the LORD overthrew the Egyptians in the midſt of the ſea. And the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them; there remained not ſo much as one of them.

But the children of Iſrael walked upon dry-*land* in the midſt of the ſea; and the waters *were* a wall unto them on their right hand, and on their left. Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians; and Iſrael ſaw the Egyptians dead upon the ſea-ſhore. And Iſrael ſaw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his ſervant Moſes.

CHAP. XV.

Moſes's ſong. The people want water. The bitter waters at Marah are ſweetened. They come to Elim.

THEN Moſes and the children of Iſrael ſung this ſong unto the LORD; and ſpake, ſaying, "I will "ſing unto the LORD: for he hath "triumphed glorioufly; the horſe "and his rider hath he thrown into "the ſea. The LORD *is* my ſtrength "and ſong, and he is become my ſal"vation: he *is* my God, and I will "prepare him an habitation; my "fathers God, and I will exalt him. "The LORD *is* warrior: the LORD "*is* his name.

"Pharaoh's chariots and his hoſt "hath he caſt into the ſea: his cho"ſen captains alſo are drowned in "the Red-ſea. The depths have "covered them: they ſunk into the "bottom as a ſtone. Thy right hand, "O LORD, is become glorious in "power! thy right hand, O LORD, "hath daſhed in pieces the enemy. "And in the greatneſs of thine ex"cellency thou haſt overthrown "them that roſe up againſt thee: thou "ſenteſt forth thy wrath, *which* con"ſumed them as ſtubble. And with "the blaſt of thy noſtrils the waters "were gathered together; the floods "ſtood upright as an heap, *and* the "depths were congealed in the heart "of the ſea. The enemy ſaid, I will "purſue, I will overtake, I will di"vide the ſpoil: my luſt ſhall be ſa"tisfied upon them; I will draw my "ſword; my hand ſhall deſtroy them. "Thou didſt blow with thy wind, "the ſea covered them: they ſunk as "lead in the mighty waters.

"Who *is* like unto thee, O LORD, "amongſt the gods! Who *is* like "thee, glorious in holineſs, fearful "*in* praiſes, doing wonders! Thou "ſtretchedſt out thy right hand, the "earth ſwallowed them. Thou in "thy mercy haſt led forth the people "*whom* thou haſt redeemed; thou "haſt guided *them* in thy ſtrength, "unto thy holy habitation.

"The people ſhall hear, *and* be "afraid: ſorrow ſhall take hold of "the inhabitants of Paleſtina. Then "the dukes of Edom ſhall be amaz"ed, the mighty men of Moab, "trembling, ſhall take hold upon "them: all the inhabitants of Canaan "ſhall melt away. Fear and dread "ſhall fall upon them: by the great"neſs of thine arm they ſhall be *as* "ſtill as a ſtone; till thy people paſs "over, O LORD, till the people paſs "over, *whom* thou haſt purchaſed. "Thou ſhalt bring them in and plant "them in the mountain of thine in"heritance, *in* the place, O LORD, "*which* thou haſt made for thee to

" dwell in; in the ſanctuary, O LORD,
" *which* thy hands have eſtabliſhed!
" The LORD ſhall reign for ever
" and ever. For the horſe of Pha-
" raoh went in with his chariots and
" with his horſemen, into the ſea, and
" the LORD brought again the wa-
" ters of the ſea upon them: but the
" children of Iſrael went on dry-*land*
" in the midſt of the ſea."

And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam anſwered them, " Sing ye to the LORD! for " He hath triumphed glorioufly; the " horſe and his rider hath He thrown " into the ſea."

So Moſes brought Iſrael from the Red-ſea, and they went out into the wilderneſs of Shur; and they went three days in the wilderneſs, and found no water. And when they came to Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called Marah.

And the people murmured againſt Moſes, ſaying, " What ſhall we " drink?" And he cried unto the LORD; and the LORD ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: There He made for them a ſtatute and an ordinance, and there He proved them, and ſaid, " If " thou wilt diligently hearken to the " voice of the LORD thy God, and " wilt do that which is right in his " ſight, and wilt give ear to his com- " mandments, and keep all his ſta- " tutes; I will put none of theſe diſ- " eaſes upon thee, which I have " brought upon the Egyptians: for I " *am* the LORD that healeth thee." And they came to Elim, where *were* twelve wells of water, and three-ſcore and ten palm-trees: and they encamped there by the waters.

CHAP. XVI.

The Iſraelites murmur for want of bread. Quails are ſent, and manna.

AND they took their journey from Elim; and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month after their departing out of the land of Egypt. And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs. And the children of Iſrael ſaid unto them, " Would to " God we had died by the hand of " the LORD in the land of Egypt, " when we ſat by the fleſh-pots, *and* " when we did eat bread to the full; " for ye have brought us forth into " this wilderneſs, to kill this whole " aſſembly with hunger."

Then ſaid the LORD unto Moſes, " Behold, I will rain bread from " heaven for you, and the people " ſhall go out, and gather a certain " rate every day; that I may prove " them, whether they will walk in " my law, or no. And it ſhall come " to paſs, that on the ſixth day, they " ſhall prepare *that* which they bring " in; and it ſhall be twice as much " as they gather daily."

And Moſes and Aaron ſaid unto all the children of Iſrael, " At even, " then ye ſhall know that the LORD " hath brought you out from the " land of Egypt: and in the morn- " ing, then ye ſhall ſee the glory of " the LORD; for that he heareth " your murmurings againſt the LORD: " and what *are* we, that ye murmur " againſt us?" And Moſes ſaid, " *This ſhall be*, when the LORD ſhall " give you in the evening fleſh to eat, " and in the morning bread to the " full; for that the LORD heareth your " murmurings which ye murmur " againſt him: and what *are* we? your " murmurings *are* not againſt us, but " againſt the LORD."

And Moſes ſpake unto Aaron, " Say unto all the congregation of " the children of Iſrael, Come near " before the LORD; for he hath " heard

"heard your murmurings." And it came to paſs, as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the LORD appeared in the cloud. And the LORD ſpake unto Moſes, ſaying, "I have heard the murmur-"ings of the children of Iſrael; ſpeak "unto them, ſaying, At even ye ſhall "eat fleſh, and in the morning ye ſhall "be filled with bread: and ye ſhall "know that I *am* the LORD your "God." And it came to paſs, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the hoſt.

And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar-froſt on the ground. And when the children of Iſrael ſaw *it* they ſaid one to another, "It *is* manna (40):" for they knew not what it *was*. And Moſes ſaid unto them, "This *is* the bread which the "LORD hath given you to eat. This "*is* the thing which the LORD hath "commanded: Gather of it every "man according to his eating: an "omer for every man, *according to* the "number of your perſons; take ye "every man for *them* who *are* in his "tents."

And the children of Iſrael did ſo, and gathered ſome more, ſome leſs. And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack; they gathered every man according to his eating. And Moſes ſaid, "Let no man leave "of it till the morning." Notwithſtanding they hearkened not unto Moſes; but ſome of them left of it until the morning, and it bred worms and ſtank; and Moſes was wroth with them.

And they gathered it every morning, every man according to his eating; and when the ſun waxed hot, it melted. And it came to paſs, *that* on the ſixth day they gathered twice as much bread, two omers for one *man*; and all the rulers of the congregation came and told Moſes. And he ſaid unto them, "This *is that* which the "LORD hath ſaid, To-morrow *is* the "reſt of the holy ſabbath unto the "LORD: bake *that* which ye will "bake, *to-day*, and ſeethe that ye will "ſeethe; and that which remaineth "over, lay up for you to be kept "until the morning." And they laid it up till the morning, as Moſes bade; and it did not ſtink, neither was there any worm therein.

And Moſes ſaid, "Eat that to-day; "for to-day is a ſabbath unto the "LORD: to-day ye ſhall not find it "in the field. Six days ye ſhall ga-"ther it, but on the ſeventh day, "*which is* the ſabbath, in it there ſhall "be none." And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day to gather, and they found none. And the LORD ſaid unto Moſes, "How long refuſe "ye to keep my commandments "and my laws? See, for that the "LORD hath given you the Sabbath, "therefore he giveth you on the "ſixth day the bread of two days: "abide ye every man in his place, "let no man go out of his place on "the ſeventh day." So the people reſted on the ſeventh day.

And the houſe of Iſrael called the name thereof Manna, and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey. And Moſes ſaid, "This *is* the "thing which the LORD command-"eth, Fill an omer of it to be kept "for your generations; that they may "ſee the bread wherewith I have "fed you in the wilderneſs, when I "brought you forth from the land of "Egypt." And Moſes ſaid unto Aaron, "Take a pot, and put an "omer full of manna therein, and "lay

(40) *Or, They ſaid* Manna, *that is*, What is it? *Hence they gave it that name.*

"lay it up before the LORD, to be "kept for your generations." As the LORD commanded Moſes, ſo Aaron laid it up before the teſtimony, to be kept.

And the children of Iſrael did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan. Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

The people murmur for water at Rephidim. Moſes ſent to the rock in Horeb. Amalek is overcome.

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink. Wherefore the people did chide with Moſes, and ſaid, "Give us water "that we may drink." And Moſes ſaid unto them, "Why chide ye "with me? wherefore do ye tempt "the LORD (41)?" And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, "Wherefore *is* this, *that* thou "haſt brought us up out of Egypt, to "kill us and our children and our "cattle with thirſt?" And Moſes cried unto the LORD, ſaying, "What "ſhall I do unto this people? they are "almoſt ready to ſtone me."

And the LORD ſaid unto Moſes, "Go on before the people, and take "with thee of the elders of Iſrael; "and thy rod, wherewith thou "ſmoteſt the river, take in thine "hand, and go. Behold, I will ſtand "before thee there upon the rock in "Horeb; and thou ſhalt ſmite the "rock, and there ſhall come water "out of it, that the people may "drink." And Moſes did ſo in the ſight of the elders of Iſrael. And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael; and becauſe they tempted the LORD, ſaying, "Is "the LORD among us, or not?"

Then came Amalek, and fought with Iſrael in Rephidim. And Moſes ſaid unto Joſhua, "Chooſe us out "men, and go out, fight with Ama-"lek: to-morrow I will ſtand on the "top of the hill, with the rod of "God in mine hand." So Joſhua did as Moſes had ſaid to him, and fought with Amalek. And Moſes, Aaron, and Hur, went up to the top of the hill. And it came to paſs when Moſes held up his hand, that Iſrael prevailed; and when he let down his hand, Amalek prevailed. But Moſes's hands *were* heavy; and they took a ſtone and put *it* under him, and he ſat thereon; and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

And Joſhua diſcomfited Amalek and his people with the edge of the ſword. And the LORD ſaid unto Moſes, "Write this *for* a memorial "in a book, and rehearſe *it* in the "ears of Joſhua: for I will utterly "put out the remembrance of Amalek "from under heaven." And Moſes built an altar, and called the name of it JEHOVAH-niſſi (42): For he ſaid, "Becauſe the LORD hath ſworn, "*that* the LORD *will have* war with "Amalek from generation to gene-"ration."

* *

CHAP. XIX.

The people come to Sinai. God's meſſage to them out of the mount. Their anſwer. His fearful preſence.

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day they came *into* the wilderneſs of Sinai. For they were departed from

(41) *That is, Why do you put his goodneſs to the trial?*

(42) *That is,* The Lord *is* my banner.

Rephidim,

Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſs: and there Iſrael encamped before the mount.

And Moſes went up unto God, and the LORD called unto him out of the mountain, ſaying, "Thus ſhalt "thou ſay to the houſe of Jacob, and "tell the children of Iſrael; Ye have "ſeen what I did unto the Egyptians, "and *how* I bare you on eagles wings, "and brought you unto myſelf. Now "therefore, if you will obey my voice "indeed, and keep my covenant, "then ye ſhall be a peculiar treaſure "unto me above all people: for all "the earth is mine. And ye ſhall be "unto me a kingdom of prieſts, and "an holy nation. Theſe *are* the "words which thou ſhalt ſpeak unto "the children of Iſrael." And Moſes came, and called for the elders of the people, and laid before their faces all theſe words which the LORD commanded him. And all the people anſwered together, and ſaid, "All "that the LORD hath ſpoken, we "will do." And Moſes returned the words of the people unto the LORD.

And the LORD ſaid unto Moſes, "Lo, I come unto thee in a thick "cloud, that the people may hear "when I ſpeak with thee, and believe "thee for ever." And Moſes told the words of the people unto the LORD. And the LORD ſaid unto Moſes, "Go unto the people, and "ſanctify them to-day and to-morrow, and let them waſh their "clothes, and be ready againſt the "third day: for the third day the "LORD will come down in the ſight "of all the people upon mount Sinai. "And thou ſhalt ſet bounds unto the "people round about, ſaying, Take "heed to yourſelves *that ye* go *not* up "into the mount, or touch the border of it: whoſoever toucheth the "mount ſhall be ſurely put to death. "There ſhall not an hand touch it, but "he ſhall ſurely be ſtoned, or ſhot "through; whether *it be* beaſt or "man, it ſhall not live: when the "trumpet ſoundeth long, they ſhall "come to the mount."

And Moſes went down from the mount unto the people, and ſanctified the people; and they waſhed their clothes. And he ſaid unto the people, "Be ready againſt the third day: "come not at *your* wives." And it came to paſs on the third day in the morning, that there were thunders and lightenings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *were* in the camp trembled.

And Moſes brought forth the people out of the camp to meet with God; and they ſtood at the nether part of the mount. And mount Sinai was altogether on a ſmoke, becauſe the LORD deſcended upon it in fire; and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake; and God anſwered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes *up* to the top of the mount; and Moſes went up.

And the LORD ſaid unto Moſes, "Go down, charge the people, leſt "they break through unto the LORD, "to gaze, and many of them periſh. And let the prieſts alſo who "come near to the LORD, ſanctify "themſelves, leſt the LORD break "forth upon them." And Moſes ſaid unto the LORD, "The people "cannot come up to mount Sinai; "for thou chargedſt us, ſaying, Set "bounds about the mount, and ſanctify it." And the LORD ſaid unto him, "Away, get thee down, and "thou ſhalt come up, thou and Aaron with thee: but let not the "prieſts and the people break "through, to come up unto the "LORD, leſt he break forth upon "them

" them." So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

The ten commandments. Idolatry forbidden.

AND God ſpake all theſe words, ſaying, " I *am* the LORD thy " God, who have brought thee out " of the land of Egypt, and out of the " houſe of bondage.

I. " Thou ſhalt have no other gods " before me.

II. " Thou ſhalt not make unto " thee any graven image, or any like- " neſs *of any thing*, that *is* in heaven " above, or that *is* in the earth be- " neath, or that *is* in the water un- " der the earth (43): Thou ſhalt " not bow down thyſelf to them, nor " ſerve them; for I the LORD thy " God *am* a jealous God, viſiting the " iniquity of the fathers upon the " children, unto the third and fourth " *generation* of them that hate me; " and ſhewing mercy unto thouſands " of them that love me, and keep my " commandments.

III. " Thou ſhalt not take the " name of the LORD thy God in " vain; for the LORD will not hold " him guiltleſs that taketh his name " in vain.

IV. " Remember the ſabbath-day, " to keep it holy: Six days ſhalt " thou labour, and do all thy work; " but the ſeventh day *is* the ſabbath " of the LORD thy God: *in it* thou " ſhalt not do any work, thou, nor " thy ſon, nor thy daughter, thy man- " ſervant, nor thy maid-ſervant, nor " thy cattle, nor thy ſtranger that *is* " within thy gates; for *in* ſix days " the LORD made heaven and earth, " the ſea, and all that *is* in them, and " reſted the ſeventh day; wherefore " the LORD bleſſed the ſabbath-day, " and hallowed it.

V. " Honour thy father and thy " mother: that thy days may be long " upon the land which the LORD thy " God giveth thee.

VI. " Thou ſhalt not kill.

VII. " Thou ſhalt not commit " adultery.

VIII. " Thou ſhalt not ſteal.

IX. " Thou ſhalt not bear falſe " witneſs againſt thy neighbour.

X. " Thou ſhalt not covet thy " neighbour's houſe, thou ſhalt not " covet thy neighbour's wife, nor his " man-ſervant, nor his maid-ſervant, " nor his ox, nor his aſs, nor any " thing that *is* thy neighbour's."

And all the people ſaw the thunderings, and lightenings, and the noiſe of the trumpet, and the mountain ſmoking; and when the people ſaw *it*, they removed, and ſtood afar off. And they ſaid unto Moſes, " Speak thou with us, and we will " hear; but let not God ſpeak with " us, leſt we die." And Moſes ſaid unto the people, " Fear not: for God " is come to prove you; and that his " fear may be before your faces, that " ye ſin not." And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

And the LORD ſaid unto Moſes, " Thus thou ſhalt ſay unto the chil- " dren of Iſrael, Ye have ſeen that I " have talked with you from hea- " ven. Ye ſhall not make with me " gods of ſilver, neither ſhall ye " make unto you gods of gold. An " altar of earth thou ſhalt make unto " me, and ſhalt ſacrifice thereon thy " burnt-offerings, and thy peace-of- " ferings, thy ſheep, and thine oxen: " in all places where I record my " name, I will come unto thee, and " I will bleſs thee." * *

CHAP. XXI.

Laws for man-ſlaughter, man-ſtealers, curſers of parents, and ſeveral others.

NOW theſe *are* the judgments which thou ſhalt ſet before them (44). * *

(43) *Or rather, as the original may be literally rendered*; In the water beneath upon the earth; *that is, In the ocean, beneath or below the heavens, on the earth.*

(44) *Theſe are the words of God to Moſes, and moſt of the moral laws that follow (the ceremonial I have omitted) are of divine inſtitution, and of eternal obligation.*

He

He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death. And if a man lie not in wait; but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee. But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

He that ſmiteth his father, or his mother, ſhall be ſurely put to death. And he that ſtealeth a man and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death. And he that curſeth his father, or his mother, ſhall ſurely be put to death.

And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed: if he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him* be quit; only he ſhall pay *for* the loſs of his time, and ſhall cauſe *him* to be thoroughly healed.

* *

If an ox gore a man, or a woman, that they die; then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit. But if the ox were wont to puſh with his horn in time paſt, and it had been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

* *

And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein; the owner of the pit ſhall make *it* good, *and* give money unto the owner of them; and the dead *beaſt* ſhall be his. And if one man's ox hurt another's that he die; then they ſhall ſell the live ox, and divide the money of it; and the dead *ox* alſo they ſhall divide. Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox: and the dead ſhall be his own.

CHAP. XXII.

Of theft. Of damage. Of treſpaſſes. Of borrowing. Of fornication.

IF a man ſhall ſteal an ox, or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep. If a thief be found breaking up, and be ſmitten that he die; *there ſhall* no blood *be ſhed* for him. If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him; *for* he ſhould make full reſtitution: if he have nothing, then he ſhall be ſold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double.

If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field; of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution. If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he that kindled the fire ſhall ſurely make reſtitution.

If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe: if the thief be found, let him pay double; if the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbour's goods. For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his; the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it: then* ſhall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's

bour's goods; and the owner of it ſhall accept *thereof*, and he ſhall not make it good. And if it be ſtolen from him; he ſhall make reſtitution unto the owner thereof. If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make it good. *But* if the owner thereof *be* with it; he ſhall not make *it* good: if it *be* an hired *thing*; it came for its hire.

* *

Whoſoever lieth with a beaſt, ſhall ſurely be put to death. * *

Thou ſhalt neither vex a ſtranger, nor oppreſs him; for ye were ſtrangers in the land of Egypt. Ye ſhall not afflict any widow, or fatherleſs child. If thou afflict them in any wiſe, and they cry at all unto me; I will ſurely hear their cry; and my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

If thou lend money to *any* of my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury. If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down. For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? and it ſhall come to paſs when he crieth unto me, that I will hear; for I *am* gracious. ** And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn by beaſts in the field: ye ſhall caſt it to the dogs.

CHAP. XXIII.

Of ſlander and falſe witneſs. Of other offences and duties. An angel promiſed, with a bleſſing, if they obey him.

THOU ſhalt not raiſe a falſe report; put not thine hand with the wicked to be an unrighteous witneſs.

Thou ſhalt not follow a multitude to *do* evil; neither ſhalt thou ſpeak in a cauſe, to decline after many, to wreſt *judgement*; neither ſhalt thou countenance a poor man in his cauſe (45). If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again. If thou ſee the aſs of him that hateth thee lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him.

Thou ſhalt not wreſt the judgement of thy poor in his cauſe. Keep thee far from a falſe matter; and the innocent and righteous ſlay thou not: for I will not juſtify the wicked. And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous. Alſo thou ſhalt not oppreſs a ſtranger; for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt. * *

Six days ſhalt thou do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy hand-maid, and the ſtranger may be refreſhed. And in all *things* that I have ſaid unto you be circumſpect; and make no mention of the name of other gods, neither let it be heard out of thy mouth. * *

Behold, I ſend an Angel (46) before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your tranſgreſſions: for my name *is* in him. But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto

(45) *That is, Thou ſhalt not pervert judgement in favour of a poor man.*

(46) *This Angel, according to the beſt commentators, was the ſame who is called* Jehovah, *the* LORD, *in the writings of Moſes, and means the* Meſſiah, *or* CHRIST, *before his incarnation.*

thine

thine enemies, and an adverſary unto thine adverſaries. For mine Angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites; and I will cut them off.

Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images. And ye ſhall ſerve the LORD your God; and He ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee. There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil. I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee. I will not drive them out from before thee in one year; leſt the land become deſolate, and the beaſts of the field multiply againſt thee. By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land. And I will ſet thy bounds from the Red-ſea even unto the ſea of the Philiſtines, and from the deſert unto the river; for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee. Thou ſhalt make no covenant with them, nor with their gods. They ſhall not dwell in thy land, leſt they make thee ſin againſt me; for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

CHAP. XXIV.

Moſes is called up into the mountain. The people promiſe obedience. He goeth up into the mount.

AND He [*God*] ſaid unto Moſes, "Come up unto the LORD, "thou and Aaron, Nadab and Abihu, "and ſeventy of the elders of Iſrael, "and worſhip ye afar off. And "Moſes alone ſhall come near the "LORD: but they ſhall not come "nigh; neither ſhall the people go "up with him."

And Moſes came and told the people all the words of the LORD, and all the judgements: and all the people anſwered with one voice, and ſaid, "All the words which the "LORD hath ſaid, will we do." And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Iſrael. And he ſent young men of the children of Iſrael, who offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

* *

And the LORD ſaid unto Moſes, "Come up to me into the mount, "and be there: and I will give "thee tables of ſtone, and a law, "and commandments which I have "written; that thou mayeſt teach "them." And Moſes roſe up, and his miniſter Joſhua; and Moſes went up into the mount of God: ** And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud. And the ſight of the glory of the LORD *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael. And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days and forty nights.

CHAP. XXXIV.

The tables are given. The Name of the LORD proclaimed. God maketh a covenant with them.

AND the LORD ſaid unto Moſes, "Hew thee two tables of ſtone; "** And be ready in the morning, "and come up in the morning unto "mount

" mount Sinai, and preſent thyſelf " there to me in the top of the mount. " And no man ſhall come up with " thee, neither let any man be ſeen " throughout all the mount; neither " let the flocks nor herds feed be- " fore that mount." And he hewed two tables of ſtone; roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

And the LORD deſcended in the cloud, and ſtood with him there, and proclaimed the name of the LORD. And the LORD paſſed by before him, and proclaimed, " The LORD, the " LORD God, merciful, and gracious, " long-ſuffering, and abundant in " goodneſs and truth; keeping mer- " cy for thouſands, forgiving ini- " quity and tranſgreſſion and ſin, and " that will by no means clear *the* " *guilty*; viſiting the iniquity of the " fathers upon the children, and " upon the children's children, unto " the third and to the fourth *gene-* " *ration* (47)."

And Moſes made haſte, and bowed his head toward the earth, and worſhipped. And he ſaid, " If now I " have found grace in thy ſight, O " LORD, let my Lord, I pray thee, " go amongſt us; (for it *is* a ſtiff- " necked people;) and pardon our " iniquity and our ſin, and take us " for thine inheritance." And He ſaid, " Behold, I make a covenant; " before all thy people I will do " marvels, ſuch as have not been " done in all the earth, nor in any " nation: and all the people amongſt " whom thou *art*, ſhall ſee the work " of the LORD; for it *is* a terrible " thing that I will do with thee. " Obſerve thou that which I com- " mand thee this day: behold, I " drive out before thee the Canaan- " ite. Take heed to thyſelf, leſt " thou make a covenant with the " inhabitants of the land whither thou " goeſt; leſt it be for a ſnare in the " midſt of thee. But ye ſhall deſtroy " their altars, break their images, and " cut down their groves. For thou " ſhalt worſhip no other god; for " the LORD whoſe name is Jealous, " *is* a jealous God. ** Thou ſhalt " make thee no molten gods."

* *

And Moſes was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes's hand, when he came down from the mount,) that Moſes knew not that the ſkin of his face ſhone, while He talked with him. And when Aaron and all the children of Iſrael ſaw Moſes, behold the ſkin of his face ſhone; and they were afraid to come nigh him. And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai; and *till* Moſes had done ſpeaking with them, he put a veil on his face. But when Moſes went in before the LORD to ſpeak with him, he took the veil off, until he came out. And he came out, and ſpake unto the children of Iſrael *that* which he was commanded. And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes's face ſhone; and Moſes put the veil upon his face again, until he went in to ſpeak with him.

CHAP. XL.

The tabernacle is commanded to be reared.

* *

AND

(47) *This muſt be underſtood of temporal judgements under the Moſaic œconomy, and by no means of eternal puniſhments.*

AND it came to paſs, in the firſt month, in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up. ** And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moſes. And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark: And he brought the ark into the tabernacle, and ſet up the veil of the covering, and covered the ark of the teſtimony; as the LORD commanded Moſes. * *

Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Iſrael went on-ward in all their journeys: but if the cloud were not taken up, then they journeyed not, till the day that it was taken up. For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

The Third Book of MOSES, called LEVITICUS*.

CHAP. XXIV.

Shelomith's ſon blaſphemeth. The law of blaſphemy, of murder, of damage. The blaſphemer is ſtoned. * *

AND the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael: and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp; and the Iſraelitiſh woman's ſon blaſphemed the name *of the* LORD, and curſed. And they brought him unto Moſes: and they put him in ward, that the mind of the LORD might be ſhewed them.

And the LORD ſpake unto Moſes, ſaying, Bring forth him that hath curſed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation ſtone him. And thou ſhalt ſpeak unto the children of Iſrael, ſaying, "Whoſoever curſeth his God ſhall "bear his ſin. And he that blaſphem-"eth the name of the LORD, he ſhall "ſurely be put to death, *and* all the "congregation ſhall certainly ſtone "him; as well the ſtranger, as he that "is born in the land, when he blaſ-"phemeth the name *of the* LORD, "ſhall be put to death.

"And he that killeth any man ſhall "ſurely be put to death. And he that "killeth a beaſt ſhall make it good; "beaſt for beaſt. And if a man cauſe "a blemiſh in his neighbour; as he "hath done, ſo ſhall it be done unto "him; breach for breach, eye for eye, "tooth for tooth: as he hath cauſed a "blemiſh in a man, ſo ſhall it be done "to him *again*. ** Ye ſhall have one "manner of law, as well for the ſtran-"ger, as for one of your own country: "for I *am* the LORD your God."

And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed out of the camp, and ſtone him with ſtones. And the children of Iſrael did as the LORD commanded Moſes.

CHAP. XXV.

Of oppreſſion. Of compaſſion.

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,

* *

If thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand, ye ſhall not oppreſs

F one

* Note, *As this Book contains very little beſides the Jewiſh ceremonial Law, moſt of it is omitted, as of no great uſe to the Chriſtian reader.*

one another: ** but thou ſhalt fear thy God: for I *am* the LORD your God. Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety. * *

And if thy brother be waxen poor, and fallen into decay with thee; then thou ſhalt relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee. Take thou no uſury of him, or increaſe; but fear thy God; that thy brother may live with thee. Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

I *am* the LORD your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God. And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant: *but* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee. ** Thou ſhalt not rule over him with rigour; but ſhalt fear thy God. * *

CHAP. XXVI.

Of idolatry. A curſe threatened.

YE ſhall make you no idols nor graven image; nor rear you up a ſtanding image: neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the LORD your God. Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

If ye walk in my ſtatutes, and keep my commandments, and do them; then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit. ** I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you. And I will walk among you, and will be your God: and ye ſhall be my people. * *

But if ye will not hearken unto me, and will not do all theſe commandments; and if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgements; ſo that ye will not do all my commandments, *but* that ye break my covenant; I alſo will do this unto you; I will even appoint over you terror, conſumption, and the burning ague, that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain; for your enemies ſhall eat it. And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you; and ye ſhall flee, when none purſueth you.

And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs. And your ſtrength ſhall be ſpent in vain; for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins. * *

And if ye will not be reformed by me by theſe things, but will walk contrary unto me; then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins. And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy. * *

And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins. And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat (48). ** And

(48) *This dreadful threatening and what follows, was literally executed on the Jews, for their obſtinacy in rejecting the Meſſiah; and they have been ſcattered among the nations above ſeventeen hundred years.*

I will

I will make your cities waſte, and bring your ſanctuaries unto deſolation; and I will not ſmell the ſavour of your ſweet odours. And I will bring the land into deſolation; and your enemies who dwell therein ſhall be aſtoniſhed at it. And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte. ** And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up. And they that are left of you ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me; and *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity: then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land. ** And when they are in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God. But I will for their ſake remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the LORD. Theſe *are* the ſtatutes, and judgements, and laws, which the LORD made between him and the children of Iſrael, in mount Sinai by the hand (49) of Moſes.

(49) *That is, By the miniſtration of Moſes.*

The Fourth Book of MOSES, called NUMBERS.

CHAP. VI.

The form of bleſſing the people. * *

AND the LORD ſpake unto Moſes, ſaying, "Speak unto Aaron "and unto his ſons, ſaying, On this "wiſe ye ſhall bleſs the children of "Iſrael, ſaying unto them, The "LORD bleſs thee, and keep thee! "The LORD make his face ſhine "upon thee, and be gracious unto "thee! The LORD lift up his coun"tenance upon thee, and give thee "peace! And they ſhall put my "name upon the children of Iſrael; "and I will bleſs them."

CHAP. XIII.

Of the ſpies.

AND the LORD ſpake unto Moſes, ſaying, "Send thou men, "that they may ſearch the land of "Canaan, which I give unto the "children of Iſrael: of every tribe "of their fathers ſhall ye ſend a man, "every one a ruler among them." And Moſes, by the commandment of the LORD, ſent them from the wilderneſs of Paran (50); all thoſe men *were* heads of the children of Iſrael.

* *

So they went up and ſearched the land; ** and they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs. The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence. And they returned from ſearching the land after forty days.

(50) *This was the firſt place where they reſted, after they left the wilderneſs of Sinai on the* 20th *day of the* 2d *month, in the ſecond year. See* Numb. x. 11, *& ſeq.*

And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land. And they told him, and ſaid, "We "came unto the land whither thou "ſenteſt us, and ſurely it floweth with "milk and honey; and this *is* the "fruit of it. Nevertheleſs, the peo- "ple *are* ſtrong that dwell in the "land, and the cities *are* walled, *and* "very great: and moreover we ſaw "the children of Anak there."

* *

And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it. But the men that went up with him, ſaid, We are not able to go up againſt the people; for they *are* ſtronger than we. And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, "The "land through which we have gone "to ſearch it, *is* a land that eateth up "the inhabitants thereof: and all the "people that we ſaw in it *are* men of "a great ſtature. And there we ſaw "the giants, the ſons of Anak, *who* "*come* of the giants: and we were in "our own ſight as graſs-hoppers, and "ſo we were in their ſight."

CHAP. XIV.

The people murmuring at the report of the ſpies, are threatened. * *

AND all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, "Would "God that we had died in the land "of Egypt, or would God we had "died in the wilderneſs! And where- "fore hath the LORD brought us "unto this land, to fall by the "ſword, that our wives and our chil- "dren ſhould be a prey? were it not "better for us to return into Egypt?" And they ſaid one to another, "Let "us make a captain, and let us return "into Egypt."

Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael. And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *who were* of them that ſearched the land, rent their clothes. And they ſpake unto all the company of the children of Iſrael, ſaying, "The land "which we paſſed through to ſearch "it, *is* an exceeding good land. If "the LORD delight in us, then He "will bring us into this land, and "give it us; a land which floweth "with milk and honey. Only rebel "not ye againſt the LORD, neither "fear ye the people of the land; for "they *are* bread for us: their defence "is departed from them, and the "LORD *is* with us; fear them not."

But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Iſrael. And the LORD ſaid unto Moſes, "How long will "this people provoke me? and how "long will it be ere they believe me, "for all the ſigns which I have ſhew- "ed among them? I will ſmite them "with the peſtilence, and diſinherit "them, and will make of thee a greater "nation, and mightier than they."

And Moſes ſaid unto the LORD, "Then the Egyptians will hear *it*, "(for thou broughteſt up this people "in thy might from among them) "and they will tell *it* to the inhabi- "tants of this land: *for* they have "heard that thou LORD *art* among "this people; that thou LORD art "ſeen face to face; and *that* thy cloud "ſtandeth over them; and *that* thou "goeſt before them, by day-time in "a pillar of a cloud, and in a pillar "of fire by night. Now *if* thou ſhalt "kill *all* this people as one man, then "the nations, who have heard the "fame of thee, will ſpeak, ſaying, "Becauſe the LORD was not able to

"bring

"bring this people into the land "which he ſware unto them, there- "fore he hath ſlain them in the wil- "derneſs. And now, I beſeech thee, "let the power of my LORD be great, "according as thou haſt ſpoken, ſay- "ing, The LORD *is* long-ſuffering, "and of great mercy, forgiving ini- "quity and tranſgreſſion, and by no "means clearing *the guilty*; viſiting "the iniquity of the fathers upon "their children, unto the third and "fourth *generation* (51)." Pardon, I "beſeech thee, the iniquity of this "people, according unto the great- "neſs of thy mercy, and as thou haſt "forgiven this people, from Egypt, "even until now!"

And the LORD ſaid, "I have par- "doned according to thy word: But "*as* truly *as* I live all the earth ſhall "be filled with the glory of the LORD. "Becauſe all thoſe men who have "ſeen my glory, and my miracles "which I did in Egypt and in the "wilderneſs, and have tempted me "now theſe ten times, and have not "hearkened to my voice; ſurely they "ſhall not ſee the land, which I "ſware unto their fathers; neither "ſhall any of them that provoked me "ſee it but my ſervant Caleb, be- "cauſe he had another ſpirit with "him, and hath followed me fully; "him will I bring into the land, "whereinto he went: and his ſeed "ſhall poſſeſs it." * *

And the LORD ſpake unto Moſes, and unto Aaron, ſaying, "How long "*ſhall I bear with* this evil congrega- "tion who murmur againſt me? I "have heard the murmurings of the "children of Iſrael, which they mur- "mur againſt me. Say unto them, "*As truly as* I live, ſaith the LORD, "as ye have ſpoken in mine ears, ſo "will I do to you: Your carcaſes "ſhall fall in this wilderneſs, all "that were numbered of you, ac- "cording to your whole number, "from twenty years old and up- "ward, who have murmured againſt "me. Doubtleſs ye ſhall not come "into the land, *concerning* which I "ſware to make you dwell therein, "ſave Caleb the ſon of Jephunneh, "and Joſhua the ſon of Nun. But "your little ones, who, ye ſaid ſhould "be a prey, them will I bring in, "and they ſhall know the land which "ye have deſpiſed. But *as for* you; "your carcaſes, they ſhall fall in this "wilderneſs. And your children "ſhall wander in the wilderneſs forty "years, and bear your whoredoms, "until your carcaſes be waſted in "the wilderneſs. After the number "of the days in which ye ſearched "the land, *even* forty days, (each day "for a year) ſhall ye bear your iniqui- "ties, *even* forty years, and ye ſhall "know my breach of [*a conditional*] "promiſe. I the LORD have ſaid, I will "ſurely do it unto all this evil congre- "gation, that are gathered together "againſt me: in this wilderneſs they "ſhall be conſumed, and there they "ſhall die."

And the men whom Moſes ſent to ſearch the land, who returned, and made all the congregation murmur againſt him, by bringing up a ſlander upon the land; even thoſe men that did bring up the evil report upon the land, died by the plague before the LORD. But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *who were* of the men that went to ſearch the land, lived *ſtill*.

And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly. And they roſe up early in the morning, and gat them up into the top of the moun- tain, ſaying, "Lo, we *are here*, and will "go up unto the place which the "LORD hath promiſed: for we have "ſinned." And Moſes ſaid, "Where- "fore now do ye tranſgreſs the com- "mandment of the LORD? but it "ſhall not proſper. Go not up, for "the LORD *is* not among you; that "ye

(51) *See* Exod. xxxiv. 6, 7.

"ye be not ſmitten before your ene-
"mies. For the Amalekites, and
"the Canaanites *are* there before you,
"and ye ſhall fall by the ſword: be-
"cauſe ye are turned away from the
"LORD; therefore the LORD will
"not be with you."

But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the LORD and Moſes departed not out of the camp. Then the Amalekites came down, and the Canaanites who dwelt on that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

CHAP. XX.

Moſes bringeth water out of the rock. Aaron's death.

THEN the children of Iſrael, *even* the whole congregation, came into the deſert of Zin, in the firſt month; and the people abode in Kadeſh; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themſelves together againſt Moſes and againſt Aaron.

And the people chode with Moſes, and ſpake, ſaying, "Would God
"that we had died when our bre-
"thren died before the LORD! and
"why have ye brought up the con-
"gregation of the LORD into the
"wilderneſs, that we and our cattle
"ſhould die there? And wherefore
"have ye cauſed us to come up out of
"Egypt, to bring us in unto this evil
"place? it *is* no place of ſeed, or of
"figs, or of vines, or of pomegra-
"nates; neither *is* there any water to
"drink." And Moſes and Aaron went from the preſence of the aſſembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

And the LORD ſpake unto Moſes, ſaying, "Take the rod, and gather
"thou the aſſembly together, thou
"and Aaron thy brother, and ſpeak
"ye unto the rock before their eyes;
"and it ſhall give forth its water,
"and thou ſhalt bring forth to them
"water out of the rock: ſo thou ſhalt
"give the congregation and their
"beaſts drink."

And Moſes took the rod from before the LORD, as he commanded him. And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, "Hear now, ye rebels; muſt we fetch
"you water out of this rock (52)?"
And Moſes lifted up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*. And the LORD ſpake unto Moſes and Aaron, "Be-
"cauſe ye believed me not, to
"ſanctify me in the eyes of the chil-
"dren of Iſrael; therefore ye ſhall
"not bring this congregation into the
"land which I have given them."
This *is* the water of Meribah; [*that is*, Strife] becauſe the children of Iſrael ſtrove with the LORD: and he was ſanctified in them. ✱ ✱

And the children of Iſrael, *even* the whole congregation, journeyed from Kadeſh, and came unto mount Hor. And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying, "Aaron
"ſhall be gathered unto his people;
"for he ſhall not enter into the land
"which I have given unto the chil-
"dren of Iſrael, becauſe ye rebelled
"againſt my word at the water of
"Meribah. Take Aaron and Elea-
"zar his ſon, and bring them up un-
"to mount Hor; and ſtrip Aaron of
"his garments, and put them upon
"Eleazar his ſon: and Aaron ſhall
"be gathered *unto his people*, and ſhall
"die there."

And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the

(52) *This ſeems to have been ſpoken with ſome degree of paſſion, and diffidence of the divine promiſe; which offended the Lord, as appears by the ſequel.*

congregation.

congregation. And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there on the top of the mount. And Moſes and Eleazar came down from the mount. And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

CHAP. XXI.

The people bit by fiery ſerpents, are healed.

AND they journeyed from mount Hor, by the way of the Red-ſea, to compaſs the land of Edom; and the ſoul of the people was much diſcouraged becauſe of the way. And the people ſpake againſt God, and againſt Moſes, "Wherefore have ye "brought us up out of Egypt to die "in the wilderneſs? for *there is* no "bread, neither *is there any* water; "and our ſoul lotheth this light "bread."

And the LORD ſent fiery ſerpents among the people: and they bit the people; and much people of Iſrael died. Therefore the people came to Moſes, and ſaid, "We have ſinned, "for we have ſpoken againſt the "LORD, and againſt thee; pray unto "the LORD, that he take away the "ſerpents from us!" And Moſes prayed for the people.

And the LORD ſaid unto Moſes, "Make thee a fiery ſerpent, and ſet "it upon a pole: and it ſhall come to "paſs, that every one that is bitten, "when he looketh upon it, ſhall "live." And Moſes made a ſerpent of braſs, and put it upon a pole; and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

CHAP. XXVI.

Iſrael numbered.

AND it came to paſs that the LORD ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying, "Take the ſum of all "the congregation of the children of "Iſrael, from twenty years old and "upward, throughout their fathers "houſe, all that are able to go to "war in Iſrael."

Theſe *were* the numbered of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty. And thoſe that were numbered of [the Levites] were twenty and three thouſand, all males from a month old and upward: for they were not numbered among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael. Theſe *are* they that were numbered by Moſes and Eleazar the prieſt, who numbered the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered, when they numbered the children of Iſrael in the wilderneſs of Sinai. For the LORD had ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

CHAP. XXVII.

Moſes, being told of his death, ſueth for a ſucceſſor. Joſhua appointed to ſucceed him.

AND the LORD ſaid unto Moſes, "Get thee up into this mount "Abarim, and ſee the land which I "have given unto the children of "Iſrael. And when thou haſt ſeen "it, thou alſo ſhalt be gathered unto "thy people, as Aaron thy brother "was gathered. For ye rebelled "againſt my commandment (in the "deſert of Zin, in the ſtrife of the "congregation,) to ſanctify me at the "water before their eyes." That *is* the water of Meribah in Kadeſh, in the wilderneſs of Zin.

And Moſes ſpake unto the LORD, ſaying, "Let the LORD, the God of "the ſpirits of all fleſh, ſet a man over "the congregation, who may go out "before them, and who may go in

" before them, and who may lead " them out, and who may bring them " in; that the congregation of the " LORD be not as ſheep which have " no ſhepherd."

And the LORD ſaid unto Moſes, " Take thee Joſhua the ſon of Nun, " a man in whom *is* the ſpirit, and " lay thine hand upon him: And ſet " him before Eleazar the prieſt, and " before all the congregation; and " give him a charge in their ſight. " And thou ſhalt put *ſome* of thine " honour upon him, that all the con- " gregation of the children of Iſrael " may be obedient. And he ſhall " ſtand before Eleazar the prieſt, " who ſhall aſk *counſel* for him after " the judgement of Urim before the " LORD: at his word ſhall they go " out, and at his word they ſhall come " in, *both* he, and all the children of " Iſrael with him, even all the con- " gregation."

And Moſes did as the LORD commanded him: and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation; and he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moſes.

The Fifth Book of MOSES, called DEUTERONOMY.

CHAP. I.

Moſes, in the end of the fortieth year, briefly rehearſeth the ſtory of God's promiſe, and his anger for their incredulity, and diſobedience.

THESE *are* the words which Moſes ſpake unto all Iſrael on this ſide Jordan in the wilderneſs, in the plain over againſt the Red-*ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. ** And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according unto all that the LORD had given him in commandment unto them: ** On this ſide Jordan, in the land of Moab, Moſes began to declare this law, ſaying,

The LORD our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount: Turn ye, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea ſide; to the land of the Canaanites, and unto Lebanon, to the great river, the river Euphrates. Behold, I have ſet the land before you: go in and poſſeſs the land which the LORD ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

And I ſpake unto you at that time, ſaying, I am not able to bear you myſelf alone. The LORD your God hath multiplied you, and behold, ye *are* this day as the ſtars of heaven for multitude: (The LORD God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you!) How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife? Take ye wiſe and underſtanding, men, and known among your tribes; and I will make them rulers over you. And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do. So I took the chief of your tribes, wiſe men, and known; and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him. Ye ſhall not reſpect perſons in judgement, *but* ye ſhall hear the ſmall as well as the great: ye ſhall not be afraid of the face of men; for the judgement

judgement *is* God's: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it. And I commanded you at that time all the things which ye ſhould do.

And when we departed from Horeb, we went through all that great and terrible wilderneſs, which ye ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeſh-barnea. And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. Behold, the LORD thy God hath ſet the land before thee: go up, *and* poſſeſs *it*, as the LORD God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

And ye came near unto me every one of you, and ſaid, "We will ſend "men before us, and they ſhall ſearch "us out the land, and bring us word "again by what way we muſt go up, "and into what cities we ſhall come." And the ſaying pleaſed me well. And I took twelve men of you, one of a tribe: and they turned, and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out. And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land, which the LORD our God doth give us.

Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the LORD your God. And ye murmured in your tents, and ſaid, Becauſe the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us. Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have ſeen the ſons of the Anakim there.

Then I ſaid unto you, Dread not, neither be afraid of them. The LORD your God who goeth before you, He ſhall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderneſs, where thou haſt ſeen how that the LORD thy God bare thee as a man doth bear his ſon, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the LORD your God, who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day.

And the LORD heard the voice of your words, and was wroth, and ſware, ſaying, "Surely there ſhall "not one of theſe men of this evil "generation ſee that good land, "which I ſware to give unto your "fathers, ſave Caleb the ſon of Je"phunneh; he ſhall ſee it; and to "him will I give the land that he "hath trodden upon, and to his chil"dren, becauſe he hath wholly fol"lowed the LORD." Alſo the LORD was angry with me for your ſake, ſaying, Thou alſo ſhalt not go in thither. *But* Joſhua the ſon of Nun, who ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

Moreover, your little ones, who, ye ſaid, ſhould be a prey, and your children, who in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it. But *as for* you, turn ye, and take your journey into the wilderneſs by the way of the Red-ſea.

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CHAP. IV.

An exhortation to obedience.

NOW therefore hearken, O Iſrael! unto the ſtatutes and unto the judgements which I teach you, to do *them*; that ye may live, and go in and poſſeſs the land which the LORD God of you fathers giveth you. Ye ſhall not add unto the words which I command you, neither ſhall ye diminiſh

miniſh *ought* from it; that ye may keep the commandments of the LORD your God which I command you. Your eyes have ſeen what the LORD did, becauſe of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you. But ye that did cleave unto the LORD your God *are* alive every one of you this day.

Behold, I have taught you ſtatutes and judgements, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it. Keep therefore and do *them:* for this *is* your wiſdom and your underſtanding in the ſight of the nations, who ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people. For what nation *is there ſo* great, who *hath* God ſo nigh unto them, as the LORD our God *is* in all *things* that we call upon him for? And what nation *is there ſo* great, that hath ſtatutes and judgements *ſo* righteous, as all this law which I ſet before you this day? Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons; *ſpecially* the day that thou ſtoodeſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

And ye came near, and ſtood under the mountain: and the mountain burned with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs. And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice. And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of ſtone. And the LORD commanded me at that time, to teach you ſtatutes and judgements, that ye might do them in the land whither ye go over to poſſeſs it.

Take ye therefore good heed unto yourſelves: for ye ſaw no manner of ſimilitude on the day *that* the LORD ſpake unto you in Horeb out of the midſt of the fire; leſt ye corrupt *yourſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female; the likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air; the likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath on the earth; and leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath divided unto all nations under the whole heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

Furthermore, the LORD was angry with me for your ſake, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance. But I muſt die in this land; I muſt not go over Jordan: but ye ſhall go over, and poſſeſs that good land. Take heed unto yourſelves, leſt ye forget the covenant of the LORD your God, which he made with you; and make you a graven image, *or* the likeneſs of any *thing* which the LORD thy God hath forbidden thee. For the LORD thy God *is* a conſuming fire, *even* a jealous God.

When thou ſhalt beget children, and children's children, and ye ſhall have remained long in the land, and ſhall

ſhall corrupt *yourſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger; I call heaven and earth to witneſs againſt you this day! that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed. And the LORD will ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the LORD ſhall lead you. And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

But if from thence thou ſhalt ſeek the LORD thy God; thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul. When thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and wilt be obedient unto his voice; for the LORD thy God *is* a merciful God; he will not forſake thee, nor deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them.

For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth; and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it. Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live? or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Unto thee it was ſhewed, that thou mighteſt know that the LORD he *is* God: *there is* none elſe beſides him. Out of heaven he cauſed thee to hear his voice, that he might inſtruct thee; and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire. And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt; to drive out nations from before thee, greater and mightier than thou, to bring thee in, to give thee their land *for* an inheritance, as at this day.

Know therefore this day, and conſider in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there* is none elſe. Thou ſhalt therefore keep his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth which the LORD thy God giveth thee for ever.

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CHAP. V.

The covenant in Horeb. The ten commandments. At the people's requeſt Moſes receiveth the law from God.

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael! the ſtatutes and judgements which I ſpeak in your ears this day, that ye may learn them, and keep and do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day. The LORD talked with you face to face in the mount out of the midſt of the fire; (I ſtood between the LORD and you at that time, to ſhew you the word of the LORD; for ye were afraid by reaſon of the fire, and went not up into the mount;) ſaying,

I *am* the LORD thy God, who brought thee out of the land of Egypt, from the houſe of bondage.

I. Thou ſhalt have no other gods before me.

II. Thou ſhalt not make thee *any* graven

graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath upon the earth; thou ſhalt not bow down thyſelf unto them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me, and ſhewing mercy unto thouſands of them that love me and keep my commandments.

III. Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his name in vain.

IV. Keep the ſabbath day, to ſanctify it, as the LORD thy God hath commanded thee. Six days thou ſhalt labour, and do all thy work; but the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a ſtretched-out arm; therefore the LORD thy God commanded thee to keep the ſabbath-day.

V. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Neither ſhalt thou commit adultery.

VIII. Neither ſhalt thou ſteal.

IX. Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

X. Neither ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbour's.

Theſe words the Lord ſpake unto all your aſſembly in the mount, out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice; and he added no more. And he wrote them in two tables of ſtone, and delivered them unto me. And it came to paſs, when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders; and ye ſaid, "Behold, the "LORD our God hath ſhewed us his "glory and his greatneſs, and we "have heard his voice out of the "midſt of the fire; we have ſeen this "day that God doth talk with man, "and he liveth. Now therefore "why ſhould we die? for this great "fire will conſume us. If we hear "the voice of the LORD our God any "more, then we ſhall die. For who "*is there of* all fleſh, that hath heard "the voice of the living God, ſpeak-"ing out of the midſt of the fire, as "we *have*, and lived? Go thou near, "and hear all that the LORD our "God ſhall ſay: and ſpeak thou unto "us all that the LORD our God ſhall "ſpeak unto thee; and we will hear "*it* and do *it*."

And the LORD heard the voice of your words, when ye ſpake unto me; and the LORD ſaid unto me, "I "have heard the voice of the words "of this people, which they have "ſpoken unto thee: they have well "ſaid all that they have ſpoken. O "that there were ſuch an heart in "them, that they would fear me, "and keep all my commandments "always! that it might be well with "them, and with their children for "ever. Go, ſay to them, Get ye into "your tents again. But as for thee, "ſtand thou here by me, and I will "ſpeak unto thee all the command-"ments, and the ſtatutes, and the "judgements,

"judgements, which thou ſhalt teach "them, that they may do *them* in the "land which I give them to poſ-"ſeſs."

Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: ye ſhall not turn aſide to the right hand or to the left. Ye ſhall walk in all the ways which the LORD your God hath commanded you; that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

The end of the law is obedience. An exhortation thereto.

NOW theſe *are* the commandments, the ſtatutes, and the judgements which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it: that thou mighteſt fear the LORD thy God, to keep all his ſtatutes and his commandments which I command thee; thou, and thy ſon, and thy ſon's ſon, all the days of thy life, and that thy days may be prolonged.

Hear therefore, O Iſrael, and obſerve to do *it!* that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey. Hear, O Iſrael, the LORD our God *is* one LORD! And thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might. And theſe words which I command thee this day ſhall be in thine heart: and thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes. and thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy father's, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly cities, which thou buildedſt not, and houſes full of all good *things*, which thou filledſt not, and wells digged, which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, when thou ſhalt have eaten and be full; *then* beware leſt thou forget the LORD who brought thee forth out of the land of Egypt, from the houſe of bondage.

Thou ſhalt fear the LORD thy God, and ſerve him, and ſhalt ſwear by his name. Ye ſhall not go after other gods, of the gods of the people which *are* round about you: For the LORD thy God *is* a jealous God among you; leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

Ye ſhall not tempt the LORD your God, as ye tempted *him* in Maſſah. Ye ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee. And thou ſhalt do *that which is* right and good in the ſight of the LORD; that it may be well with thee, and that thou mayeſt go in, and poſſeſs the good land which the LORD ſware unto thy fathers: to caſt out all thine enemies from before thee, as the LORD hath ſpoken.

And when thy ſon aſketh thee in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgements which the LORD our God hath commanded you? then thou ſhalt ſay unto thy ſon, We were Pharaoh's bond-men in Egypt; and the LORD brought us out of Egypt with a mighty hand. And the LORD ſhewed ſigns and wonders, great and ſore, upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes: and he brought us out from thence, that he might bring us in, to give us the

the land which he ſware unto our fathers. And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God, for our good always; that he might preſerve us alive, as *it* is at this day. And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments before the LORD our God, as he hath commanded us.

CHAP. VII.

All communion with the nations forbidden, for fear of idolatry, and other reaſons.

WHEN the LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, ** nations greater and mightier than thou; and when the LORD thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them; thou ſhalt make no covenant with them; nor ſhew mercy unto them. Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

For they will turn away thy ſon from following me, that they may ſerve other gods; ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly. But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou *art* a holy people unto the LORD thy God: the LORD thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people; for ye *were* the feweſt of all people. But becauſe the LORD loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt.

Know therefore that the LORD thy God, he *is* God, the faithful God, who keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations; and repayeth them that hate him to their face, to deſtroy them: he will not be ſlack to him that hateth him; he will repay him to his face. Thou ſhalt therefore keep the commandments, and the ſtatutes and the judgements which I command thee this day, to do them.

Wherefore it ſhall come to paſs, if ye hearken to theſe judgements, and keep and do them; that the LORD thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers: and he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee. Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt, which thou knoweſt, upon thee; but will lay them upon all *them* that hate thee. And thou ſhalt conſume all the people which the LORD thy God ſhall deliver to thee; thine eye ſhall have no pity upon them; neither ſhalt thou ſerve their gods; for that *will be* a ſnare unto thee.

If thou ſhalt ſay in thine heart, "Theſe nations *are* more than I; how "can I diſpoſſeſs them?" thou ſhalt not be afraid of them: *but* ſhalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; the great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all the people

people of whom thou art afraid.

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CHAP. VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day ſhall ye obſerve to do, that ye may live, and multiply, and go in and poſſeſs the land which the LORD ſware unto your fathers. And thou ſhalt remember all the way which the LORD thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what was in thine heart, whether thou wouldeſt keep his commandments, or no. And he humbled thee, and ſuffered thee to hunger, and fed thee with manna, which thou kneweſt not, neither did thy fathers know; that he might make thee know that man doth not live by bread only; but by every *word* that proceedeth out of the mouth of the LORD doth man live.

Thy raiment waxed not old upon thee; neither did thy foot ſwell theſe forty years. Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the LORD thy God chaſteneth thee. Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land; a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills: a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey; a land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it; a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs.

When thou haſt eaten and art full, then thou ſhalt bleſs the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his ſtatutes, which I command thee this day: leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*; and *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, who brought thee forth out of the land of Egypt, from the houſe of bondage; who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderneſs with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou ſay in thine heart, "My power and the might of my "hand hath gotten me this wealth."

But thou ſhalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day. And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day that ye ſhall ſurely periſh. As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh; becauſe ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Moſes diſſuadeth them from the opinion of their own righteouſneſs, and reminds them of his promiſes.

HEAR, O Iſrael! Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities great and fenced up to heaven. A people great and tall, the children of the Anakim, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak!

Underſtand therefore this day, that the LORD thy God *is* he who goeth over

over before thee, *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face; ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee. Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, "For my righteouſneſs the "LORD hath brought me in to poſſeſs "this land;" but for the wickedneſs of theſe nations the LORD doth drive them out from before thee. Not for thy righteouſneſs, or for the uprightneſs of thine heart, doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee; and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob. * *

CHAP. X.

An exhortation to obedience. * *

AND now, Iſrael, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart, and with all thy ſoul; to keep the commandments of the LORD, and his ſtatutes, which I command thee this day, for thy good? Behold, the heaven, and the heaven of heavens *is* the LORD'S thy God, the earth *alſo*, with all that therein *is*. Only the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them; *even* you above all people, as *it is* this day.

Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked. For the LORD your God *is* God of gods and LORD of lords; a great God, a mighty, and a terrible, who regardeth not perſons, nor taketh reward. He doth execute the judgement of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment. Love ye therefore the ſtranger; for ye were ſtrangers in the land of Egypt.

Thou ſhalt fear the LORD thy God: him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name. He *is* thy praiſe, and he *is* thy God, who hath done for thee theſe great and terrible things which thine eyes have ſeen. Thy fathers went down into Egypt with threeſcore and ten perſons; and now the LORD thy God hath made thee as the ſtars of heaven for multitude.

CHAP. XI.

An exhortation to obedience. A bleſſing and a curſe ſet before them.

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgements, and his commandments always. And know ye this day: for *I ſpeak* not with your children, who have not known, and who have not ſeen the chaſtiſement of the LORD your God, his greatneſs, his mighty hand, and his ſtretched-out arm, and his miracles, and his acts, which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horſes, and to their chariots; how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day; and what he did unto you in the wilderneſs, until ye came into this place: ** But your eyes have ſeen all the great acts of the LORD, which he did.

Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it; and that ye may prolong *your* days in the land which the LORD ſware unto your fathers to give unto them and to their ſeed, a land that floweth with milk and honey. For the land whither thou goeſt in to poſſeſs it *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of

of herbs: but the land whither ye go to poſſeſs it *is* a land of hills and valleys, *and* drinketh water of the rain of heaven; a land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

And it ſhall come to paſs, if ye ſhall hearken diligently unto my commandments, which I command you this day, to love the LORD your God, and to ſerve him with all your heart and with all your ſoul; that I will give *you* the rain of your land in its due ſeaſon, the firſt rain and the latter rain (53), that thou mayeſt gather in thy corn, and thy wine, and thine oil. And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

Take heed to yourſelves that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them; and *then* the LORD's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit; and *leſt* ye periſh quickly from off the good land which the LORD giveth you. Therefore ſhall ye lay up theſe my words in your heart and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes. And ye ſhall teach them your children; ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up. And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth.

For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations and mightier than yourſelves. Every place whereon the ſoles of your feet ſhall tread ſhall be yours; from the wilderneſs, and Lebanon, from the river, the river Euphrates, even unto the uttermoſt ſea, ſhall your coaſt be. There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

Behold, I ſet before you this day a bleſſing, and a curſe; a bleſſing, if ye obey the commandments of the LORD your God, which I command you this day; and a curſe, if you will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known. * *

CHAP. XVIII.

Chriſt, the prophet, is to be heard.

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THOU ſhalt be perfect with the LORD thy God. For theſe nations which thou ſhalt poſſeſs hearkened unto obſervers of times, and unto diviners: but as for thee, the LORD thy God hath not ſuffered thee ſo *to do*.

The LORD thy God will raiſe up unto thee a Prophet (54) from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken, according to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly, ſaying, "Let "me not hear again the voice of the "LORD my God, neither let me ſee "this great fire any more, that I die

(53) *The rain fell periodically in Paleſtine, about the autumnal, and vernal Equinox.*

(54) *By this prophet Moſes meant the* Meſſiah, *our bleſſed Saviour, as appears from* Acts III. 22. *and* VII. 37.

" not." And the LORD ſaid unto me, " They have well *ſpoken that* which " they have ſpoken. I will raiſe " them up a Prophet from among " their brethren, like unto thee; " and will put my words in his mouth, " and he ſhall ſpeak unto them all " that I ſhall command him. And " it ſhall come to paſs, *that* whoſo- " ever will not hearken unto my " words which he ſhall ſpeak in my " name, I will require *it* of him."

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CHAP. XIX.

Land-marks not to be removed. The puniſhment of a falſe witneſs.

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THOU ſhalt not remove thy neighbour's *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſs it.

One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed. If a falſe witneſs riſe up againſt any man to teſtify againſt him *that which is* wrong; then both the men between whom the controverſy *is* ſhall ſtand before the LORD, before the prieſts, and the judges who ſhall be in thoſe days; and the judges ſhall make diligent inquiſition; and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother; then ſhall ye do unto him, as he had thought to have done unto his brother. So ſhalt thou put the evil away from among you. And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you. And thine eye ſhall not pity; *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

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CHAP. XXIV.

Of man-ſtealers. Of pledges. The hire is to be given. Of juſtice. Of charity.

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IF a man be found ſtealing any of his brethren, and maketh merchandiſe of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you.

* *

When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge. Thou ſhalt ſtand abroad; and the man to whom thou doſt lend ſhall bring out the pledge abroad unto thee. And if the man *be* poor, thou ſhalt not ſleep with his pledge. In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee; and it ſhall be righteouſneſs unto thee before the LORD thy God.

Thou ſhalt not oppreſs an hired ſervant *that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates. At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it; for he *is* poor, and ſetteth his heart upon it: leſt he cry againſt thee unto the LORD, and it be a ſin unto thee.

The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin. Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fatherleſs; nor take a widow's raiment to pledge: but thou ſhalt remember that thou waſt a bond-man in Egypt, and the LORD thy God redeemed thee thence; therefore I command thee to do this thing.

When thou cutteſt down thine harveſt in the field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow; that the LORD thy God may bleſs thee in all the work of thine hands. When thou beateſt thine olive-tree, thou ſhalt not go over

over the boughs again: it ſhall be for the ſtranger, for the fatherleſs, and for the widow. When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow. ✱ ✱

CHAP. XXV.

Stripes muſt not exceed forty. The ox is not to be muzzled. Of unjuſt weights.

IF there be a controverſy between men, and they come unto judgement, that *the judges* may judge them; then they ſhall juſtify the righteous, and condemn the wicked. And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down and to be beaten before his face, according to his fault, by a certain number. Forty ſtripes he may give him, (55) *and* not exceed; leſt, *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

Thou ſhalt not muzzle the ox when he treadeth out *the corn*.

✱ ✱

Thou ſhalt not have in thy bag divers weights, a great and a ſmall. Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall. *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have; that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God. ✱ ✱

CHAP. XXVII.

The curſes denounced againſt impenitent ſinners. ✱ ✱

AND the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice, Curſed *is* (56) the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place*. And all the people ſhall anſwer and ſay, Amen (57).

Curſed *is* he that ſetteth light by his father or his mother. And all the people ſhall ſay, Amen.

Curſed *is* he that removeth his neighbour's land-mark. And all the people ſhall ſay, Amen.

Curſed *is* he that maketh the blind to wander out of the way. And all the people ſhall ſay, Amen.

Curſed *is* he that perverteth the judgement of the ſtranger, fatherleſs and widow. And all the people ſhall ſay, Amen.

Curſed *is* he that lieth with his father's wife; becauſe he uncovereth his father's ſkirt. And all the people ſhall ſay, Amen.

Curſed *is* he that lieth with any manner of beaſt. And all the people ſhall ſay, Amen.

Curſed *is* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother. And all the people ſhall ſay, Amen.

Curſed *is* he that lieth with his mother-in-law. And all the people ſhall ſay, Amen.

Curſed *is* he that ſmiteth his neighbour ſecretly. And all the people ſhall ſay, Amen.

Curſed *is* he that taketh reward to ſlay an innocent perſon. And all the people ſhall ſay, Amen.

Curſed *is* he that confirmeth not the words of this law to do them. And all the people ſhall ſay, Amen.

CHAP. XXVIII.

The bleſſings for obedience. The curſes for diſobedience.

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this

(55) *It were to be wiſhed, that our military men would pay ſome regard to this humane precept.*

(56) *Inſtead of* be *which is the word ſupplied in our Bible, I have inſerted* is, *according to the old tranſlation, which renders the ſentences declarative.*

(57) *That is, It is ſo; it is true.*

day; that the LORD thy God will ſet thee on high above all nations of the earth. And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God:

Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field. Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep. Bleſſed *ſhall be* thy baſket and thy ſtore. Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways. The LORD ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto; and he ſhall bleſs thee in the land which the LORD thy God giveth thee. The LORD ſhall eſtabliſh thee a holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

And all people of the earth ſhall ſee that thou art called by the name of the LORD; and they ſhall be afraid of thee. And the LORD ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee. The LORD ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in its ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow. And the LORD ſhall make thee the head, and not the tail: and thou ſhalt be above only, and thou ſhalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to obſerve and do *them*. And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

But it ſhall come to paſs, if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee. Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field. Curſed *ſhall be* thy baſket and thy ſtore. Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep. Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do, until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me. The LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land whither thou goeſt to poſſeſs it. The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew; and they ſhall purſue thee until thou periſh. And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron. The LORD ſhall make the rain of thy land powder and duſt; from heaven ſhall it come down upon thee, until thou be deſtroyed.

The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth. And thy carcaſs ſhall be meat unto all fowls of the air, and unto the beaſts of the earth;

earth; and no man ſhall fray *them* away. The LORD ſhall ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed. The LORD ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart.

And thou ſhalt grope at noon-day, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed and ſpoiled evermore; and no man ſhall ſave *thee*. Thou ſhalt betroth a wife, and another man ſhall lie with her; thou ſhalt build an houſe, and thou ſhalt not dwell therein; thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.

Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof; thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee; thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*. Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand. The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not eat up; and thou ſhalt be only oppreſſed and cruſhed alway: ſo that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee.

The LORD ſhall ſmite thee in the knees and in the legs with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head. The LORD ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone. And thou ſhalt become an (58) aſtoniſhment, a proverb, and a by-word among all nations whither the LORD ſhall lead thee.

Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in; for the locuſts ſhall conſume it. Thou ſhalt plant vineyards and dreſs *them*; but ſhalt neither drink *of* the wine, nor gather *the grapes:* for the worms ſhall eat them. Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thyſelf* with the oil; for thine olive ſhall caſt *its fruit*.

Thou ſhalt beget ſons and daughters; but thou ſhalt not enjoy them: for they ſhall go into captivity. All thy trees and fruit of thy land ſhall the locuſts conſume. The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low. He ſhall lend to thee, and thou ſhalt not lend to him; he ſhall be the head, and thou ſhalt be the tail.

Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed; becauſe thou hearkenedſt not unto the voice of the LORD thy God, to keep his commandments, and his ſtatutes which he commanded thee. And they ſhall be upon thee for a ſign and for a wonder, and upon thy ſeed for ever.

Becauſe thou ſervedſt not the LORD thy God with joyfulneſs and with gladneſs of heart, for the abundance of all *things*; therefore ſhalt thou ſerve thine enemies whom the LORD ſhall ſend againſt thee, in hun-

(58) *This is dreadfully fulfilled to this day; and moſt of the curſes here denounced were literally accompliſhed either at, or ſince the deſtruction of Jeruſalem, as appears from Joſephus the Jewiſh hiſtorian. This ſhould be a leſſon of inſtruction to impenitent ſinners in all ages; who muſt not expect to eſcape the divine vengeance; ſince the choſen people of God were, and continue to be, ſo ſignally puniſhed, when they had filled up the meaſure of their ſins by infidelity, and the moſt ſacrilegious murder of the Meſſiah.*

ger, and in thirſt, and in nakedneſs, and in want of all *things:* and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee.

The LORD ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth; a nation whoſe tongue thou ſhalt not underſtand; a nation of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young: and he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed; which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee.

And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land; and he ſhall beſiege thee in all thy gates throughout all the land which the LORD thy God hath given thee. And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons and of thy daughters which the LORD thy God hath given thee, in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee; *ſo that* the man *that is* tender among you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and toward the remnant of his children which he ſhall leave: ſo that he will not give to any of them of the fleſh of his children whom he ſhall eat; becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

The tender and delicate woman among you, who would not venture to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs; her eye ſhall be evil towards the huſband of her boſom, and towards her ſon, and towards her daughter, and towards her young one, and towards her children whom ſhe ſhall bear: for ſhe ſhall eat them, for want of all *things*, ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

If thou wilt not obſerve to do all the words of this law *that* are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD; then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues and of long continuance, and ſore ſickneſſes and of long continuance. Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee. Alſo every ſickneſs and every plague which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be deſtroyed.

And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude; becauſe thou wouldeſt not obey the voice of the LORD thy God. And it ſhall come to paſs, *that* as the LORD rejoiced over you to do you good, and to multiply you; ſo the LORD will rejoice over you to deſtroy you, and to bring you to nought: and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

And the LORD ſhall ſcatter thee among all people, from the one end of the earth even unto the other; and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood and ſtone. And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind. And thy life ſhall hang in doubt before thee; and thou ſhalt fear day and night, and ſhalt have no aſſurance of thy life. In the morning thou ſhalt ſay, "Would "God it were even!" and at even thou ſhalt ſay, "Would God it were "morning!" for the fear of thine heart

heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee. And the LORD ſhall bring thee into Egypt again with ſhips, by the way whereof I ſpake unto thee, "Thou ſhalt ſee it no "more again:" and there ye ſhall be ſold unto your enemies for bondmen and bond-women, and no man ſhall buy *you*.

CHAP. XXIX.

An exhortation to obedience. The people enter into covenant before the Lord.

THESE *are* the words of the covenant which the LORD commanded Moſes to make with the children of Iſrael in the land of Moab, beſides the covenant which he made with them in Horeb.

And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land; the great temptations which thine eyes have ſeen, the ſigns, and thoſe great miracles: yet the LORD hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

And I have led you forty years in the wilderneſs: your clothes are not waxed old upon you, and thy ſhoe is not waxed old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or ſtrong drink: that ye might know that I *am* the LORD your God. ** Keep therefore the words of this covenant, and do them; that ye may proſper in all that ye do.

Ye ſtand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael, your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou ſhouldeſt enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day; that he may eſtabliſh thee to-day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

Neither with you only do I make this covenant and this oath; but with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not here with us this day. For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye paſſed by; and ye have ſeen their abominations and their idols, wood and ſtone, ſilver and gold, which *were* among them. Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations: leſt there ſhould be among you a root that beareth gall and wormwood; and it come to paſs, when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, "I ſhall have peace, "though I walk in the imagination "of mine heart to add drunkenneſs "to thirſt:" the LORD will not ſpare him, but then the anger of the LORD and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven. And the LORD ſhall ſeparate him unto evil out of all the tribes of Iſrael, according to all the curſes of the covenant *that are* written in this book of the law.

So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the LORD hath laid upon it; *and that* the whole land thereof *is* brimſtone and ſalt *and* burning; *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the

LORD overthrew in his anger and in his wrath: — Even all nations ſhall ſay, "Wherefore hath the LORD "done thus unto this land? what "*meaneth* the heat of this great anger?"

Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt. For they went and ſerved other gods, and worſhipped them; gods whom they knew not, and *whom* he had not given unto them: and the anger of the LORD was kindled againſt this land, to bring upon it all the curſes *that are* written in this book. And the LORD rooted them out of their land in anger and in wrath and in great indignation, and caſt them into another land, as *it is* this day.

The ſecret *things belong* unto the LORD our God: but thoſe *things which are* revealed *belong* unto us and to our children for ever; that we may do all the words of this law.

CHAP. XXX.

Great mercies promiſed unto the penitent. The commandment is manifeſt. Death and life are ſet before them.

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations whither the LORD thy God hath driven thee; and ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy ſoul; that then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee.

If *any* of thine be driven out unto the utmoſt *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumciſe thine heart, and the heart of thy ſeed, to love the LORD thy God with all thine heart and with all thy ſoul, that thou mayeſt live.

And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, who perſecuted thee. And thou ſhalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers, if thou ſhalt hearken unto the voice of the LORD thy God to keep his commandments and his ſtatutes *which are* written in this book of the law; *and* if thou turn unto the LORD thy God with all thine heart and with all thy ſoul.

For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off: it *is* not in heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it? neither *is* it beyond the ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it? but the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it (59)?"

See, I have ſet before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgements, that thou mayeſt live and multiply;

(59) *Compare* Rom. x. 6, &c.

and

and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it: but if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods, and ſerve them; I denounce unto you this day that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land whither thou paſſeſt over Jordan to go to poſſeſs it.

I call heaven and earth to record [*to witneſs*] this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing! therefore chooſe life, that both thou and thy ſeed may live: that thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him; for he *is* thy life, and the length of thy days; that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

Moſes encourageth the people and Joſhua. God giveth a charge to Joſhua, and a ſong to teſtify againſt the people.

AND Moſes went, and ſpake theſe words unto all Iſrael. And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the LORD hath ſaid unto me, Thou ſhalt not go over this Jordan. The LORD thy God, He will go over before thee, *and* He will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the LORD hath ſaid: ** and the LORD ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. Be ſtrong and of a good courage; fear not, nor be afraid of them: for the LORD thy God, He *it is* that doth go with thee: He will not fail thee nor forſake thee.

And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it. And the LORD, He *it is* that doth go before thee; He will be with thee, He will not fail thee, nor forſake thee: fear not, neither be diſmayed. * *

And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation. And the LORD appeared in the tabernacle in a pillar of a cloud; and the pillar of the cloud ſtood over the door of the tabernacle.

And the LORD ſaid unto Moſes, Behold thou ſhalt ſleep with thy fathers; and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them: then my anger ſhall be kindled againſt them, in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befal them; ſo that they will ſay in that day, "Are not theſe evils come upon "us becauſe our God *is* not amongſt "us?" and I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael. For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxed fat; then will they turn unto other gods, and

ſerve

ſerve them, and provoke me, and break my covenant. And it ſhall come to paſs, when many evils and troubles are befallen them, that this ſong ſhall teſtify againſt them as a witneſs; for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination, which they go about, even now before I have brought them into the land which I ſware.

Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael. And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong, and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

And it came to paſs when Moſes had made an end of writing the words of this law in a book until they were finiſhed; that Moſes commanded the Levites who bare the ark of the covenant of the LORD, ſaying, Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God; that it may be there for a witneſs againſt thee. For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death!

Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them. For I know that after my death ye will utterly corrupt *yourſelves*, and turn aſide from the way which I have commanded you: and evil will befal you in the latter days; becauſe ye will do evil in the ſight of the LORD to provoke him to anger through the work of your hands.

And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong until they were ended.

CHAP. XXXII.

Moſes's ſong, which ſetteth forth God's mercy and vengeance. He exhorteth them to ſet their hearts upon it.

"GIVE ear, O ye heavens, and "I will ſpeak! and hear, O "earth, the words of my mouth! "My doctrine ſhall drop as the rain; "my ſpeech ſhall diſtil as the dew, "as the ſmall rain upon the tender "herb, and as the ſhowers upon the "graſs. Becauſe I will publiſh the "name of the LORD: aſcribe ye great-"neſs unto our God. *He is* the Rock, "his work *is* perfect; for all his ways "*are* judgement: a God of truth, and "without iniquity, juſt and right *is* "he.

"They have corrupted themſelves, "their ſpot *is* not *the ſpot* of his chil-"dren; *they are* a perverſe and crook-"ed generation. Do ye thus requite "the LORD, O fooliſh people and "unwiſe? *is* not He thy father *that* "hath bought thee? hath He not "made thee, and eſtabliſhed thee?

"Remember the days of old, con-"ſider the years of many generations; "aſk thy father, and he will ſhew "thee, thy elders, and they will tell "thee. When the Moſt High divid-"ed to the nations their inheritance, "when he ſeparated the ſons of Adam, "he ſet the bounds of the people ac-"cording to the number of the chil-"dren of Iſrael. For the LORD's "portion *is* his people; Jacob *is* the "lot of his inheritance.

"He found him in a deſert-land, "and in the waſte howling wilder-"neſs; he led him about; he inſtruct-"ed him, he kept him as the apple "of his eye. As an eagle ſtirreth "up her neſt, fluttereth over her "young, ſpreadeth abroad her wings, "taketh them, beareth them on her "wings; *ſo* the LORD alone did lead "him, and *there was* no ſtrange god "with him. He made him ride on "the high places of the earth, that "He might eat the increaſe of the "fields; and He made him to ſuck "honey out of the rock, and oil out "of the flinty rock; butter of kine, "and milk of ſheep, with fat of "lambs, and rams of the breed of "Baſhan,

" Baſhan, and goats with the fat of " kidneys, of wheat: and thou didſt " drink the pure blood of the grape.

" But Jeſhurun (60) waxed fat, " and kicked:—thou art waxen fat, " thou art grown thick; thou art co- " vered *with fatneſs:* then he forſook " God *who* made him, and lightly eſ- " teemed the rock of his ſalvation. " They provoked him to jealouſy " with ſtrange *gods*; with abomina- " tions provoked they him to anger. " They ſacrificed unto devils, not to " God; to gods whom they knew " not; to new *gods that* came newly " up, whom your fathers feared not. " —Of the rock *that* begat thee thou " art unmindful, and haſt forgotten " God that formed thee.

" And when the LORD ſaw *it*, He " abhorred *them*, becauſe of the pro- " voking of his ſons, and of his " daughters. And He ſaid, I will hide " my face from them; I will ſee what " their end *ſhall be:* for they *are* a " very froward generation, children " in whom *is* no faith. They have " moved me to jealouſy with *that* " *which is* not God; they have pro- " voked me to anger with their va- " nities: and I will move them to " jealouſy with *thoſe who are* not a " people, I will provoke them to " anger with a fooliſh nation. For " a fire is kindled in my anger, and " ſhall burn unto the loweſt hell, and " ſhall conſume the earth with her " increaſe, and ſet on fire the foun- " dations of the mountains.

" I will heap miſchiefs upon them, " I will ſpend mine arrows upon " them. *They ſhall be* burned with " hunger, and devoured with burn- " ing heat, and with bitter deſtruc- " tion: I will alſo ſend the teeth of " beaſts upon them, with the poiſon " of ſerpents of the duſt. The ſword " without, and terror within, ſhall " deſtroy both the young man and " the virgin, the ſuckling *alſo* with " the man of gray hairs. I ſaid, I " would ſcatter them into corners, " I would make the remembrance of " them to ceaſe from among men; " were it not that I feared the wrath " of the enemy, leſt their adverſaries " ſhould behave themſelves ſtrange- " ly, *and* leſt they ſhould ſay, Our " hand *is* high, and the LORD hath " not done all this.

" For they *are* a nation void of " counſel; neither *is there any* under- " ſtanding in them. O that they " were wiſe, *that* they underſtood this, " *that* they would conſider their lat- " ter end! How ſhould one chaſe a " thouſand, and two put ten thouſand " to flight, except their rock had ſold " them, and the LORD had ſhut them " up? for their rock *is* not as our " rock; even our enemies themſelves " *being* judges. For their vine *is* of " the vine of Sodom, and of the fields " of Gomorrah: their grapes *are* " grapes of gall, their cluſters *are* bit- " ter; their wine is the poiſon of " dragons, and the cruel venom of " aſps.

" *Is* not this laid up in ſtore with " me, *and* ſealed up among my trea- " ſures? to me *belongeth* vengeance, " and recompence; their foot ſhall " ſlide in *due* time: for the day of " their calamity *is* at hand, and the " things that ſhall come upon them " make haſte. For the LORD ſhall " judge his people, and repent him- " ſelf for his ſervants; when he ſeeth " that *their* power is gone, and *there is* " none ſhut up, or left. And he ſhall " ſay, Where *are* their gods, *their* rock " in which they truſted? who did " eat the fat of their ſacrifices, *and* " drank the wine of their drink-of- " ferings. Let them riſe up, and " help you, *and* be your protection!

" See now that I, *even* I *am* He, and " *there is* no God with me: I kill, and " I make alive; I wound, and I heal; " neither *is there any* that can deliver " out

(60) *Iſrael, here called* Jeſhurun, *is compared to an over-fed ox that kicks againſt his owner, and forgets his kindneſs.*

" out of my hand. For I lift up my " hand to heaven, and ſay, I live " for ever. If I whet my glittering " ſword, and mine hand take hold on " judgement; I will render ven- " geance to mine enemies, and will " reward them that hate me. I will " make mine arrows drunk with " blood, and my ſword ſhall devour " fleſh; with the blood of the ſlain " and of the captives, from the " beginning of revenges upon the " enemy.

" Rejoice, O ye nations, *with* his " people! for he will avenge the " blood of his ſervants, and will ren- " der vengeance to his adverſaries, " and will be merciful unto his land " *and* to his people." And Moſes came and ſpake all the words of this ſong in the ears of the people, he, and Joſhua the ſon of Nun.

And Moſes made an end of ſpeaking all theſe words to all Iſrael: and he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day, which ye ſhall command your children to obſerve to do; all the words of this law. For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying, " Get thee " up into this mountain Abarim, *unto* " mount Nebo, which *is* in the land " of Moab, that *is* over againſt Jeri- " cho; and behold the land of Ca- " naan, which I give unto the chil- " dren of Iſrael for a poſſeſſion: and " die in the mount whither thou " goeſt up, and be gathered unto thy " people; as Aaron thy brother died " in mount Hor, and was gathered " unto his people: becauſe ye treſ- " paſſed againſt me among the chil- " dren of Iſrael at the waters of Me- " ribah-kadeſh, in the wilderneſs of " Zin; becauſe ye ſanctified me not " in the midſt of the children of Iſ- " rael. Yet thou ſhalt ſee the land " before *thee*; but thou ſhalt not go " thither unto the land which I give " the children of Iſrael."

CHAP. XXXIII.

The majeſty of God. The bleſſings of the twelve tribes. The excellency of Iſrael.

AND this *is* the bleſſing (61) wherewith Moſes the man of God bleſſed the children of Iſrael before his death: and he ſaid, " The " LORD came from Sinai, and roſe " up from Seir unto them; He " ſhined forth from mount Paran, " and he came with ten thouſands of " ſaints: from his right hand *went* " a fiery law for them. Yea, he lov- " ed the people; — all his ſaints *are* " in thy hand: and they ſat down at " thy feet; *every one* ſhall receive of " thy words. Moſes commanded us " a law; *even* the inheritance of the " congregation of Jacob. And he " was king in Jeſhurun, when the " heads of the people *and* the tribes " of Iſrael were gathered together.

" Let Reuben live, and not die; " and let *not* his men be few."

And this *is the bleſſing* of Judah: and he ſaid, " Hear, LORD, the voice " of Judah, and bring him unto his " people! let his hands be ſufficient " for him; and be thou an help *to him* " from his enemies!"

And of Levi he ſaid, " *Let* thy " Thummim and thy Urim *be* with thy " holy one! whom thou didſt prove " at Maſſah, *and with* whom thou " didſt ſtrive at the waters of Meri- " bah; who ſaid unto *his* father, and " to his mother, I have not ſeen him; " neither did he acknowlege his bre- " thren, nor knew his own children: " for they have obſerved thy word,

(61) *Moſes pronounces this bleſſing with a prophetic ſpirit, and fortels the future condition of the ſeveral tribes, at the ſame time that he expreſſes his good wiſhes for their proſperity. Compare* Gen. XLIX. and

" and kept thy covenant. They ſhall " teach Jacob thy judgements, and " Iſrael thy law: they ſhall put in- " cenſe before thee, and whole burnt- " ſacrifice upon thine altar. Bleſs, " LORD, his ſubſtance, and accept " the work of his hands! ſmite " through the loins of them that riſe " againſt him, and of them that hate " him, that they riſe not again!"

And of Benjamin he ſaid, " The " beloved of the LORD ſhall dwell " in ſafety by him; *and the LORD* " ſhall cover him all the day long, " and he ſhall dwell between his " ſhoulders."

And of Joſeph he ſaid, " Bleſſed " of the LORD *be* his land for the pre- " cious things of heaven, for the " dew, and for the deep that couch- " eth beneath! and for the precious " fruits *brought forth* by the ſun, and " for the precious things put forth by " the moon, and for the chief things " of the ancient mountains, and for " the precious things of the laſting " hills, and for the precious things of " the earth and fulneſs thereof, and " for the good will of him that dwelt " in the buſh! Let *the bleſſing* come " upon the head of Joſeph, and upon " the top of the head of him that was " ſeparated from his brethren! his " glory *is like* the firſtling of his bul- " lock, and his horns *are like* the " horns of unicorns; with them he " ſhall puſh the people together to " the ends of the earth: and they *are* " the ten thouſands of Ephraim, and " they *are* the thouſands of Manaſſeh."

And of Zebulun he ſaid, " Re- " joice, Zebulun, in thy going out; " and Iſſachar in thy tents! they ſhall " call the people unto the mountain, " there they ſhall offer ſacrifices of " righteouſneſs: for they ſhall ſuck " *of* the abundance of the ſeas, and *of* " treaſures hidden in the ſand."

And of Gad he ſaid, " Bleſſed *be* " he that enlargeth Gad! he dwell- " eth as a lion, and teareth the arm " with the crown of the head. And " he provided the firſt part for him- " ſelf, becauſe there *in* a portion of " the law-giver *was he* ſeated: and he " came with the heads of the peo- " ple; he executed the juſtice of the " LORD, and his judgements with " Iſrael."

And of Dan he ſaid, " Dan *is* a " lion's whelp: he ſhall leap from " Baſhan."

And of Naphtali he ſaid, " O " Naphtali, ſatisfied with favour, and " full with the bleſſing of the LORD! " poſſeſs thou the weſt and the ſouth!"

And of Aſher he ſaid, " *Let* Aſher " *be* bleſſed with children! let him be " acceptable to his brethren, and let " him dip his foot in oil! thy ſhoes " *ſhall be* iron and braſs; and as thy " days *ſo ſhall* thy ſtrength *be*.

" *There is* none like unto the God " of Jeſhurun, *who* rideth upon the " heaven in thy help, and in his ex- " cellency on the ſky. The eternal " God *is thy* refuge, and underneath " *are* the everlaſting arms: and he " ſhall thruſt out the enemy from be- " fore thee, and ſhall ſay, Deſtroy " *them*. Iſrael then ſhall dwell in " ſafety alone; the fountain of Jacob " *ſhall be* upon a land of corn and " wine, alſo his heavens ſhall drop " down dew. Happy *art* thou, O " Iſrael! who *is* like unto thee, O " people, ſaved by the LORD, the " ſhield of thy help, and who *is* the " ſword of thy excellency! and thine " enemies ſhall be found liars unto " thee: and thou ſhalt tread upon " their high places."

CHAP. XXXIV.

Moſes from mount Nebo viewеth the land. He dieth there. His burial. His age. Thirty days mourning for him. Joſhua ſucceedeth him. The praiſe of Moſes.

AND Moſes went up from the plains of Moab unto the moun- tain of Nebo, to the top of Piſgah, that *is* over againſt Jericho. And the LORD ſhewed him all the land of Gilead, unto Dan, and all Naph- tali, and the land of Ephraim, and Manaſſeh,

Manaſſeh, and all the land of Judah unto the utmoſt ſea, and the ſouth, and the plain of the valley of Jericho the city of palm-trees, unto Zoar. And the LORD ſaid unto him, "This "*is* the land which I ſware unto "Abraham, unto Iſaac, and unto "Jacob, ſaying, I will give it unto "thy ſeed: I have cauſed thee to ſee "*it* with thine eyes; but thou ſhalt "not go over thither (62)."

So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre unto this day (63). And Moſes was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Iſrael wept for Moſes in the plains of Moab thirty days; ſo the days of weeping *and* mourning for Moſes were ended. And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew face to face; in all the ſigns and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land, and in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

(62) *The reſt of this chapter, containing the account of the death of Moſes, &c. is ſuppoſed to have been added by Joſhua or Samuel, or perhaps by Ezra, as ſhould ſeem by* [ver. 10, 11, 12.] *the concluding paragraph.*

(63) *The reaſon of Moſes's ſepulchre being concealed from the Iſraelites, was to prevent their paying any idolatrous worſhip to his remains.*

The Book of JOSHUA.

CHAP. I.

The Lord appointeth Joſhua to ſucceed Moſes. The borders of the promiſed land. God promiſeth to aſſiſt Joſhua. He giveth him inſtructions.

NOW after the death of Moſes the ſervant of the LORD, it came to paſs that the LORD ſpake unto Joſhua the ſon of Nun, Moſes's miniſter, ſaying, "Moſes my ſervant "is dead; now therefore ariſe, go "over this Jordan, thou, and all this "people, unto the land which I do "give to them, *even* to the children "of Iſrael. Every place that the ſole "of your foot ſhall tread upon; that "have I given unto you, as I ſaid "unto Moſes. From the wilderneſs "and this Lebanon, even unto the "great river, the river Euphrates, all "the land of the Hittites, and unto "the great ſea, toward the going "down of the ſun, ſhall be your coaſt.

"There ſhall not any man be able "to ſtand before thee all the days of "thy life: as I was with Moſes, *ſo* I "will be with thee; I will not fail "thee, nor forſake thee. Be ſtrong "and of good courage; for unto this "people ſhalt thou divide, for an in-"heritance, the land which I ſware "unto their fathers to give them. "Only be thou ſtrong and very cou-"rageous, that thou mayeſt obſerve "to do according to all the law "which Moſes my ſervant com-"manded thee: turn not from it to "the right hand or to the left, that "thou mayeſt proſper whitherſoever "thou goeſt.

"This book of the law ſhall not "depart out of thy mouth; but thou "ſhalt meditate therein day and "night, that thou mayeſt obſerve to "do according to all *that is* written "therein: for then thou ſhalt make

"thy

" thy way proſperous, and then thou " ſhalt have good ſucceſs. Have not " I commanded thee? Be ſtrong and " of a good courage, be not afraid, " neither be thou diſmayed: for the " LORD thy God *is* with thee whi- " therſoever thou goeſt."

Then Joſhua commanded the officers of the people, ſaying, Paſs through the hoſt, and command the people, ſaying, Prepare ye victuals: for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying, Remember the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this land. Your wives, your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan: but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them; until the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORD's ſervant gave you on this ſide Jordan toward the ſun-riſing.

And they anſwered Joſhua, ſaying, All that thou commandeſt us we will do, and whitherſoever thou ſendeſt us we will go. According as we hearkened unto Moſes in all things, ſo will we hearken unto thee; only the LORD thy God be with thee, as he was with Moſes. Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto thy words in all that thou commandeſt him, he ſhall be put to death; only be ſtrong and of a good courage.

CHAP. II.

Rahab receiveth and concealeth the two ſpies ſent from Shittim. The covenant between her and them. Their return.

AND Joſhua the ſon of Nun ſent out of Shittim two men to ſpy ſecretly, ſaying, Go view the land, even Jericho: and they went, and came into an harlot's houſe, named Rahab, and lodged there. And it was told the king of Jericho, ſaying, Behold, there came men in hither to-night of the children of Iſrael to ſearch out the country.

And the king of Jericho ſent unto Rahab, ſaying, "Bring forth the men " that are come to thee, who are en- " tered into thine houſe; for they are " come to ſearch out all the country." And the woman took the two men, and hid them, and ſaid thus, " There " came men unto me, but I knew " not whence they *were*. And it " came to paſs *about the time* of ſhutting " of the gate, when it was dark, that " the men went out; whither the " men went, I know not: purſue after " them quickly; for ye will overtake " them." But ſhe had brought them up to the roof of the houſe; and hid them with ſtalks of flax, which ſhe had laid in order upon the roof. And men purſued after them the way to Jordan, unto the fords: and as ſoon as they who purſued after them were gone out, they ſhut the gate.

And before they were laid down, ſhe came up unto them upon the roof; and ſhe ſaid unto the men, " I " know that the LORD hath given " you the land, and that your terror " is fallen upon us, and that all the " inhabitants of the land faint be- " cauſe of you. For we have heard " how the LORD dried up the water " of the Red-ſea for you, when you " came out of Egypt; and what ye did " unto the two kings of the Amorites " that *were* on the other ſide Jordan, " Sihon and Og, whom ye utterly " deſtroyed. And as ſoon as we had " heard *theſe things* our hearts did " melt, neither did there remain any " more courage in any man, becauſe of " you:

"you: for the LORD your God, he "*is* God in heaven above, and in "earth beneath. Now therefore, I "pray you, ſwear unto me by the "LORD, ſince I have ſhewed you "kindneſs, that ye will alſo ſhew "kindneſs unto my father's houſe; "and give me a true token: and *that* "ye will ſave alive my father, and "my mother, and my brethren, and "my ſiſters, and all that they have, "and deliver our lives from death."

And the men anſwered her, "Our "life for yours, if ye utter not this "our buſineſs. And it ſhall be when "the LORD hath given us the land, "that we will deal kindly and truly "with thee." Then ſhe let them down by a cord through the window; for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall. And ſhe ſaid unto them, "Get "ye to the mountain, leſt the pur-"ſuers meet you; and hide your-"ſelves there three days, until the "purſuers be returned; and after-"ward may ye go your way."

And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear. Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window which thou didſt let us down by; and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy father's houſhold home unto thee. And it ſhall be *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and we *will be* guiltleſs; and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our head, if *any* hand be upon him. And if thou utter this our buſineſs, then we will be quit of thine oath, which thou haſt made us to ſwear.

And ſhe ſaid, According unto your words, ſo *be* it! And ſhe ſent them away, and they departed. And ſhe bound the ſcarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the purſuers were returned. And the purſuers ſought *them* throughout all the way; but found *them* not. So the two men returned, and deſcended from the mountain, and paſſed over and came to Joſhua the ſon of Nun, and told him all *things* that befel them. And they ſaid unto Joſhua, "Truly the LORD "hath delivered into our hands all "the land; for even all the inhabi-"tants of the country do faint be-"cauſe of us."

CHAP. III.

Joſhua cometh to Jordan. The Lord encourageth Joſhua. Joſhua encourageth the people. The waters divided.

AND Joſhua roſe early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Iſrael, and lodged there before they paſſed over. And it came to paſs after three days that the officers went through the hoſt; and they commanded the people, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it. Yet there ſhall be a ſpace between you and *it*, about two thouſand cubits by meaſure: come not near unto it, that ye may know the way by which ye muſt go; for ye have not paſſed *this* way heretofore.

And Joſhua ſaid unto the people, "Sanctify yourſelves; for to-morrow "the LORD will do wonders among "you." And Joſhua ſpake unto the prieſts, ſaying, "Take up the ark of "the covenant, and paſs over before "the people." And they took up the ark of the covenant, and went before the people. And the LORD ſaid unto Joſhua, "This day will I "begin to magnify thee in the ſight "of all Iſrael, that they may know "that as I was with Moſes, *ſo* I will "be with thee. And thou ſhalt com-"mand the prieſts that bear the ark "of the covenant, ſaying, When ye "are

" are come to the brink of the water " of Jordan, ye ſhall ſtand ſtill in " Jordan."

And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the LORD your God. And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites. ** Behold, the ark of the covenant of the LORD of all the earth paſſeth over before you into Jordan. Now therefore take ye twelve men out of the tribes of Iſrael, out of every tribe a man. And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the LORD of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above; and they ſhall ſtand upon an heap.

And it came to paſs when the people removed from their tents to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water, (for Jordan over-floweth all its banks all the time of harveſt) that the waters which came down from above ſtood, *and* roſe up upon an heap very far from the city Adam, that *is* beſide Zaretan; and thoſe that came down toward the ſea of the plain, *even* the ſalt ſea, failed, *and* were cut off: and the people paſſed over, right againſt Jericho. And the prieſts that bare the ark of the covenant of the LORD ſtood firm on dry ground in the midſt of Jordan; and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

CHAP. IV.

Twelve ſtones taken for a memorial out of Jordan. Twelve other ſtones are ſet up in the midſt thereof. The people paſs over. God magnifieth Joſhua.

AND it came to paſs when all the people were clean paſſed over Jordan, that the LORD ſpake unto Joſhua, ſaying, Take ye twelve men out of the people, out of every tribe a man; and command ye them, ſaying, Take ye hence out of the midſt of Jordan, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging-place, where ye ſhall lodge this night,

Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man. And Joſhua ſaid unto them, Paſs over before the ark of the LORD your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael; that this may be a ſign among you, *that* when your children aſk *their fathers* in time to come, ſaying, What *mean* ye by theſe ſtones? Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever.

And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto Joſhua, according to the number of the the tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

And Joſhua ſet up twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts who bare the ark of the covenant ſtood; and they are there unto this day. For the prieſts who bare the ark ſtood in the midſt of Jordan, until every thing was finiſhed that the LORD commanded Joſhua to ſpeak unto the people, according to all that

Moſes commanded Joſhua: and the people haſted and paſſed over.

And it came to paſs when all the people were clean paſſed over, that the ark of the LORD paſſed over, and the prieſts, in the preſence of the people. And the children of Reuben and the children of Gad and half the tribe of Manaſſeh paſſed over armed before the children of Iſrael, as Moſes ſpake unto them; about forty thouſand, prepared for war, paſſed over before the LORD unto battle to the plains of Jericho.

On that day the LORD magnified Joſhua in the ſight of all Iſrael; and they feared him, as they feared Moſes, all the days of his life. And the LORD ſpake unto Joſhua, ſaying, Command the prieſts that bear the ark of the teſtimony, that they come up out of Jordan. Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan. And it came to paſs when the prieſts that bare the ark of the covenant of the LORD were come up out of the midſt of Jordan, *and* the ſoles of the prieſts feet were lifted up unto the dry land, that the waters of Jordan returned unto their places, and flowed over all its banks, as *they did* before.

And the people came up out of Jordan on the tenth *day* of the firſt month, and encamped in Gilgal, in the eaſt-border of Jericho: and thoſe twelve ſtones which they took out of Jordan did Joſhua pitch in Gilgal. And he ſpake unto the children of Iſrael, ſaying, When your children ſhall aſk their fathers in time to come, ſaying, What *mean* theſe ſtones? Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were paſſed over, as the LORD your God did to the Red-ſea, which he dried up from before us, until we were gone over; that all the pople of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

CHAP. V.

The Canaanites are afraid. Circumciſion renewed. The paſs-over is kept at Gilgal. An angel appeareth to Joſhua.

AND it came to paſs when all the kings of the Amorites, who *were* on the ſide of Jordan weſtward, and all the kings of the Canaanites, who *were* by the ſea, heard that the LORD had dried up the waters of Jordan from before the children of Iſrael until we were paſſed over, that their heart melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.

At that time the LORD ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time. And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the fore-ſkins. And this *is* the cauſe why Joſhua did circumciſe: all the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderneſs by the way, after they came out of Egypt. Now all the people that came out were circumciſed; but all the people *that were* born in the wilderneſs by the way, as they came forth out of Egypt, *them* they had not circumciſed. For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war who came out of Egypt were conſumed, becauſe they obeyed not the voice of the LORD; unto whom the LORD ſware, that He would not ſhew them the land which the LORD ſware unto their fathers, that He would give us, a land that floweth with milk and honey.

And their children, *whom* he raiſed up in their ſtead, them Joſhua circumciſed; for they were uncircumciſed, becauſe they had not circumciſed them by the way. And it came to paſs when they had done circumciſing all the people, that they abode

abode in their places in the camp till they were whole. And the LORD ſaid unto Joſhua, "This day have I "rolled away the reproach of Egypt "from off you." Wherefore the name of the place was called Gilgal [*that is, rolling*] unto this day.

And the children of Iſrael encamped in Gilgal, and kept the paſſover on the fourteenth day of the month at even, in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the paſs-over, unleavened cakes, and parched *corn* in the ſelf-ſame day. And the manna ceaſed on the morrow after they had eaten of the old corn of the land; neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

And it came to paſs when Joſhua was by Jericho, that he lifted up his eyes and looked, and behold, there ſtood a man over againſt him with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, "*Art* thou for us, or for our "adverſaries?" and he ſaid, "Nay; "but *as* captain of the hoſt of the "LORD am I now come." And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my LORD unto his ſervant? and the captain of the LORD's hoſt ſaid unto Joſhua, "Looſe thy "ſhoe from off thy foot: for the "place whereon thou ſtandeſt *is* ho"ly." And Joſhua did ſo.

CHAP. VI.

Jericho is ſhut up. The walls fall down. Rahab is ſaved. Jericho is taken.

NOW Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in. And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye ſhall compaſs the city, all *ye* men of war, *and* go round about the city once: Thus ſhalt thou do ſix days. And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns; and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets. And it ſhall come to paſs that when they make a long *blaſt* with the ram's horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout; and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the LORD. And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the LORD. And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

And the armed men went before the prieſts that blew with the trumpets, and the rearward came after the ark, *the prieſts* going on, and blowing with the trumpets. And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout; then ſhall ye ſhout. So the ark of the LORD compaſſed the city, going about *it* once; and they came into the camp, and lodged in the camp.

And Joſhua roſe early in the morning, and the prieſts took up the ark of the LORD. And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came

after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp. So they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times; only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout! "for the LORD hath given you the "city." * *

So the people shouted when *the priests* blew with the trumpets. And it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat; so that the people went up into the city, every man straight before him, and they took the city. ** But Joshua had said unto the two men that had spied out the country, "Go into the "harlot's house, and bring out thence "the woman, and all that she hath, as "ye sware unto her." And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. ** So the LORD was with Joshua; and his fame was *noised* throughout all the country.

CHAP. X.

Five kings war against Gibeon. Joshua rescueth it. The sun and moon stand still at the word of Joshua.

NOW it came to pass, when Adoni-zedeck king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

Wherefore Adoni-zedeck king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, "Come up unto me, "and help me that we may smite "Gibeon: for it hath made peace "with Joshua and with the children "of Israel." Therefore the five kings of the Amorites, ** gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, "Slack not thy hand from thy ser-"vants; come up to us quickly, and "save us, and help us! for all the "kings of the Amorites that dwell "in the mountains are gathered "together against us." So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

And the LORD said unto Joshua, "Fear them not; for I have deliver-"ed them into thine hand: there "shall not a man of them stand be-"fore thee." Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more who died with hailstones than *they* whom the children of Israel slew with the sword.

Then

Then Joſhua ſpake to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael; and he ſaid in the ſight of Iſrael, "Sun, ſtand ſtill upon "Gibeon, and thou Moon, in the "valley of Ajalon!" And the ſun ſtood ſtill, and the moon ſtayed until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day. And there was no day like that, before it, or after it, that the LORD hearkened to the voice of man; for the LORD fought for Iſrael.

And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal. But theſe five kings fled, and hid themſelves in a cave at Makkedah. And it was told Joſhua, ſaying, The five kings are found hidden in a cave at Makkedah. And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it to keep them: and ſtay ye not, *but* purſue after your enemies, and ſmite the hindmoſt of them; ſuffer them not to enter into their cities; for the LORD your God hath delivered them into your hand.

And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *who* remained of them entered into fenced cities. And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael.

* *

CHAP. XI.

The Anakim cut off. * *

AND at that time Joſhua came, and cut off the Anakim from the mountains, from Hebron, from Debir, and from Anab, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities. There was none of the Anakim left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod there remained. So Joſhua took the whole land, according to all that the LORD ſaid unto Moſes; and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes. And the land reſted from war.

CHAP. XVIII.

The tabernacle is ſet up at Shiloh.

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there. And the land was ſubdued before them.

* *

CHAP. XXI.

God gave the land, and reſt to the Iſraelites.

* *

AND the LORD gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein. And the LORD gave them reſt round about, according to all that he ſware unto their fathers; and there ſtood not a man of all their enemies before them: the LORD delivered all their enemies into their hand. There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael; all came to paſs.

CHAP. XXIII.

Joſhua's exhortation before his death, by former benefits, by promiſes, and by threatenings.

AND it came to paſs, a long time after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old *and* ſtricken in age. And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, "I am old *and* "ſtricken in age. And ye have ſeen "all that the LORD your God hath "done unto all theſe nations becauſe "of you: for the LORD your God *is* "he that hath fought for you. Be-

" hold, I have divided unto you by
" lot theſe nations that remain, to be
" an inheritance for your tribes; from
" Jordan, with all the nations that I
" have cut off, even unto the great
" ſea weſtward. And the LORD your
" God, He ſhall expel them from be-
" fore you, and drive them from out
" of your ſight; and ye ſhall poſſeſs
" their land, as the LORD your God
" hath promiſed unto you.

" Be ye therefore very courageous
" to keep and to do all that is written
" in the book of the law of Moſes,
" that ye turn not aſide therefrom to
" the right hand or to the left; that
" ye come not among theſe nations,
" theſe that remain amongſt you;
" neither make mention of the name
" of their gods, nor cauſe to ſwear *by*
" *them*, nor ſerve them, nor bow your-
" ſelves unto them: But cleave unto
" the LORD your God, as ye have
" done unto this day. For the LORD
" hath driven out from before you
" great nations and ſtrong: but *as for*
" you, no man hath been able to ſtand
" before you unto this day. One
" man of you ſhall chaſe a thouſand:
" for the LORD your God, He *it is*
" that fighteth for you, as He hath
" promiſed you.

" Take good heed therefore unto
" yourſelves, that ye love the LORD
" your God. Elſe if ye do in any
" wiſe go back, and cleave unto the
" remnant of theſe nations, *even* theſe
" that remain among you, and ſhall
" make marraiges with them, and go
" in unto them, and they to you: know
" for a certainty, that the LORD your
" God will no more drive out *any of*
" theſe nations from before you; but
" they ſhall be ſnares and traps unto
" you, and ſcourges in your ſides, and
" thorns in your eyes, until ye periſh
" from off this good land which the
" LORD your God hath given you.

" And behold, this day I *am* going
" the way of all the earth: and ye
" know in all your hearts and in all
" your ſouls, that not one thing hath
" failed of all the good things which
" the LORD your God ſpake concern-
" ing you; all are come to paſs unto
" you, *and* not one thing hath failed
" thereof. Therefore it ſhall come
" to paſs, *that* as all good things are
" come upon you which the LORD
" your God promiſed you; ſo ſhall
" the LORD bring upon you all evil
" things, until he have deſtroyed you
" from off this good land, which the
" LORD your God hath given you.

" When ye have tranſgreſſed the
" covenant of the LORD your God
" which he commanded you, and
" have gone and ſerved other gods,
" and bowed yourſelves to them;
" then ſhall the anger of the LORD
" be kindled againſt you, and ye ſhall
" periſh quickly from off the good
" land which he hath given unto
" you."

CHAP. XXIV.

Joſhua aſſembling the tribes, relateth God's benefits. He reneweth a covenant between them and God. His death.

AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers; and they preſented themſelves before God. And Joſhua ſaid unto all the people, " Thus ſaith the LORD God
" of Iſrael, Your fathers dwelt on
" the other ſide of the flood in old
" time, *even* Terah the father of Abra-
" ham and the father of Nachor; and
" they ſerved other gods. And I
" took your father Abraham from the
" other ſide of the flood, and led him
" throughout all the land of Canaan,
" and multiplied his ſeed, and gave
" him Iſaac. And I gave unto Iſaac,
" Jacob and Eſau: and I gave unto
" Eſau mount Seir, to poſſeſs it; but
" Jacob and his children went down
" into Egypt.

" I ſent Moſes alſo and Aaron, and
" I plagued Egypt, according to that
" which I did amongſt them: and
" afterward I brought you out. And

" I brought

" I brought your fathers out of Egypt:
" and ye came unto the ſea; and the
" Egyptians purſued after your fa-
" thers with chariots and horſemen
" unto the Red-ſea. And when they
" cried unto the LORD he put dark-
" neſs between you and the Egyp-
" tians, and brought the ſea upon
" them, and covered them: and your
" eyes have ſeen what I have done
" in Egypt. And ye dwelt in the
" wilderneſs a long ſeaſon. And I
" brought you into the land of the
" Amorites who dwelt on the other
" ſide Jordan; and they fought with
" you: and I gave them into your
" hand, that ye might poſſeſs their
" land, and I deſtroyed them from
" before you. * *

" And ye went over Jordan, and
" came unto Jericho: and the men of
" Jericho fought againſt you; ** and
" I delivered them into your hand.
" ** And I have given you a land
" for which ye did not labour, and
" cities which ye built not, and ye
" dwell in them: of the vineyards
" and olive-yards which ye planted
" not, do ye eat."

" Now therefore fear the LORD,
" and ſerve him in ſincerity and in
" truth: and put away the gods which
" your fathers ſerved on the other
" ſide of the flood, and in Egypt;
" and ſerve ye the LORD. And if it
" ſeem evil unto you to ſerve the
" LORD; chooſe ye this day whom
" ye will ſerve, whether the gods
" which your fathers ſerved that *were*
" on the other ſide of the flood, or
" the gods of the Amorites in whoſe
" land ye dwell: but as for me and
" my houſe, we will ſerve the LORD."

And the people anſwered and ſaid,
" God forbid that we ſhould forſake
" the LORD, to ſerve other gods! For
" the LORD our God, He *it is* that
" brought us up and our fathers out
" of the land of Egypt, from the
" houſe of bondage; and who did
" thoſe great ſigns in our ſight, and
" preſerved us in all the way wherein
" we went, and among all the people
" through whom we paſſed. And
" the LORD drave out from before us
" all the people, even the Amorites
" who dwelt in the land: *therefore*
" will we alſo ſerve the LORD; for he
" *is* our God."

And Joſhua ſaid unto the people,
" Ye cannot ſerve the LORD (64):
" for He *is* an holy God; He *is* a jea-
" lous God; He will not forgive your
" tranſgreſſions, nor your ſins. If ye
" forſake the LORD, and ſerve ſtrange
" gods, then he will turn and do you
" hurt, and conſume you, after that
" he hath done you good."

And the people ſaid unto Joſhua,
" Nay; but we will ſerve the LORD."
And Joſhua ſaid unto the people,
" Ye *are* witneſſes againſt yourſelves
" that ye have choſen you the LORD
" to ſerve him." And they ſaid,
" *We are* witneſſes." " Now there-
" fore put away, *ſaid he*, the ſtrange
" gods which *are* among you, and in-
" cline your hearts unto the LORD
" God of Iſrael." And the people
ſaid unto Joſhua, " The LORD our
" God will we ſerve, and his voice
" will we obey."

So Joſhua made a covenant with the people that day, and ſet them a ſtatute and an ordinance in Shechem. And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and ſet it up there under an oak that *was* by the ſanctuary of the LORD. And Joſhua ſaid unto all the people, " Behold, this ſtone
" ſhall be a witneſs (65) unto us; for
" it hath heard all the words of the
" LORD which he ſpake unto us: it
" ſhall be therefore a witneſs unto
" you, leſt ye deny your God." So Joſhua let the people depart, every man unto his inheritance.

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(64) *You cannot ſerve* JEHOVAH, *the living God, in conjunction with idols or falſe gods; for he is a jealous God, &c.*

(65) *That is, A memorial, to put you in mind of your ſolemn promiſe.*

And it came to paſs after theſe things, that Joſhua the ſon of Nun the ſervant of the LORD died, *being* an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-ſerah, which *is* in mouut Ephraim, on the north ſide of the hill of Gaaſh.

And Iſrael ſerved the LORD all the days of Joſhua, and all the days of the elders that over-lived Joſhua, and who had known all the works of the LORD that he had done for Iſrael.

And the bones of Joſeph which the children of Iſrael brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the ſons of Hamor the father of Shechem for an hundred pieces of ſilver; and it became the inheritance of the children of Joſeph.

And Eleazar the ſon of Aaron died; and they buried him in a hill *that pertained to* Phinehas his ſon, which was given him in mount Ephraim.

The Book of JUDGES.

CHAP. II.

An angel rebuketh the people at Bochim. The wickedneſs of the new generation after Joſhua. Their puniſhment.

AND an angel of the LORD came up from Gilgal to Bochim, and ſaid, "I cauſed you to go "up out of Egypt, and have brought "you unto the land which I ſware "unto your fathers; and I ſaid I will "never break my covenant with "you (66). And ye ſhall make no "league with the inhabitants of this "land; ye ſhall throw down their "altars: but ye have not obeyed my "voice: why have ye done this? "Wherefore I alſo ſaid, I will not "drive them out from before you: "but they ſhall be *as thorns* in your "ſides, and their gods ſhall be a ſnare "unto you." And it came to paſs when the Angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lifted up their voice, and wept. And they called the name of that place Bochim (67): and they ſacrificed there unto the LORD.

And when Joſhua had let the people go, the children of Iſrael went every man unto his inheritance to poſſeſs the land. And the people ſerved the LORD all the days of Joſhua, and all the days of the elders that outlived Joſhua, who had ſeen all the great works of the LORD that he did for Iſrael.

And Joſhua the ſon of Nun, the ſervant of the LORD, died, *being* an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north ſide of the hill Gaaſh. And alſo all that generation were gathered unto their fathers.

And there aroſe another generation after them, which knew not the LORD, nor yet the works which he had done for Iſrael. And the children of Iſrael did evil in the ſight of the LORD, and ſerved Baalim (68). And they forſook the LORD God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the LORD to anger. And they forſook the LORD, and ſerved Baal and Aſhtaroth.

And the anger of the LORD was hot againſt Iſrael, and He delivered them into the hands of the ſpoilers

(66) *This ſeems to be the Angel of the covenant who guided the Iſraelites in all their journeys, as he ſpeaks here in the language of the Lord,* JEHOVAH. *Compare* Exod. XXXII. 34. XXXIII. 2, 14.

(67) *That is, Weepers.*

(68) *That is, Falſe gods.*

that

that ſpoiled them, and He ſold them into the hands of their enemies round about; ſo that they could not any longer ſtand before their enemies. Whitherſoever they went out, the hand of the LORD was againſt them for evil, as the LORD had ſaid, and as the LORD had ſworn unto them: and they were greatly diſtreſſed.

Nevertheleſs, the LORD raiſed up JUDGES, who delivered them out of the hand of thoſe that ſpoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not ſo.

And when the LORD raiſed them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD becauſe of their gronings, by reaſon of them that oppreſſed them and vexed them. And it came to paſs when the judge was dead, *that* they returned, and corrupted *themſelves* more than their fathers, in following other gods to ſerve them, and to bow down unto them: they ceaſed not from their own doings, nor from their ſtubborn way.

And the anger of the LORD was hot againſt Iſrael; and He ſaid, "Becauſe this people hath tranſgreſſed "my covenant which I commanded "their fathers, and have not hearkened unto my voice; I alſo will "not henceforth drive out any from "before them of the nations which "Joſhua left when he died; that "through them I may prove Iſrael, "whether they will keep the way of "the LORD, to walk therein, as their "fathers did keep *it*, or not." Therefore the LORD left thoſe nations, without driving them out haſtily; neither delivered He them into the hand of Joſhua.

The Firſt Book of SAMUEL.

CHAP. I.

Hannah's prayer, Samuel is born, and preſented to the Lord.

NOW there was a certain man of Ramathraim-zophim, of mount Ephraim, and his name *was* Elkanah: ** *and* Hannah [*his wife*] had no children. And this man went up out of his city yearly, to worſhip and to ſacrifice unto the LORD of hoſts in Shiloh. And the two ſons of Eli, Hophni and Phinehas, the prieſts of the LORD, *were* there. ** Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than ten ſons?

So Hannah roſe up after they had eaten in Shiloh, and after they had drank. Now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the LORD. And ſhe *was* in bitterneſs of ſoul, and prayed unto the LORD, and wept ſore. And ſhe vowed a vow, and ſaid, O LORD of hoſts! if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a male-child; then I will give him unto the LORD all the days of his life, and there ſhall no raſor come upon his head.

And it came to paſs as ſhe continued praying before the LORD, that Eli marked her mouth. Now Hannah ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken. And Eli ſaid unto her, "How long wilt thou be drunken? "Put away thy wine from thee." And Hannah anſwered and ſaid, "No, my lord; I *am* a woman of a "ſorrowful ſpirit: I have drank nei-"ther wine nor ſtrong drink; but "have poured out my ſoul before "the

" the LORD. Count not thine hand-
" maid for a daughter of Belial; for
" out of the abundance of my com-
" plaint and grief have I ſpoken hi-
" therto." Then Eli anſwered and ſaid, " Go in peace: and the God " of Iſrael grant *thee* thy petition that " thou haſt aſked of Him!" and ſhe ſaid, " Let thine handmaid find grace " in thy ſight." So the woman went her way, and did eat, and her countenance was no more *ſad*.

And they roſe up in the morning early, and worſhipped before the LORD, and returned, and came to their houſe to Ramah; and Elkanah knew Hannah his wife, and the LORD remembered her. Wherefore it came to paſs, when the time was come about, after Hannah had conceived, that ſhe bare a ſon, and called his name Samuel, (69) *ſaying*, " Becauſe I have aſked him of the " LORD."

And the man Elkanah, and all his houſe, went up to offer unto the LORD the yearly ſacrifice, and his vow. But Hannah went not up: for ſhe ſaid unto her huſband, *I will not go up* until the child be weaned; and *then* I will bring him, that he may appear before the LORD, and there abide for ever. And Elkanah, her huſband ſaid unto her, Do what ſeemeth good to thee; tarry until thou have weaned him; only the LORD eſtabliſh his word! So the woman abode, and gave her ſon ſuck until ſhe weaned him.

And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine; and brought him unto the houſe of the LORD in Shiloh. And the child *was* young. And they ſlew a bullock, and brought the child to Eli. And ſhe ſaid, " O " my lord! *as* thy ſoul liveth, my " lord, I *am* the woman that ſtood " by thee here praying unto the " LORD. For this child I prayed; " and the LORD hath given me my " petition, which I aſked of him. " Therefore alſo I have lent him " to the LORD: as long as he liv-" eth, he ſhall be lent unto the " LORD." And he worſhipped the LORD there.

(69) *That is, Aſked of God.*

CHAP. II.

Hannah's ſong. The ſin of Eli's ſons. Samuel's miniſtry. A prophecy againſt Eli's houſe.

AND Hannah prayed, and ſaid, " My heart rejoiceth in the " LORD; mine horn is exalted in the " LORD, my mouth is enlarged over " mine enemies; becauſe I rejoice in " thy ſalvation. *There is* none holy " as the LORD; for *there is* none be-" ſides thee: neither *is there* any rock " like our God. Talk no more ſo " exceeding proudly; let *not* arro-" gancy come out of your mouth: " for the LORD *is* a God of know-" ledge, and by him actions are " weighed. The bows of the mighty " men *are* broken; and they that " ſtumbled are girded with ſtrength. " *They that were* full have hired out " themſelves for bread; and *they that* " *were* hungry ceaſed: ſo that the bar-" ren hath borne ſeven; and ſhe that " hath many children is waxed feeble.

" The LORD killeth, and maketh " alive: He bringeth down to the " grave, and bringeth up. The " LORD maketh poor, and maketh " rich: He bringeth low, and liſteth " up. He raiſeth up the poor out " the duſt, *and* lifteth up the beggar " from the dunghil; to ſet *them* " among princes, and to make them " inherit the throne of glory: for the " pillars of the earth *are* the LORD's, " and He hath ſet the world upon " them.

" He will keep the feet of his " ſaints; and the wicked ſhall be " ſilent in darkneſs: for by ſtrength " ſhall no man prevail. The adver-" ſaries of the LORD ſhall be broken " to pieces; out of heaven ſhall He " thunder

" thunder upon them: the LORD " ſhall judge the ends of the earth; " and He ſhall give ſtrength unto " his king, and exalt the horn of his " anointed." And Elkanah went to Ramah to his houſe; and the child did miniſter unto the LORD before Eli the prieſt.

Now the ſons of Eli *were* ſons of Belial: they knew not the LORD. And the prieſts cuſtom with the people *was, that* when any man offered ſacrifice, the prieſt's ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand; and he ſtruck *it* into the pan, or kettle, or caldron, or pot: all that the fleſh-hook brought up, the prieſt took for himſelf. So they did in Shiloh unto all the Iſraelites that came thither. ** Wherefore the ſin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

But Samuel miniſtered before the LORD, *being* a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her huſband to offer the yearly ſacrifice. And Eli bleſſed Elkanah and his wife, and ſaid, " The LORD give thee ſeed of this " woman, for the loan which is lent " to the LORD!" And they went unto their own home. And the LORD viſited Hannah, ſo that ſhe conceived and bare three ſons and two daughters. And the child Samuel grew before the LORD.

Now Eli was very old, and heard all that his ſons did unto all Iſrael; and how they lay with the women that aſſembled at the door of the tabernacle of the congregation. And he ſaid unto them, " Why do ye ſuch " things? for I hear of your evil " dealings by all this people. Nay, " my ſons; for *it is* no good report " that I hear: ye make the LORD's " people to tranſgreſs. If one man " ſin againſt another, the judge ſhall " judge him: but if a man ſin againſt " the LORD, who ſhall intreat for " him?" Notwithſtanding they hearkened not unto the voice of their father, becauſe the LORD would ſlay them. And the child Samuel grew on, and was in favour both with the LORD and alſo with men.

And there came a man of God (70) unto Eli, and ſaid unto him, " Thus ſaith the LORD, Did I plain- " ly appear unto the houſe of thy " father, when they were in Egypt " in Pharaoh's houſe? and did I " chooſe him out of all the tribes of " Iſrael *to be* my prieſt, to offer upon " mine altar, to burn incenſe, to " wear an ephod before me? and did " I give unto the houſe of thy father " all the offerings made by fire by " the children of Iſrael? wherefore " kick ye at my ſacrifice and at mine " offering, which I have commanded " *in my* habitation, and honoureſt thy " ſons above me, to make yourſelves " fat with the chiefeſt of all the of- " ferings of Iſrael my people?"

Wherefore the LORD God of Iſrael ſaith, " I ſaid indeed *that* thy houſe and " the houſe of thy father ſhould walk " before me for ever: but now the " LORD ſaith, Be it far from me; for " them that honour me I will ho- " nour, and they that deſpiſe me ſhall " be lightly eſteemed. Behold, the " days come! that I will cut off thine " arm, and the arm of thy father's " houſe, that there ſhall not be an " old man in thine houſe. And thou " ſhalt ſee an enemy *in my* habitation, " in all *the wealth* which *God* ſhall " give Iſrael: and there ſhall not be " an old man in thine houſe for ever. " And the man of thine *whom* I ſhall " not cut off from mine altar, *ſhall be* " to conſume thine eyes, and to " grieve thine heart: and all the in- " creaſe of thine houſe ſhall die in " the flower of their age. And this " *ſhall be* a ſign unto thee, that ſhall

(70) *That is, A prophet.*

come

" come upon thy two ſons, on Hophni and Phinehas; in one day they " ſhall die both of them.

" And I will raiſe me up a faithful " prieſt, *that* ſhall do according to " *that* which *is* in mine heart and in " my mind: and I will build him a " ſure houſe; and he ſhall walk be" fore mine Anointed for ever. And " it ſhall come to paſs, *that* every one " that is left in thine houſe ſhall " come *and* crouch to him for a piece " of ſilver, and a morſel of bread; " and ſhall ſay, Put me, I pray thee, " into one of the prieſts offices, that " I may eat a piece of bread."

CHAP. III.

How the word of the LORD was firſt revealed to Samuel. God telleth Samuel the deſtruction of Eli's houſe.

AND the child Samuel miniſtered unto the LORD before Eli. And the word of the LORD was precious in thoſe days; *there was* no open viſion.

And it came to paſs at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not ſee; and ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to ſleep*; that the LORD called Samuel. And he anſwered, " Here *am* I." And he ran unto Eli, and ſaid, Here *am* I; for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

And the LORD called yet again, " Samuel!" and Samuel aroſe, and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And he anſwered, I called not, my ſon; lie down again. Now Samuel did not yet know the LORD; neither was the word of the LORD yet revealed unto him.

And the LORD called Samuel again the third time. And he aroſe and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And Eli perceived that the LORD had called the child. Therefore Eli ſaid to Samuel, Go, lie down: and it ſhall be, if He call thee, that thou ſhalt ſay, " Speak, LORD; for thy ſervant " heareth." So Samuel went and lay down in his place.

And the LORD came and ſtood and called as at other times, " Sa" muel, Samuel!" Then Samuel anſwered, " Speak; for thy ſervant " heareth." And the LORD ſaid to Samuel, " Behold I will do a thing " in Iſrael, at which both the ears of " every one that heareth it, ſhall " tingle. In that day I will perform " againſt Eli all *things* which I have " ſpoken concerning his houſe: when " I begin, I will alſo make an end. " For I have told him, that I will " judge his houſe for ever, for the " iniquity which he knoweth; be" cauſe his ſons made themſelves " vile, and he reſtrained them not. " And therefore I have ſworn unto " the houſe of Eli, that the iniquity " of Eli's houſe ſhall not be purged " with ſacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the houſe of the LORD. And Samuel feared to ſhew Eli the viſion. Then Eli called Samuel, and ſaid, " Sa" muel my ſon!" and he anſwered, " Here *am* I." And he ſaid, " What " *is* the thing that *the LORD* " hath ſaid unto thee? I pray thee " hide *it* not from me: God do ſo to " thee, and more alſo, if thou hide " *any* thing from me of all the things " that He ſaid unto thee!" And Samuel told him every whit, and hid nothing from him. And he ſaid, " It *is* the LORD: let Him do what " ſeemeth Him good!"

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Iſrael, from Dan even to Beerſheba, knew that Samuel *was* eſtabliſhed *to be* a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himſelf

ſelf to Samuel in Shiloh by the word of the LORD.

CHAP. IV.

The Iſraelites are overcome by the Philiſtines. The ark is taken, and Eli's ſons ſlain. Eli hearing the news breaketh his neck.

AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battle, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek. And the Philiſtines put themſelves in array againſt Iſrael: and *when* they joined battle, Iſrael was ſmitten before the Philiſtines; and they ſlew of the army in the field about four thouſand men. And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the LORD ſmitten us to-day before the Philiſtines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hoſts, who dwelleth *between* the cherubim: and the two ſons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God. And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? and they underſtood that the ark of the LORD was come into the camp. And the Philiſtines were afraid; for they ſaid, "God is come into the camp." And they ſaid, "Wo unto us! for there "hath not been ſuch a thing heretofore. Wo unto us! who ſhall deliver us out of the hand of theſe "mighty Gods? Theſe *are* the Gods "that ſmote the Egyptians with all "the plagues in the wilderneſs. Be "ſtrong, and quit yourſelves like "men, O ye Philiſtines! that ye be not "ſervants unto the Hebrews, as they "have been to you: quit yourſelves "like men, and fight!"

And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter; for there fell of Iſrael thirty thouſand footmen. And the ark of God was taken; and the two ſons of Eli, Hophni and Phinehas, were ſlain.

And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and with earth upon his head. And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

And when Eli heard the noiſe of the crying, he ſaid, "What *meaneth* "the noiſe of this tumult?" And the man came in haſtily, and told Eli. Now Eli *was* ninety-eight years old; and his eyes were dim, that he could not ſee. And the man ſaid unto Eli, "I *am* he that came out of the army, "and I fled to-day out of the army." And he ſaid, "What is there done, "my ſon?" And the meſſenger anſwered and ſaid, "Iſrael is fled be"fore the Philiſtines, and there hath "been alſo a great ſlaughter among "the people; and thy two ſons alſo, "Hophni and Phinehas, are dead, "and the ark of God is taken."

And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he had judged Iſrael forty years. * *

CHAP. V.

The Philiſtines are ſmitten with emerods.

AND

AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod. ** But the hand of the LORD was heavy upon them of Aſhdod, and He deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſts thereof. And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us; for his hand is ſore upon us, and upon Dagon our god. * *

CHAP. VI.

The Philiſtines counſel how to ſend back the ark. They bring it on a new cart to Beth-ſhemeſh. The people ſmitten.

AND the ark of the LORD was in the country of the Philiſtines ſeven months. And the Philiſtines called for the prieſts and for the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to its place. And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty. * *

Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them; and take the ark of the LORD, and lay it upon the cart: and put the jewels of gold, which ye return him *for* a treſpaſs-offering, in a coffer by the ſide thereof; and ſend it away, that it may go. And ſee, if it goeth up by the way of its own coaſt to Beth-ſhemeſh, *then* He (71) hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us, it *was* a chance *that* happened to us.

And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home: and they laid the ark of the LORD upon the cart, and the coffer. And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the highway, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh. And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley; and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*. And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt offerings, and ſacrificed ſacrifices the ſame day unto the LORD. And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day. * *

CHAP. VII.

The Iſraelites, by Samuel's means, ſolemnly repent at Mizpeh. Samuel praying, the Philiſtines are diſcomfited.

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the houſe of Abinadab on the hill, and ſanctified Eleazar his ſon to keep the ark of the LORD. And it came to paſs while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the houſe of Iſrael lamented after the LORD.

And Samuel ſpake unto all the houſe of Iſrael, ſaying, "If ye do re-"turn unto the LORD with all your "hearts; *then* put away the ſtrange "gods and Aſhtaroth from among "you, and prepare your hearts unto "the LORD, and ſerve him only: "and He will deliver you out of the "hand of the Philiſtines." Then the children of Iſrael did put away Baalim and Aſhtaroth, and ſerved the LORD only.

And Samuel ſaid, "Gather all "Iſrael to Mizpeh, and I will pray "for

(71) *That is, The God of Iſrael.*

"for you unto the LORD." And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day; and said there, "We have sinned "against the LORD." And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines. And the children of Israel said to Samuel, "Cease not to cry unto the LORD our "God for us, that He will save us out "of the hand of the Philistines."

And Samuel took a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD. And Samuel cried unto the LORD for Israel; and the LORD heard him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Eben-ezer (72), saying, "Hitherto hath the LORD "helped us." So the Philistines were subdued, and they came no more into the coast of Israel. And the hand of the LORD was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel; from Ekron even unto Gath, and the coasts thereof, did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return *was* to Ramah; for there *was* his house: and there he judged Israel; and there he built an altar unto the LORD.

(72) *That is, The stone of help.*

CHAP. VIII.

By the occasion of the ill government of Samuel's sons, the Israelites ask a king. The manner of a king.

AND it came to pass when Samuel was old, that he made his sons judges over Israel. Now the name of his first-born son was Joel: and the name of his second Abiah: *they were* judges in Beer-sheba. And his sons walked not in his ways; but turned aside after lucre, and took bribes, and perverted judgement.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, "Behold, thou art old, "and thy sons walk not in thy ways: "now make us a king to judge us, "like all the nations." But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

And the LORD said unto Samuel, "Hearken unto the voice of the "people in all that they say unto "thee: for they have not rejected "thee, but they have rejected me, "that I should not reign over them. "According to all the works which "they have done since the day that "I brought them up out of Egypt "even unto this day, wherewith "they have forsaken me, and served "other gods; so do they also unto "thee. Now therefore hearken unto "their voice: howbeit, yet protest "solemnly unto them, and shew them "the manner of the king that shall "reign over them."

And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, "This will be the manner of the "king

" king that ſhall reign over you: he " will take your ſons, and appoint " *them* for himſelf, for his chariots, " and *to be* his horſemen; and *ſome* " ſhall run before his chariots. And " he will appoint him captains over " thouſands, and captains over fifties; " and *will ſet them* to ear his ground, " and to reap his harveſt, and to " make his inſtuments of war, and " inſtruments of his chariots. And " he will take your daughters *to be* " confectionaries, and *to be* cooks, " and *to be* bakers. And he will take " your fields, and your vineyards, " and your olive-yards, *even* the beſt " *of them*, and give *them* to his ſer- " vants. And he will take the tenth " of your ſeed, and of your vine- " yards, and give to his officers, and " to his ſervants. And he will take " your men-ſervants, and your maid- " ſervants, and your goodlieſt young " men, and your aſſes, and put *them* " to his work. He will take the " tenth of your ſheep: and ye ſhall " be his ſervants. And ye ſhall cry " out in that day becauſe of your " king which ye ſhall have choſen " you: and the LORD will not hear " you in that day."

Nevertheleſs, the people refuſed to obey the voice of Samuel: and they ſaid, "Nay, but we will have " a king over us; that we alſo may " be like all the nations; and that " our king may judge us, and go " out before us, and fight our bat- " tles." And Samuel heard all the words of the people, and he rehearſed them in the ears of the LORD. And the LORD ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP. IX.

According to God's revelation Saul cometh to Samuel. Samuel entertaineth Saul. ✱ ✱

NOW the LORD had told Samuel, a day before Saul came, ſaying, " To-morrow about this time I will " ſend thee a man out of the land of " Benjamin; and thou ſhalt anoint " him *to be* captain over my people " Iſrael, that he may ſave my people " out of the hands of the Philiſtines: " for I have looked upon my people, " becauſe their cry is come unto me." And when Samuel ſaw Saul, the LORD ſaid unto him, "Behold the " man whom I ſpake to thee of! this " ſame ſhall reign over my people."

Then Saul drew near to Samuel in the gate, and ſaid, "Tell me, I " pray thee, where the ſeer's houſe " *is*." And Samuel anſwered Saul, and ſaid, "I *am* the ſeer: go up be- " fore me unto the high place: for " ye ſhall eat with me to-day; and " to-morrow I will let thee go, and " will tell thee all that *is* in thine " heart. ✱✱ On whom *is* all the de- " ſire of Iſrael? *is it* not on thee, " and on all thy father's houſe?" And Saul anſwered and ſaid, "*Am* " not I a Benjamite, of the ſmalleſt " of the tribes of Iſrael? and my fa- " mily the leaſt of all the families of " the tribe of Benjamin? wherefore " then ſpeakeſt thou ſo to me?"

And Samuel took Saul, and his ſervant, and brought them into the parlour; and made them ſit in the chiefeſt place, among them that were bidden, who *were* about thirty perſons. And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee. And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul. And *Samuel* ſaid, Behold, that which is left; ſet *it* before thee, *and* eat: for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe (73). And they

(73) *There are to this day, terraces on the tops of the houſes in the Eaſt, where they frequently walk, &c. for the freſh air in thoſe hot climates.*

aroſe

aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe; and they went out both of them, he and Samuel, abroad. *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on,) but ſtand thou ſtill a while, that I may ſhew thee the word of God.

CHAP. X.

Samuel anointeth Saul, &c.

THEN Samuel took a vial of oil, and poured *it* upon his head, and kiſſed him; and ſaid, "*Is* "*it* not becauſe the LORD hath "anointed thee *to be* captain over his "inheritance?"

* *

And Samuel called the people together unto the LORD to Mizpeh; and ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, "I brought up Iſrael out of Egypt, "and delivered you out of the hand "of the Egyptians, and out of the "hand of all kingdoms, *and* of them "that oppreſſed you. And ye have "this day rejected your God, who "himſelf ſaved you out of all your "adverſities and your tribulations; "and ye have ſaid unto him, *Nay*, "but ſet a king over us. Now there-"fore preſent yourſelves before the "LORD by your tribes and by your "thouſands." And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benjamin was taken: when he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken.

* *

And Samuel ſaid to the people, "See ye him whom the LORD hath "choſen, that *there is* none like him "among all the people?" And all the people ſhouted, and ſaid, "God "ſave the King!" Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel ſent all the people away, every man to his houſe. And Saul alſo went home to Gibeah; and there went with him a band of men.

* *

CHAP. XII.

Samuel teſtifieth his integrity. He reproveth the people of ingratitude. He terrifieth them with thunder in harveſt-time; and comforteth them in God's mercy.

AND Samuel ſaid unto all Iſrael, "Behold, I have hearkened "unto your voice in all that ye ſaid "unto me, and have made a king "over you. And now behold, the "king walketh before you: and I am "old, and gray-headed; and behold, "my ſons *are* with you: and I have "walked before you from my child-"hood unto this day.

"Behold, here I *am:* witneſs "againſt me before the LORD, and "before his anointed; whoſe ox "have I taken? or whoſe aſs have I "taken? or whom have I defraud-"ed? whom have I oppreſſed? or "of whoſe hand have I received "*any* bribe to blind mine eyes there-"with? and I will reſtore it to you."

And they ſaid, "Thou haſt not "defrauded us, nor oppreſſed us; "neither haſt thou taken ought of "any man's hand." And he ſaid unto them, "The LORD is witneſs "againſt you, and his anointed *is* "witneſs this day, that ye have not "found ought in my hand." And they anſwered, "*He is* witneſs."

And Samuel ſaid unto the people, "*It is* the LORD that advanced Moſes "and Aaron, and that brought your "fathers up out of the land of Egypt. "Now therefore ſtand ſtill, that I "may reaſon with you, before the "LORD, of all the righteous acts of "the LORD which he did to you and "to your fathers.

"When Jacob was come into "Egypt, and your fathers cried unto "the LORD, then the LORD ſent

" Moſes and Aaron, who brought " forth your fathers out of Egypt, " and made them dwell in this place. " And when they forgat the LORD " their God, He ſold them into the " hand of Siſera captain of the hoſt " of Hazor, and into the hand of the " Philiſtines, and into the hand of " the king of Moab, and they fought a- " gainſt them. And they cried unto the " LORD, and ſaid, We have ſinned, " becauſe we have forſaken the LORD, " and have ſerved Baalim and Aſh- " taroth; but now deliver us out of " the hand of our enemies, and we " will ſerve thee.

" And the LORD ſent Jerubbaal, " and Bedan, and Jephthah, and " Samuel (74), and delivered you " out of the hand of your enemies on " every ſide; and ye dwelled ſafe. " And when ye ſaw that Nahaſh the " king of the children of Ammon " came againſt you, ye ſaid unto me, " Nay; but a king ſhall reign over " us; when the LORD your God *was* " your king.

" Now therefore, behold the king " whom ye have choſen, *and* whom " ye have deſired: and behold, the " LORD hath ſet a king over you. " If ye will fear the LORD, and " ſerve him, and obey his voice, and " not rebel againſt the command- " ment of the LORD; then ſhall both " ye, and alſo the king that reigneth " over you, continue following the " LORD your God. But if ye will " not obey the voice of the LORD, " but rebel againſt the command- " ment of the LORD; then ſhall the " hand of the LORD be againſt you, " as *it was* againſt your fathers.

" Now therefore ſtand and ſee this " great thing which the LORD will " do before your eyes. *Is it* not " wheat-harveſt to day? I will call " unto the LORD, and He ſhall ſend " thunder and rain; that ye may per- " ceive and ſee that your wickedneſs " *is* great which ye have done in the " ſight of the LORD, in aſking you a " king."

So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: and all the people greatly feared the LORD and Samuel. And all the people ſaid unto Samuel, " Pray for thy ſervants unto the " LORD thy God, that we die not; " for we have added unto all our ſins " *this* evil, to aſk us a king."

And Samuel ſaid unto the people, " Fear not: ye have done all this " wickedneſs: yet turn not aſide from " following the LORD, but ſerve the " LORD with all your heart; and " turn ye not aſide: for then *ſhould ye* " *go* after vain *things*, which cannot " profit nor deliver; for they *are* vain. " For the LORD will not forſake his " people, for his great name's ſake; " becauſe it hath pleaſed the LORD to " make you his people. Moreover, " as for me, God forbid that I ſhould " ſin againſt the LORD, in ceaſing to " pray for you; but I will teach you " the good and the right way. Only " fear the LORD, and ſerve Him in " truth with all your heart; for con- " ſider how great *things* he hath done " for you. But if ye ſhall ſtill do " wickedly; ye ſhall be conſumed, " both ye and your king."

CHAP. XIII.

The Philiſtines great hoſt. The Iſraelites diſtreſs. Saul weary of ſtaying for Samuel, ſacrificeth. Samuel reproveth him. ✱ ✱

AND the Philiſtines gathered themſelves together to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſtward from Beth-aven. ✱ ✱

And Saul *was* yet in Gilgal: and all the people followed him trembling. And he tarried ſeven days, according to the ſet time that Samuel

(74) *Theſe were ſucceſſively judges of Iſrael.*

muel *had appointed:* but Samuel came not to Gilgal; and the people were ſcattered from him.

And Saul ſaid, "Bring hither a "burnt-offering to me, and peace-"offerings." And he offered the burnt-offering. And it came to paſs, that as ſoon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might ſalute him.

And Samuel ſaid, "What haſt "thou done?" And Saul ſaid, "Be-"cauſe I ſaw that the people were "ſcattered from me, and *that* thou "cameſt not within the days appoint-"ed, and *that* the Philiſtines gather-"ed themſelves together to Mich-"maſh; therefore ſaid I, the Phi-"liſtines will come down now "upon me to Gilgal, and I have "not made ſupplication unto the "LORD; I forced myſelf therefore, "and offered a burnt-offering."

And Samuel ſaid to Saul, "Thou "haſt done fooliſhly: thou haſt not "kept the commandment of the "LORD thy God which He com-"manded thee; for now would the "LORD have eſtabliſhed thy king-"dom upon Iſrael for ever. But "now thy kingdom ſhall not con-"tinue: the LORD hath ſought him "a man after his own heart; and the "LORD hath commanded him *to be* "captain over his people, becauſe "thou haſt not kept *that* which the "LORD commanded thee." * *

CHAP. XVI.

Samuel, ſent by God under pretence of a ſacrifice, cometh to Beth-lehem. His human judgement is reproved. He anointeth David.

AND the LORD ſaid unto Samuel, "How long wilt thou "mourn for Saul, ſeeing I have re-"jected him from reigning over Iſ-"rael? Fill thine horn with oil, and "go, I will ſend thee to Jeſſè the "Bethlemite: for I have provided "me a king among his ſons." And Samuel ſaid, "How can I go? If "Saul hear *it*, he will kill me." And the LORD ſaid, "Take a heifer "with thee, and ſay, I am come to "ſacrifice to the LORD; and call "Jeſſè to the ſacrifice, and I will "ſhew thee what thou ſhalt do: and "thou ſhalt anoint unto me *him* "whom I name unto thee."

And Samuel did that which the LORD ſpake, and came to Beth-lehem. And the elders of the town trembled at his coming, and ſaid, "Comeſt thou peaceably?" And he ſaid: "Peaceably; I am come to ſa-"crifice unto the LORD; ſanctify "yourſelves, and come with me to "the ſacrifice." And he ſanctified Jeſſè and his ſons, and called them to the ſacrifice.

And it came to paſs when they were come, that he looked on Eliab, and ſaid, "Surely the LORD's anoint-"ed *is* before him." But the LORD ſaid unto Samuel, "Look not on his "countenance, nor on the height of "his ſtature; becauſe I have refuſed "him. For *the LORD ſeeth* not as "man ſeeth; for man looketh on the "outward appearance, but the LORD "looketh on the heart."

Then Jeſſè called Abinadab, and made him paſs before Samuel. And he ſaid, "Neither hath the LORD "choſen this." Then Jeſſè made Shammah to paſs by. And he ſaid, "Neither hath the LORD choſen "this." Again Jeſſè made ſeven of his ſons to paſs before Samuel. And Samuel ſaid unto Jeſſè, "The LORD "hath not choſen theſe."

And Samuel ſaid unto Jeſſè, "Are "here all *thy* children?" And he ſaid, "There remaineth yet the "youngeſt, and behold, he keepeth "the ſheep." And Samuel ſaid unto Jeſſè, "Send and fetch him; for we "will not ſit down till he come hi-"ther." And he ſent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD ſaid, "Ariſe, anoint him! for

"this *is* he." Then Samuel took the horn of oil, and anointed him in the midſt of his brethren. And the Spirit of the LORD came upon David from that day forward. So Samuel aroſe up, and went to Ramah. * *

CHAP. XVII.

The armies of the Iſraelites and Philiſtines being ready to battle, Goliath cometh proudly forth to challenge a combat. David accepteth the challenge; and ſlayeth the giant.

NOW the Philiſtines gathered together their armies to battle. ** And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah; and ſet the battle in array againſt the Philiſtines. And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide; and *there was* a valley between them.

And there went out a champion out of the camp of the Philiſtines, named Goliath of Gath, whoſe height *was* ſix cubits and a ſpan. And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thouſand ſhekels of braſs. And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders. And the ſtaff of his ſpear *was* like a weaver's beam; and his ſpear's head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield went before him.

And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, "Why are ye come out to ſet *your* "battle in array? *am* not I a Philiſ-"tine, and ye ſervants to Saul? "Chooſe ye a man for you, and let "him come down to me. If he be "able to fight with me, and to kill "me, then will we be your ſervants: "but if I prevail againſt him, and "kill him; then ſhall ye be our ſer-"vants and ſerve us." And the Philiſtine ſaid, "I defy the armies of "Iſrael this day; give me a man, "that we may fight together." When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed and greatly afraid.

Now David *was* the ſon of that Ephrathite of Beth-lehem-judah whoſe name *was* Jeſſè; and he had eight ſons: and the man went among men *for* an old man in the days of Saul. And the three eldeſt ſons of Jeſſè went, *and* followed Saul to the battle; ** and David *was* the young-eſt. And the three eldeſt followed Saul; but David went and returned from Saul, to feed his father's ſheep at Beth-lehem.

And the Philiſtine drew near morning and evening, and preſented himſelf forty days. And Jeſſè ſaid unto David his ſon, "Take now for "thy brethren an ephah of this "parched *corn*, and theſe ten loaves, "and run to the camp to thy bre-"thren; and carry theſe ten cheeſes "unto the captain of *their* thouſand, "and look how thy brethren fare, "and take their pledge." Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſè had commanded him; and he came to the trench as the hoſt was going forth to the fight, and ſhouted for the battle. For Iſrael and the Philiſtines had put the battle in array, army againſt army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ſaluted his brethren.

And as he talked with them, Behold, there came up the champion, the Philiſtine of Gath, Goliath by name, out of the armies of the Philiſtines, and ſpake according to the ſame words; and David heard *them*. And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid. And the men of Iſrael

Iſrael ſaid, "Have ye ſeen this man "that is come up? ſurely to defy Iſ-"rael is he come up. And it ſhall "be *that* the man who killeth him, "the king will enrich him with "great riches, and will give him his "daughter, and make his father's "houſe free in Iſrael." And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God? And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him. ✻ ✻

And when the words were heard which David ſpake, they rehearſed *them* before Saul. And he ſent for him. And David ſaid to Saul, "Let "no man's heart fail becauſe of him; "thy ſervant will go and fight with "this Philiſtine." And Saul ſaid to David, "Thou art not able to go "againſt this Philiſtine to fight with "him; for thou *art but* a youth, and "he a man of war [*a warrior*] from "his youth."

And David ſaid unto Saul, "Thy "ſervant kept his father's ſheep, "and there came a lion, and a bear, "and took a lamb out of the flock: "and I went out after him, and "ſmote him, and delivered *it* out of "his mouth: and when he aroſe "againſt me, I caught *him* by his "beard, and ſmote him, and ſlew "him. Thy ſervant ſlew both the "lion, and the bear: and this uncir-"cumciſed Philiſtine ſhall be as one "of them; ſeeing he hath defied the "armies of the living God." David ſaid moreover, "The LORD that "delivered me out of the paw of the "lion, and out of the paw of the "bear, He will deliver me out of "the hand of this Philiſtine." And Saul ſaid unto David, "Go, and the "LORD be with thee!"

And Saul armed David with his armour, and he put an helmet of braſs upon his head; alſo he armed him with a coat of mail. And David girded his ſword upon his armour, and he aſſayed to go; for he had not proved *it*. And David ſaid unto Saul, "I cannot go with theſe; for I "have not proved *them*." And David put them off him. And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherd's bag which he had, even in a ſcrip; and his ſling *was* in his hand: and he drew near to the Philiſtine.

And the Philiſtine came on and drew near unto David; and the man that bare the ſhield *went* before him. And when the Philiſtine looked about and ſaw David, he diſdained him; for he was *but* a youth, and ruddy, and of a fair countenance. And the Philiſtine ſaid unto David, "*Am* I "a dog, that thou comeſt to me with "ſtaves?" And the Philiſtine curſed David by his gods. And the Philiſtine ſaid to David, "Come to me, "and I will give thy fleſh unto the "fowls of the air, and to the beaſts "of the field."

Then ſaid David to the Philiſtine, "Thou comeſt to me with a ſword, "and with a ſpear, and with a "ſhield; but I come to thee in the "name of the LORD of hoſts, the "God of the armies of Iſrael, whom "thou haſt defied. This day will "the LORD deliver thee into mine "hand, and I will ſmite thee, and "take thine head from thee; and I "will give the carcaſes of the hoſt "of the Philiſtines this day unto the "fowls of the air, and to the wild "beaſts of the earth; that all the "earth may know that there is a God "in Iſrael. And all this aſſembly "ſhall know, that the LORD ſaveth "not with ſword and ſpear; for the "battle *is* the LORD's and he will "give you into our hands."

And it came to paſs when the Philiſtine aroſe, and came and drew

nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine. And David put his hand in his bag, and took thence a ſtone, and ſlung *it*, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; but *there was* no ſword in the hand of David. Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents. And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

* *

CHAP. XVIII.

Saul envieth David's praiſe. * *

AND Saul took him [*David*] that day, and would let him go no more home to his father's houſe. ** And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely: and Saul ſet him over the men of war; and he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.

And it came to paſs as they came when David was returned from the ſlaughter of the Philiſtine, that the women came out of all cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with inſtruments of muſick. And the women anſwered *one another* as they played, and ſaid, "Saul hath "ſlain his thouſands, and David his "ten thouſands." And Saul was very wroth, and the ſaying diſpleaſed him: and he ſaid, "They have aſ-"cribed unto David ten thouſands; "and to me they have aſcribed *but* "thouſands: and *what* can he have "more but the kingdom?" And Saul eyed (75) David from that day and forward. * *

And Saul was afraid of David; becauſe the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people. And David behaved himſelf wiſely in all his ways; and the LORD *was* with him. Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him. But all Iſrael and Judah loved David, becauſe he went out and came in before them.

* *

CHAP. XIX.

Jonathan diſcloſeth his father's purpoſe to kill David. He perſuadeth his father to reconciliation.

AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould kill David. But Jonathan Saul's ſon delighted much in David, and Jonathan told David, ſaying, "Saul my father ſeeketh to "kill thee: now therefore, I pray "thee, take heed to thyſelf until the "morning, and abide in a ſecret "*place*, and hide thyſelf: and I will "go out and ſtand beſide my father "in the field where thou *art*, and I "will commune with my father "of thee; and what I ſee, that I will "tell thee."

And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, "Let not the king ſin "againſt his ſervant, againſt David; "becauſe he hath not ſinned againſt

(75) *That is, Envied, maligned him.*

thee,

"thee, and becauſe his works *have* "*been* toward thee very good. For "he did put his life in his hand, and "ſlew the Philiſtine, and the LORD "wrought a great ſalvation for all If-"rael; thou ſaweſt *it*, and didſt re-"joice: wherefore then wilt thou ſin "againſt innocent blood, to ſlay "David without a cauſe?" And Saul hearkened unto the voice of Jonathan; and Saul ſware, "*As* the "LORD liveth, he ſhall not be ſlain!" And Jonathan called David; and Jonathan ſhewed him all thoſe things. And Jonathan brought David to Saul, and he was in his preſence, as in times paſt (76).

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CHAP. XXV.

Samuel dieth.

AND Samuel died; and all the Iſraelites were gathered together and lamented him, and buried him in his houſe at Ramah.

* *

CHAP. XXXI.

Saul having loſt his army, and his ſons, killeth himſelf.

NOW the Philiſtines fought againſt Iſrael; and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa. And the Philiſtines followed hard upon Saul and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, Saul's ſons. And the battle went ſore againſt Saul, and the archers hit him; and he was ſore wounded by the archers.

Then ſaid Saul unto his armour-bearer, "Draw thy ſword, and thruſt "me through therewith; leſt theſe "uncircumciſed come and thruſt me "through, and abuſe me." But his armour-bearer would not; for he was ſore afraid. Therefore Saul took a ſword, and fell upon it. And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together. And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities and fled; and the Philiſtines came and dwelt in them.

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(76) *Notwithſtanding Saul's oath, he perſecuted David after this, and attempted to kill him ſeveral times, as you may ſee in the Bible at large.*

The Second Book of SAMUEL.

CHAP. I.

The Amalekite bringing tidings of the overthrow; and accuſing himſelf of Saul's death, is ſlain. David lamenteth Saul and Jonathan with a ſong.

NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag; it came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

And David ſaid unto him, "From "whence comeſt thou?" And he ſaid unto him, "Out of the camp of "Iſrael am I eſcaped." And David ſaid unto him, "How went the mat-"ter? I pray thee, tell me." And he anſwered, "That the People are fled "from the battle, and many of the "people alſo are fallen and dead; "and Saul and Jonathan his ſon are "dead alſo."

And David ſaid unto the young man that told him, "How knoweſt "thou that Saul and Jonathan his "ſon are dead?" And the young man that told him, ſaid, "As I hap-"pened by chance upon mount Gil-"boa, behold, Saul leaned upon his

" ſpear; and lo, the chariots and
" horſemen followed hard after him.
" And when he looked behind him,
" he ſaw me, and called unto me, and
" I anſwered, Here *am* I. And he
" ſaid unto me, Who *art* thou? And
" I anſwered him, I *am* an Amale-
" kite. He ſaid unto me again, Stand,
" I pray thee, upon me, and ſlay me;
" for anguiſh is come upon me, be-
" cauſe my life *is* yet whole in me.
" So I ſtood upon him, and ſlew
" him (77), becauſe I was ſure that
" he could not live after that he was
" fallen; and I took the crown that
" *was* upon his head, and the brace-
" let that *was* on his arm, and have
" brought them hither unto my lord."

Then David took hold on his clothes, and rent them; and likewiſe all the men that *were* with him. And they mourned and wept, and faſted until even for Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

And David ſaid unto the young man that told him, " Whence *art*
" thou?" And he anſwered, " I *am*
" the ſon of a ſtranger, an Amale-
" kite." And David ſaid unto him,
" How waſt thou not afraid to ſtretch
" forth thine hand to deſtroy the
" LORD's anointed?" And David called one of the young men, and ſaid, " Go near, *and* fall upon him." And he ſmote him that he died (78). And David ſaid unto him, " Thy
" blood *be* upon thy head! for thy
" mouth hath teſtified againſt thee,
" ſaying, I have ſlain the LORD's
" anointed."

And David lamented with this lamentation over Saul and over Jonathan his ſon: * * " The beauty of
" Iſrael is ſlain upon thy high places:
" How are the mighty fallen! Tell *it*
" not in Gath; publiſh *it* not in the
" ſtreets of Aſkelon: leſt the daugh-
" ters of the Philiſtines rejoice, leſt
" the daughters of the uncircumciſed
" triumph. Ye mountains of Gilboa,
" *let there be* no dew, neither *let there*
" *be* rain upon you, nor fields of of-
" ferings: for there the ſhield of the
" mighty is vilely caſt away; the
" ſhield of Saul, *as if he had* not
" *been* anointed with oil.

" From the blood of the ſlain, from
" the fat of the mighty, the bow of
" Jonathan turned not back, and the
" ſword of Saul returned not empty.
" Saul and Jonathan *were* lovely,
" and pleaſant in their lives; and in
" their death they were not divided:
" they were ſwifter than eagles, they
" were ſtronger than lions. Ye
" daughters of Iſrael, weep over
" Saul, who clothed you in ſcarlet,
" with *other* delights, who put on
" ornaments of gold upon your ap-
" parel!

" How are the mighty fallen in
" the midſt of the battle! O Jona-
" than, *thou waſt* ſlain in thine high
" places! I am diſtreſſed for thee,
" my brother Jonathan: very plea-
" ſant haſt thou been unto me: thy
" love to me was wonderful, paſſing
" the love of women. How are the
" mighty fallen, and the weapons of
" war periſhed!"

CHAP. V.

The tribes come to Hebron to anoint David over Iſrael.

THEN came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, " Behold, we *are* thy
" bone and thy fleſh: alſo in time
" paſt, when Saul was king over us,
" thou waſt he that leddeſt out and
" broughteſt in Iſrael: and the LORD
" ſaid to thee, Thou ſhalt feed my
" people Iſrael, and thou ſhalt be a
" captain over Iſrael."

So all the elders of Iſrael came to the king to Hebron; and king David made

(77) *This young man's ſtory ſeems to be falſe; for it appears by the laſt chapter of* 1 Samuel *that Saul fell upon his own ſword, and died.*

(78) *This was the reward of his preſumptuous lie. See the laſt note.*

made a league with them in Hebron before the LORD; and they anointed David king over Iſrael. David *was* thirty years old when he began to reign, *and* he reigned forty years. In Hebron he reigned over Judah ſeven years and ſix months; and in Jeruſalem he reigned thirty-three years over all Iſrael and Judah.

CHAP. VII.

God forbiddeth David to build him an houſe. His prayer and thankſgiving.

AND it came to paſs, when the king ſat in his houſe, and the LORD had given him reſt round about from all his enemies; that the king ſaid unto Nathan the prophet, "See now, I dwell in an houſe of "cedar; but the ark of God dwell-"eth within curtains." And Nathan ſaid to the king, "Go, do all that *is* "in thine heart; for the LORD *is* "with thee."

And it came to paſs that night, that the word of the LORD came unto Nathan, ſaying, Go, and tell my ſervant David, "Thus ſaith the LORD, "Shalt thou build me an houſe for "me to dwell in? whereas I have "not dwelt in *any* houſe, ſince the "time that I brought up the chil-"dren of Iſrael, out of Egypt, even "to this day; but have walked in a "tent and in a tabernacle. In all "*the places* wherein I have walked "with all the children of Iſrael, "ſpake I a word with any of the "tribes of Iſrael, whom I command-"ed to feed my people Iſrael, ſaying, "Why build ye not me an houſe of "cedar?

"Now therefore, ſo ſhalt thou ſay "unto my ſervant David, Thus ſaith "the LORD of hoſts, I took thee "from the ſheep-cote, from follow-"ing the ſheep, to be ruler over "my people, over Iſrael: and I "was with thee whitherſoever thou "wenteſt, and have cut off all thine "enemies out of thy ſight, and have "made thee a great name, like unto "the name of the great *men* that *are* "in the earth. Moreover, I will "appoint a place for my people Iſ-"rael: and will plant them, that "they may dwell in a place of their "own, and move no more; neither "ſhall the children of wickedneſs "afflict them any more, as before-"time, and as ſince the time that I "commanded judges *to be* over my "people Iſrael, and have cauſed thee "to reſt from all thine enemies."

Alſo the LORD telleth thee, that He will make thee an houſe. And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, who ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom. He ſhall build an houſe for my name, and I will eſtabliſh the throne of his kingdom for ever. I will be his father, and he ſhall be my ſon. If he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men: But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee. And thine houſe and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever. According to all theſe words, and according to all this viſion ſo did Nathan ſpeak unto David.

Then king David went in, and ſat before the LORD, and he ſaid; "Who *am* I, O LORD God; and what "*is* my houſe, that thou haſt brought "me hitherto? And this was yet a "ſmall thing in thy ſight, O LORD "God! but thou haſt ſpoken alſo of "thy ſervant's houſe for a great while "to come: and *is* this the manner of "man, O LORD God? And what "can David ſay more unto thee? "for thou, LORD God, knoweſt thy "ſervant. For thy word's ſake, and "according to thine own heart haſt "thou done all theſe great things, to "make thy ſervant know *them*.

"Wherefore thou art great, O LORD

" LORD God! for *there is* none like " thee, neither *is there any* God be- " ſides thee, according to all that we " have heard with our ears. And " what one nation in the earth *is* like " thy people, *even* like Iſrael, whom " God went to redeem for a people " to himſelf, and to make Him a " name, and to do for you great " things and terrible, for thy land, " before thy people, which thou re- " deemedſt to thee from Egypt, *from* " the nations and their gods? for " thou haſt confirmed to thyſelf thy " people Iſrael *to be* a people unto " thee for ever: and thou, LORD, " art become their God!

" And now, O LORD God! the " word that thou haſt ſpoken con- " cerning thy ſervant, and concern- " ing his houſe, eſtabliſh *it* for " ever, and do as thou haſt ſaid. " And let thy name be magnified " for ever, ſaying, The LORD of " hoſts *is* the God over Iſrael: and " let the houſe of thy ſervant David " be eſtabliſhed before thee! For " thou, O LORD of hoſts, God of " Iſrael, haſt revealed to thy ſervant, " ſaying, I will build thee an houſe; " therefore hath thy ſervant found in " his heart to pray this prayer unto " thee.

" And now, O LORD God, thou " *art* that God, and thy words are " true; and thou haſt promiſed this " goodneſs unto thy ſervant: there- " fore now let it pleaſe thee to bleſs " the houſe of thy ſervant, that it " may continue for ever before thee: " for thou, O LORD God, haſt ſpo- " ken *it:* and with thy bleſſing let " the houſe of thy ſervant be bleſſed " for ever!" ✱ ✱

CHAP. XI.

David committeth adultery with Bath-ſheba. Uriah is ſlain. David taketh Bath-ſheba to wife. ✱ ✱

AND it came to paſs in an even- ing-tide, that David aroſe from off his bed, and walked upon the roof of the king's houſe: and from the roof he ſaw a woman waſhing herſelf; and the woman *was* very beautiful to look upon. And David ſent and inquired after the woman; and *one* ſaid, " *Is* not this Bath-ſheba " the daughter of Eliam, the wife of " Uriah the Hittite?" And David ſent meſſengers and took her. And ſhe came in unto him, and he lay with her, (for ſhe was purified from her uncleanneſs) and ſhe returned unto her houſe. And the woman conceived, and ſent and told David, and ſaid, " I *am* with child (79)."

And David ſent to Joab, *ſaying*, Send me Uriah the Hittite: And Joab ſent Uriah to David. And when Uriah came unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered. And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet. And Uriah departed out of the king's houſe, and there followed him a meſs *of meat* from the king. But Uriah ſlept at the door of the king's houſe, with all the ſervants of his lord, and went not down to his houſe.

And when they had told David, ſaying, Uriah went not down to his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe? And Uriah ſaid unto David, The ark, and Iſrael, and Judah abide in tents; and my lord Joab and the ſervants of my lord are encamped in the open fields; ſhall I then go into mine houſe to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

(79) Obſerve, *That whatever failings of good men you find recorded in the Bible, they are not to be taken for examples to follow, but for cautions and admonitions, that you may watch againſt ſuch temptations, and avoid ſuch ſins; and that when you have ſinned, you may not deſpair of forgiveneſs upon ſincere repentance.*

And

And David ſaid to Uriah, Tarry here to-day alſo; and to-morrow I will let thee depart. So Uriah abode in Jeruſalem that day and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe. And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah. And he wrote in the letter, ſaying, "Set "ye Uriah in the forefront of the "hotteſt battle; and retire ye from "him, that he may be ſmitten, and "die."

And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*. And the men of the city went out, and fought with Joab; and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo. Then Joab ſent and told David all the things concerning the war; and charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king, ** then ſay thou, "Thy ſervant Uriah "the Hittite is dead alſo."

So the meſſenger went, and came and ſhewed David all that Joab had ſent him for. And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field; and we were upon them even unto the entering of the gate. And the ſhooters ſhot from off the wall upon thy ſervants; and *ſome* of the king's ſervants are dead; and thy ſervant Uriah the Hittite is dead alſo.

Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, "Let not this thing diſpleaſe thee; "for the ſword devoureth one as "well as another: make thy battle "more ſtrong againſt the city, and "overthrow it; and encourage thou "him." And when the wife of Uriah heard that Uriah her huſband was dead, ſhe mourned for her huſband. And when the mourning was paſt, David ſent and fetched her to his houſe, and ſhe became his wife, and bare him a ſon. But the thing that David had done diſpleaſed the LORD.

CHAP. XII.

Nathan's parable. David confeſſeth his ſin, and is pardoned.

AND the LORD ſent Nathan unto David. And he came unto him, and ſaid unto him, "There "were two men in one city; the one "rich, and the other poor. The rich "man had exceeding many flocks and "herds; but the poor *man* had no"thing ſave one little ewe lamb, "which he had bought and nouriſh"ed up: and it grew up together "with him, and with his children; "it did eat of his own meat, and "drank of his own cup, and lay in "his boſom, and was unto him as a "daughter. And there came a tra"veller unto the rich man, and he "ſpared to take of his own flock and "of his own herd to dreſs for the "way-faring man that was come "unto him; but took the poor man's "lamb, and dreſſed it for the man "that was come unto him."

And David's anger was greatly kindled againſt the man; and he ſaid to Nathan, "*As* the LORD liveth, "the man that hath done this *thing* "ſhall ſurely die. And he ſhall "reſtore the lamb fourfold; becauſe "he did this thing, and becauſe he "had no pity." And Nathan ſaid to David, "THOU *art* THE MAN!" Thus ſaith the LORD God of Iſrael: "I anointed thee king over Iſrael, "and I delivered thee out of the "hand of Saul: and I gave thee thy "maſter's houſe, and thy maſter's "wives into thy boſom, and gave "thee the houſe of Iſrael and of Ju"dah; and if *that had been* too little, I "would moreover have given unto "thee

" thee ſuch and ſuch things. Where-
" fore haſt thou deſpiſed the com-
" mandment of the LORD, to do evil in
" his ſight?—thou haſt killed Uriah
" the Hittite with the ſword, and
" haſt taken his wife *to be* thy wife,
" and haſt ſlain him with the ſword
" of the children of Ammon. Now
" therefore the ſword ſhall never de-
" part from thine houſe; becauſe
" thou haſt deſpiſed me, and haſt
" taken the wife of Uriah the Hittite
" to be thy wife.

" Thus ſaith the LORD, Behold,
" I will raiſe up evil againſt thee out
" of thine own houſe; and I will
" take thy wives before thine eyes,
" and give *them* unto thy neighbour,
" and he ſhall lie with thy wives in
" the ſight of this ſun (80): For thou
" didſt *it* ſecretly; but I will do this
" thing before all Iſrael, and before
" the ſun."

And David ſaid unto Nathan, " I
" have ſinned againſt the LORD."
And Nathan ſaid unto David,
" The LORD hath alſo put away thy
" ſin: thou ſhalt not die. Howbeit,
" becauſe by this deed thou haſt
" given great occaſion to the enemies
" of the LORD to blaſpheme, the
" child alſo that is born unto thee
" ſhall ſurely die." And Nathan departed unto his houſe. * *

(80) *This prediction was ſoon accompliſhed by Abſalom's rebellion againſt David his father, as you may read in the Bible at large.*

CHAP. XXIII.

David profeſſeth his faith in God's promiſes.

NOW theſe *are* the laſt words of David. David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid, " The Spirit of the LORD
" ſpake by me, and his word *was* in
" my tongue. The God of Iſrael ſaid;
" the Rock of Iſrael ſpake to me, He
" that ruleth over men *muſt be* juſt,
" ruling in the fear of God: and *he*
" *ſhall be* as the light of the morning,
" *when* the ſun riſeth, *even* a morning
" without clouds; *as* the tender graſs
" *ſpringing* out of the earth by clear
" ſhining after rain. Although my
" houſe *be* not ſo with God; yet He
" hath made with me an everlaſting
" covenant, ordered in all *things* and
" ſure: for *this is* all my ſalvation,
" and all *my* deſire, although He
" make *it* not to grow. But *the ſons*
" of Belial (81) *ſhall be* all of them as
" thorns thruſt away; becauſe they
" cannot be taken with hands. But
" the man *that* ſhall touch them muſt
" be fenced with iron and the ſtaff of
" a ſpear; and they ſhall be utterly
" burned with fire in the *ſame* place."

* *

(81) *That is, Wicked men.*

The Firſt Book of the KINGS.

CHAP. I.

Solomon, by David's appointment, is anointed king by Zadok and Nathan.

NOW king David was old *and* ſtricken in years. * *

And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king. The king alſo ſaid unto them, " Take with you the ſervants of your
" lord, and cauſe Solomon my ſon to
" ride upon mine own mule, and
" bring him down to Gihon. And
" let Zadok the prieſt and Nathan
" the prophet anoint him there king
" over Iſrael: and blow ye with the
" trumpet, and ſay, God ſave king
" Solomon! Then ye ſhall come up
" after him, that he may come, and
" ſit upon my throne; for he ſhall be
" king in my ſtead: and I have
" appointed him to be ruler over Iſ-
" rael and over Judah."

And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, " Amen! the

" the LORD God of my lord the king " ſay ſo *too!* As the LORD hath been " with my lord the king, even ſo be " He with Solomon, and make his " throne greater than the throne of " my lord king David!"

So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites went down, and cauſed Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people ſaid, " God ſave king Solomon!" And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

* *

CHAP. II.

David having given a charge to Solomon, dieth. Solomon ſucceedeth.

NOW the days of David drew nigh that he ſhould die; and he charged Solomon his ſon, ſaying, " I " go the way of all the earth: be thou " ſtrong therefore, and ſhew thyſelf " a man; and keep the charge of the " LORD thy God, to walk in his " ways, to keep his ſtatutes and his " commandments and his judgements " and his teſtimonies, as it is written " in the law of Moſes, that thou " mayeſt proſper in all that thou " doeſt, and whitherſoever thou " turneſt thyſelf: that the LORD may " continue his word which He ſpake " concerning me, ſaying, If thy chil- " dren take heed to their way, to " walk before me in truth, with all " their heart and with all their ſoul, " there ſhall not fail thee (ſaid he) a " man on the throne of Iſrael." So David ſlept with his fathers. * *

CHAP. III.

Solomon marrieth Pharaoh's daughter. His choice. His judgement between the two harlots.

AND Solomon made affinity with Pharaoh king of Egypt; and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about. Only the people ſacrificed in high places, becauſe there was no houſe built unto the name of the LORD until thoſe days.

And Solomon loved the LORD, walking in the ſtatutes of David his father; only he ſacrificed and burned incenſe in high places. And the king went to Gibeon to ſacrifice there; for that *was* the great high place: A thouſand burnt-offerings did Solomon offer upon that altar. In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, " Aſk what I ſhall give " thee."

And Solomon ſaid, " Thou haſt " ſhewed unto thy ſervant David my " father great mercy, according as he " walked before thee in truth and in " righteouſneſs, and in uprightneſs " of heart with thee; and thou haſt " kept for him this great kindneſs, " that thou haſt given him a ſon to " ſit on his throne, as *it is* this day. " And now, O LORD my God! thou " haſt made thy ſervant king inſtead " of David my father: and I *am but* " a little child; I know not *how* to " go out, or come in. And thy ſer- " vant *is* in the midſt of thy people " whom thou haſt choſen; a great " people, that cannot be numbered " nor counted for multitude. Give " therefore thy ſervant an under- " ſtanding heart, to judge thy peo- " ple, that I may diſcern between " good and bad; for who is able to " judge this thy ſo great a people?"

And the ſpeech pleaſed the LORD, that Solomon had aſked this thing. And God ſaid unto him, " Becauſe " thou haſt aſked this thing, and haſt " not aſked for thyſelf long life, nei- " ther haſt aſked riches for thyſelf, " nor haſt aſked the life of thine ene- " mies, but haſt aſked for thyſelf underſtanding,

"understanding, to discern judge-
"ment; behold, I have done accord-
"ing to thy words: lo, I have given
"thee a wise and an understanding
"heart, so that there was none like
"thee before thee, neither after thee
"shall any arise like unto thee. And I
"have also given thee that which thou
"hast not asked, both riches, and
"honour: so that there shall not be
"any among the kings like unto
"thee all thy days. And if thou
"wilt walk in my ways, to keep my
"statutes, and my commandments,
"as thy father David did walk, then
"I will lengthen thy days." And Solomon awoke, and behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

Then came there two women, *that were* harlots, unto the king, and stood before him. And the one woman said, "O my lord, I and this
"woman dwell in one house: and I
"was delivered of a child with her
"in the house. And it came to pass
"the third day after that I was de-
"livered, that this woman was de-
"livered also: and we *were* together;
"*there was* no stranger with us in the
"house, save we two in the house.
"And this woman's child died in
"the night; because she overlaid it.
"And she arose at midnight, and
"took my son from beside me,
"while thine handmaid slept; and
"laid it in her bosom, and laid her
"dead child in my bosom. And
"when I rose in the morning to give
"my child suck, behold, it was dead;
"but when I had considered it in
"the morning, behold, it was not
"my son whom I did bear."

And the other woman said, "Nay;
"but the living *is* my son, and the
"dead *is* thy son." And this said,
"No; but the dead *is* thy son, and
"the living *is* my son." Thus they spake before the king. Then said the king, "The one saith, This *is*
"my son that liveth, and thy son *is*
"the dead: and the other saith,
"Nay; but thy son *is* the dead, and
"my son *is* the living." And the king said, "Bring me a sword." And they brought a sword before the king. And the king said, "Divide
"the living child in two, and give
"half to the one, and half to the
"other."

Then spake the woman whose the living child *was* unto the king, (for her bowels yearned upon her son) and she said, "O my lord, give her
"the living child, and in no wise
"slay it." But the other said, "Let
"it be neither mine nor thine, *but*
"divide *it*." Then the king answer-
"ed, and said, "Give her the living
"child, and in no wise slay it: she *is*
"the mother thereof." And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him to do judgement.

CHAP. IV.

The peace and largeness of Solomon's kingdom. His wisdom.

SO king Solomon was king over all Israel. ** For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon. * *

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east-country, and all the wisdom of Egypt. For he was wiser than all men; ** and his fame was in all nations round about. And he spake three thousand proverbs; and his songs were a thou-

sand

ſand and five. And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowls, and of creeping things, and of fiſhes. And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, who had heard of his wiſdom.

CHAP. VI.

The building of Solomon's temple. God's promiſe unto it. The time of building it.

AND it came to paſs in the four hundred and eightieth year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomon's reign over Iſrael, in the month Zif, which *is* the ſecond month, that he began to build the houſe of the LORD.** And the word of the LORD came to Solomon, ſaying, "*Concerning* this houſe "which thou art in building, if thou "wilt walk in my ſtatutes and execute "my judgements, and keep all my "commandments to walk in them; "then will I perform my word with "thee which I ſpake unto David thy "father. And I will dwell among "the children of Iſrael, and will not "forſake my people Iſrael." So Solomon built the houſe and finiſhed it.

* *

In the fourth year was the foundation of the houſe of the LORD laid, in the month Zif; and in the eleventh year, in the month Bul, which *is* the eighth month, was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it. So was he ſeven years in building it.

CHAP. VIII.

The dedication of the temple. Solomon's bleſſing. His prayer. His ſacrifice of peace-offerings.

THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon, in Jeruſalem; that they might bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion. And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethnaim, which *is* the ſeventh month. And all the elders of Iſrael came, and the prieſts took up the ark. And they brought up the ark of the LORD; and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep and oxen, that could not be told or numbered for multitude. And the prieſts brought in the ark of the covenant of the LORD unto its place, into the oracle of the houſe, to the moſt holy *place*, *even* under the wings of the cherubim. For the cherubim ſpread forth *their* two wings over the place of the ark; and the cherubim covered the ark and the ſtaves thereof above. And they drew out the ſtaves, that the ends of the ſtaves were ſeen out in the holy *place* before the oracle, and they were not ſeen without; and there they are unto this day. *There was* nothing in the ark ſave the two tables of ſtone, which Moſes put there at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

And it came to paſs when the prieſts were come out of the holy place, that the cloud filled the houſe of the LORD; ſo that the prieſts could not ſtand to miniſter becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

Then Solomon ſpake, "The LORD "ſaid that he would dwell in the "thick darkneſs. I have ſurely built "thee an houſe to dwell in, a ſettled "place for thee to abide in for ever."

And the king turned his face about,

about, and bleſſed all the congregation of Iſrael. And all the congregation of Iſrael ſtood. And he ſaid, "Bleſſed *be* the LORD God of Iſrael, "who ſpake with his mouth unto "David my father, and hath with "his hand fulfilled *it!* ſaying, Since "the day that I brought forth my "people Iſrael out of Egypt, I choſe "no city out of all the tribes of Iſrael "to build an houſe that my name "might be therein; but I choſe David to be over my people Iſrael. "And it was in the heart of David "my father to build an houſe for the "name of the LORD God of Iſrael. "And the LORD ſaid unto David "my father, Whereas it was in thine "heart to build an houſe unto "my name, thou didſt well that it "was in thine heart: nevertheleſs, "thou ſhalt not build the houſe; but "thy ſon that ſhall come forth out of "thy loins, he ſhall build the houſe "unto my name.

"And the LORD hath performed "his word that He ſpake; and I am "riſen up in the room of David my "father, and ſit on the throne of Iſ"rael, as the LORD promiſed, and "have built an houſe for the name "of the LORD God of Iſrael. And "I have ſet there a place for the ark, "wherein *is* the covenant of the "LORD, which He made with our "fathers, when he brought them out "of the land of Egypt."

And Solomon ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven; and he ſaid, "LORD God of Iſ"rael! *there is* no God like thee, in "heaven above, or on earth beneath, "who keepeſt covenant and mercy "with thy ſervants that walk before "thee with all their heart; who "haſt kept with thy ſervant David "my father what thou promiſedſt "him: Thou ſpakeſt alſo with thy "mouth, and haſt fulfilled *it* with "thine hand, as *it is* this day. There"fore now, LORD God of Iſrael! "keep with thy ſervant David my "father what thou promiſedſt him, "ſaying, There ſhall not fail thee a "man in my ſight to ſit on the throne "of Iſrael; ſo that thy children take "heed to their way, that they walk "before me as thou haſt walked be"fore me.

"And now, O God of Iſrael! let "thy word, I pray thee, be verifi"ed which thou ſpakeſt unto thy "ſervant David my father. — But "will God indeed dwell on the "earth? behold, the heaven, and "heaven of heavens cannot contain "thee; how much leſs this houſe "that I have builded! Yet have thou "reſpect unto the prayer of thy ſer"vant, and to his ſupplication, O "LORD my God, to hearken unto "to the cry and to the prayer which "thy ſervant prayeth before thee to"day! that thine eyes may be open "towards this houſe night and day, "*even* towards the place of which "thou haſt ſaid, My name ſhall be "there; that thou mayeſt hearken "unto the prayer which thy ſervant "ſhall make towards this place. And "hearken thou to the ſupplication "of thy ſervant, and of thy people "Iſrael, when they ſhall pray to"wards this place: and hear thou "in heaven thy dwelling-place; and "when thou heareſt, forgive!

"If any man treſpaſs againſt his "neighbour, and an oath be laid "upon him to cauſe him to ſwear, "and the oath come before thine "altar in this houſe; then hear thou "in heaven, and do, and judge thy "ſervants, condemning the wicked, "to bring his way upon his head; "and juſtifying the righteous, to "give him according to his righ"teouſneſs!

"When thy people Iſrael be ſmit"ten down before the enemy, be"cauſe they have ſinned againſt "thee, and ſhall turn again to thee, "and confeſs thy name, and pray, and

" and make ſupplication unto thee in
" this houſe; then hear thou in hea-
" ven, and forgive the ſin of thy
" people Iſrael, and bring them
" again unto the land which thou
" gaveſt unto their fathers!

" When heaven is ſhut up, and
" there is no rain, becauſe they have
" ſinned againſt thee; if they pray
" towards this place, and confeſs thy
" name, and turn from their ſin,
" when thou afflicteſt them: then
" hear thou in heaven, and forgive
" the ſin of thy ſervants, and of thy
" people Iſrael, that thou teach them
" the good way wherein they ſhould
" walk, and give rain upon thy land
" which thou haſt given to thy peo-
" ple for an inheritance!

" If there be in the land famine; if
" there be peſtilence, blaſting, mil-
" dew, locuſt, *or* if there be caterpil-
" lar; if their enemy beſiege them in
" the land of their cities, whatſoever
" plague, whatſoever ſickneſs *there be*;
" what prayer and ſupplication ſo-
" ever be *made* by any man, *or* by all
" thy people Iſrael, who ſhall know
" every man the plague of his own
" heart, and ſpread forth his hands
" towards this houſe: then hear thou
" in heaven thy dwelling-place, and
" forgive, and do, and give to every
" man according to his ways, whoſe
" heart thou knoweſt! (for thou, *even*
" thou only, knoweſt the hearts of
" all the children of men;) that they
" may fear thee all the days that they
" live in the land, which thou gaveſt
" unto our fathers.

" Moreover, concerning a ſtran-
" ger, that *is* not of thy people Iſrael,
" but cometh out of a far country
" for thy name's ſake; (for they ſhall
" hear of thy great name, and of thy
" ſtrong hand, and of thy ſtretched-
" out arm;) when he ſhall come and
" pray towards this houſe: hear thou
" in heaven thy dwelling-place, and
" do according to all that the ſtran-
" ger calleth to thee for! that all
" people of the earth may know thy
" name, to fear thee, as *do* thy peo-
" ple Iſrael; and that they may know
" that this houſe, which I have build-
" ed, is called by thy name.

" If thy people go out to battle
" againſt their enemy whitherſoever
" thou ſhalt ſend them, and ſhall pray
" unto the LORD towards the city
" which thou haſt choſen, and *towards*
" the houſe that I have built for thy
" name; then hear thou in heaven
" their prayer and their ſupplication,
" and maintain their cauſe!

" If they ſin againſt thee, (for *there*
" *is* no man that ſinneth not) and
" thou be angry with them, and de-
" liver them to the enemy, ſo that
" they carry them away captives unto
" the land of the enemy, far or near;
" *yet* if they ſhall bethink themſelves
" in the land whither they were car-
" ried captives, and repent, and make
" ſupplication unto thee in the land
" of them that carried them captives,
" ſaying, We have ſinned, and have
" done perverſly, we have committ-
" ed wickedneſs; and *ſo* return unto
" thee with all their heart and with
" all their ſoul, in the land of their
" enemies, who led them away cap-
" tive, and pray unto thee towards
" their land which thou gaveſt unto
" their fathers, the city which thou
" haſt choſen, and the houſe which I
" have built for thy name: then
" hear thou their prayer and their
" ſupplication in heaven thy dwell-
" ing-place, and maintain their cauſe!
" and forgive thy people that have
" ſinned againſt thee, and all their
" tranſgreſſions wherein they have
" tranſgreſſed againſt thee, and give
" them compaſſion before them who
" carried them captive, that they
" may have compaſſion on them:
" (For they *are* thy people and thine
" inheritance, whom thou broughteſt
" forth out of Egypt, from the midſt
" of the furnace of iron.) That thine
" eyes may be open unto the ſuppli-
" cation of thy ſervant, and unto the
" ſupplication of thy people Iſrael,

" to hearken unto them in all that " they call for unto thee. For thou " didſt ſeparate them from among all " the people of the earth, *to be* thine " inheritance, as thou ſpakeſt by " the hand of Moſes thy ſervant, " when thou broughteſt our fathers " out of Egypt, O LORD God!"

And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven. And he ſtood, and bleſſed all the congregation of Iſrael with a loud voice, ſaying, " Bleſſed *be* the " LORD, that hath given reſt unto " his people Iſrael, according to all " that he promiſed! there hath not " failed one word of all his good " promiſe which he promiſed by the " hand of Moſes his ſervant. The " LORD our God be with us, as He " was with our fathers! let him not " leave us, nor forſake us! that He " may incline our hearts unto him, " to walk in all his ways, and to " keep his commandments and his " ſtatutes and his judgements, which " He commanded our fathers.

" And let theſe my words, where- " with I have made ſupplication " before the LORD, be nigh unto " the LORD our God day and night; " that he maintain the cauſe of his " ſervant, and the cauſe of his peo- " ple Iſrael at all times, as the matter " ſhall require: that all the people " of the earth may know that the " LORD *is* God, *and that there is* none " elſe. Let your heart therefore be " perfect with the LORD our God, " to walk in his ſtatutes, and to keep " his commandments, as at this day."

And the king, and all Iſrael with him, offered ſacrifice before the LORD. And Solomon offered a ſacrifice of peace-offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep. So the king and all the children of Iſrael dedicated the houſe of the LORD.

** And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entering-in of Hamath unto the river of Egypt, before the LORD our God, ſeven days and ſeven days, *even* fourteen days. On the eighth day he ſent the people away; and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the LORD had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

God's covenant in a viſion with Solomon.

AND it came to paſs when Solomon had finiſhed the building of the houſe of the LORD, and the king's houſe, and all Solomon's deſire which he was pleaſed to do; that the LORD appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

And the LORD ſaid unto him, " I " have heard thy prayer and thy ſup- " plication that thou haſt made be- " fore me: I have hallowed this " houſe which thou haſt built, to " put my name there for ever: and " mine eyes and mine heart ſhall be " there perpetually. And if thou " wilt walk before me, as David " thy father walked, in integrity of " heart and in uprightneſs, to do ac- " cording to all that I have com- " manded thee, *and* wilt keep my " ſtatutes, and my judgements; then " I will eſtabliſh the throne of thy " kingdom upon Iſrael for ever, as I " promiſed to David thy father, ſay- " ing, There ſhall not fail thee a man " upon the throne of Iſrael.

" *But* if ye ſhall at all turn from " following me, ye and your chil- " dren, and will not keep my com- " mandments *and* my ſtatutes which " I have ſet before you, but go and " ſerve other gods, and worſhip " them; then will I cut off Iſrael " out of the land which I have given " them: and this houſe which I have

" hallowed

"hallowed for my name, will I caſt "out of my ſight; and Iſrael ſhall be "a proverb and a by-word among all "people (82):

"And at this houſe, *which* is high, "every one that paſſeth by it ſhall "be aſtoniſhed, and ſhall hiſs; and "they ſhall ſay, Why hath the LORD "done thus unto this land, and to "this houſe? and they ſhall anſwer, "Becauſe they forſook the LORD "their God, who brought forth their "fathers out of the land of Egypt, "and have taken hold upon other "gods, and have worſhipped them, "and ſerved them; therefore hath "the LORD brought upon them all "this evil." ✱ ✱

CHAP. XI.

Solomon's death. Rehoboam ſucceedeth him.

✱ ✱

AND the time that Solomon reigned in Jeruſalem over all Iſrael *was* forty years. And Solomon ſlept with his fathers, and was buried in the city of David his father. And Rehoboam (83) his ſon reigned in his ſtead.

CHAP. XVI.

Ahab's wicked reign. ✱ ✱

AHAB the ſon of Omri reigned over Iſrael in Samaria twenty-two years. And Ahab the ſon of Omri did evil in the ſight of the LORD above all that *were* before him. And it came to paſs, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians; and went and ſerved Baal, and worſhipped him. And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Iſrael to anger, than all the kings of Iſrael that were before him. ✱ ✱

CHAP. XVII.

Elijah, propheſying againſt Ahab, is ſent to Cherith, where the ravens feed him. He is ſent to the widow of Zarephath. He raiſeth the widow's ſon.

AND Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, "*As* the LORD God of Iſ-"rael liveth, before whom I ſtand, "there ſhall not be dew nor rain theſe "years, but according to my word." And the word of the LORD came unto him, ſaying, Get thee hence, and turn thee eaſt-ward, and hide thyſelf by the brook Cherith, that *is* before Jordan. And it ſhall be *that* thou ſhalt drink of the brook; and I have commanded the ravens (84) to feed thee there.

So he went and did according unto the word of the LORD; for he went and dwelt by the brook Cherith, that *is* before Jordan. And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening; and he drank of the brook. And it came to paſs after a while, that the brook dried up; becauſe there had been no rain in the land.

And the word of the LORD came unto him, ſaying, Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow-woman there to ſuſtain thee. So he aroſe, and went to Zarephath, and when he came to the gate of the city, behold, the widow-woman was there gathering ſticks; and he called to her, and ſaid, "Fetch me, I pray thee, a little "water in a veſſel that I may drink." And as ſhe was going to fetch *it*, he

(82) *This terrible threat has been fully executed upon the impenitent Jews, ſince the deſtruction of Jeruſalem by Titus.*

(83) *Rehoboam and moſt of the ſucceeding Kings of Judah and Iſrael ſeduced the people to idolatry; and were juſtly puniſhed for their wickedneſs, according to the predictions of the prophets. See the Bible at large.*

(84) *More probably* Arabs, (*who wander from place to place in the eaſtern countries*) *as the Hebrew word ſignifies in* Exod. XII. 38. *where it is rendered* a mixed multitude.

called to her, and said, "Bring me, "I pray thee, a morsel of bread in "thine hand."

And she said, "*As* the LORD thy "God liveth, I have not a cake, but "an handful of meal in a barrel, "and a little oil in a cruse; and be- "hold, I *am* gathering two sticks, "that I may go in, and dress it for "me and my son, that we may eat "it, and die." And Elijah said unto her, "Fear not: go, *and* do as thou "hast said: but make me thereof a "little cake first, and bring *it* unto "me; and afterwards make for thee "and for thy son. For thus saith "the LORD God of Israel, The bar- "rel of meal shall not waste, neither "shall the cruse of oil fail, until the "day *that* the LORD sendeth rain "upon the earth." And she went, and did according to the saying of Elijah: and she, and he, and her house did eat *many* days. *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, "What have I "to do with thee, O thou man of "God? art thou come unto me to "call my sin to remembrance, and to "slay my son?" And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

And he cried unto the LORD, and said. O LORD my God! hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, "O LORD my "God, I pray thee, let this child's "soul come into him again!" And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, "See thy "son liveth!" And the woman said to Elijah, "Now by this I know "that thou *art* a man of God, and "*that* the word of the LORD in thy "mouth *is* truth."

CHAP. XVIII.

Elijah meeteth with good Obadiah. He reproveth Ahab, and convinceth Baal's prophets. He obtaineth rain.

AND it came pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, who *was* the governor of *his* house. Now Obadiah feared the LORD greatly: For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water. And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it; Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, "*Art* thou that my lord "Elijah?" And he answered him, "I *am*: go, tell thy lord, Behold, "Elijah *is here!*"

And he said, "What have I sin- "ned, that thou wouldest deliver thy "servant into the hand of Ahab, "to slay me? *As* the LORD thy God liveth,

"liveth, there is no nation or king-
"dom whither my lord hath not ſent
"to ſeek thee: and when they ſaid,
"*He is* not *there*; he took an oath of
"the kingdom and nation, that they
"found thee not. And now thou
"ſayeſt, Go, tell thy lord, Behold,
"Elijah *is here*. And it ſhall come to
"paſs, *as ſoon as* I am gone from thee,
"that the Spirit of the LORD ſhall
"carry thee, whither I know not;
"and *ſo* when I come and tell Ahab,
"and he cannot find thee, he will
"ſlay me. But I thy ſervant fear the
"LORD from my youth. Was it
"not told my lord what I did when
"Jezebel ſlew the prophets of the
"LORD, how I hid an hundred men
"of the LORD's prophets by fifty in
"a cave, and fed them with bread
"and water? And now thou ſayeſt,
"Go, tell thy lord, Behold, Elijah *is*
"*here:* and he will ſlay me."

And Elijah ſaid, "*As* the LORD
"of hoſts liveth, before whom I
"ſtand, I will ſurely ſhew myſelf
"unto him to-day." So Obadiah went to meet Ahab, and told him: And Ahab went to meet Elijah.

And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, "*Art* thou he that troubleth Iſrael?" And he anſwered, "I have not
"troubled Iſrael; but thou and thy
"father's houſe, in that ye have for-
"ſaken the commandments of the
"LORD, and thou haſt followed
"Baalim. Now therefore ſend, *and*
"gather to me all Iſrael unto mount
"Carmel, and the prophets of Baal
"four hundred and fifty, and the
"prophets of the groves four hun-
"dred, who eat at Jezebel's table."

So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people and ſaid, "How long halt ye between
"two opinions? if the LORD *be* God,
"follow him: but if Baal, *then* fol-
"low him." And the people anſwered him not a word. Then ſaid Elijah unto the people, "I, *even* I
"only remain a prophet of the
"LORD: but Baal's prophets *are* four
"hundred and fifty men. Let them
"therefore give us two bullocks,
"and let them chooſe one bullock
"for themſelves, and cut it in pieces,
"and lay *it* on wood, and put no fire
"*under*; and I will dreſs the other
"bullock, and lay it on wood, and
"put no fire *under*. And call ye on
"the name of your gods; and I will
"call on the name of the LORD (85):
"and the god that anſwereth by fire
"let him be God." And all the people anſwered and ſaid, "It is well
"ſpoken."

And Elijah ſaid unto the prophets of Baal, Chooſe ye one bullock for yourſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put *no* fire *under*. And they took the bullock which was given them, and they dreſſed *it*; and called on the name of Baal from morning even until noon, ſaying, O Baal, hear us! But *there was* no voice, nor any that anſwered. And they leaped upon the altar which was made.

And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry aloud: for he *is* a god; either he is talking, or he is purſuing, or he is on a journey; *or* peradventure he ſleepeth, and muſt be awaked. And they cried aloud, and cut themſelves after their manner with knives, and lancets, till the blood guſhed out upon them. And it came to paſs, when mid-day was paſt, and they prophe-ſied until the *time* of the offering of the *evening* ſacrifice, that *there was* neither voice nor any to anſwer, nor any that regarded.

And Elijah ſaid unto all the people, "Come near unto me." And all the people came near unto him. And

(85) *Or* JEHOVAH, *the true God, who delivered Iſrael out of Egypt. See* Exod. vi. 3.

he repaired the altar of the LORD *that was* broken down. And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the LORD came, ſaying, "Iſrael ſhall be "thy name." And with the ſtones he built an altar in the name of the LORD: and he made a trench about the altar as great as would contain two meaſures of ſeed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood. And he ſaid, Do *it* the ſecond time. And they did *it* the ſecond time. And he ſaid, Do *it* the third time. And they did *it* the third time. And the water ran round about the altar; and he filled the trench alſo with water.

And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near, and ſaid, "LORD God of Abraham, "Iſaac, and of Iſrael! let it be known "this day that thou *art* God in Iſ-"rael, and *that* I *am* they ſervant, "and *that* I have done all theſe "things at thy word. Hear me, O "LORD, hear me! that this people "may know that thou *art* the LORD "God, and *that* thou haſt turned their "heart back again."

Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench. And when all the people ſaw *it*, they fell on their faces: and they ſaid, "The "LORD (86), He *is* the God; the "LORD, He *is* the God." And Elijah ſaid unto them, Take the prophets of Baal; let not one of them eſcape. And they took them. And Elijah brought them down to the brook Kiſhon, and ſlew them there.

And Elijah ſaid unto Ahab, "Get "thee up, eat and drink; for *there is* "a ſound of abundance of rain." So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he caſt himſelf down upon the earth, and put his face between his knees, and ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times. And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea like a man's hand. And he ſaid, "Go up, ſay unto Ahab, "Prepare *thy chariot*, and get thee "down, that the rain ſtop thee not." And it came to paſs in the mean while that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah: and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAP. XIX.

Elijah threatened by Jezebel, is comforted by an angel. God ſendeth him to anoint Hazael, Jehu, and Eliſha. Eliſha followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword. Then Jezebel ſent a meſſenger unto Elijah, ſaying, "So "let the gods do *to me*, and more alſo, "if I make not thy life as the life of "one of them by to-morrow about "this time!" And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

But he himſelf went a day's journey into the wilderneſs, and came and ſat down under a juniper-tree; and he requeſted for himſelf that he might die, and ſaid, "It is enough; "now, O LORD, take away my life! "for I *am* not better than my fa-"thers." And as he lay and ſlept under

(86) JEHOVAH, *as it is in the original, the living God, in oppoſition to Baal, &c. the dead idols.*

under a juniper-tree, behold then, an angel touched him, and ſaid unto him, "Ariſe *and* eat!" And he looked and behold, *there was* a cake baked on the coals, and a cruſe of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the ſecond time, and touched him, and ſaid, "Ariſe *and* eat; becauſe the "journey *is* too great for thee!" And he aroſe, and did eat and drink; and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

And he came thither unto a cave and lodged there. And behold, the word of the LORD *came* to him: and he ſaid unto him, "What doeſt thou "here, Elijah?" And he ſaid, "I "have been very jealous for the "LORD God of hoſts: for the chil-"dren of Iſrael have forſaken thy "covenant, thrown down thine al-"tars, and ſlain thy prophets with "the ſword; and I, *even* I only, am "left; and they ſeek my life, to take "it away." And he ſaid, "Go forth, "and ſtand upon the mount before "the LORD." And behold, the LORD paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks, before the LORD; *but* the LORD *was* not in the wind: and after the wind, an earthquake; *but* the LORD *was* not in the earthquake: and after the earthquake, a fire; *but* the LORD *was* not in the fire: and after the fire, a ſtill ſmall voice. And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entering in of the cave. And behold, *there came* a voice unto him, and ſaid, "What doeſt thou "here, Elijah?"

And he ſaid, "I have been very "jealous for the LORD God of hoſts: "becauſe the children of Iſrael have "forſaken thy covenant, thrown "down thine altars, and ſlain thy "prophets with the ſword; and I, "*even* I only, am left; and they ſeek "my life, to take it away." And the LORD ſaid unto him, "Go, return "on thy way to the wilderneſs of "Damaſcus: and when thou comeſt, "anoint Hazael *to be* king over Syria. "And Jehu the ſon of Nimſhi ſhalt "thou anoint *to be* king over Iſrael; "and Eliſha the ſon of Shaphat of "Abel-meholah ſhalt thou anoint *to* "*be* prophet in thy room. And it "ſhall come to paſs, *that* him that "eſcapeth the ſword of Hazael, ſhall "Jehu ſlay: and him that eſcapeth "from the ſword of Jehu, ſhall Eli-"ſha ſlay. Yet I have left *me* ſeven "thouſand in Iſrael, all the knees "which have not bowed unto Baal, "and every mouth which hath not "kiſſed him."

So he departed thence and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth. And Elijah paſſed by him, and caſt his mantle upon him. And he left the oxen, and ran after Elijah, and ſaid, "Let me, I pray thee, kiſs my "father and my mother, and *then* I "will follow thee." And he ſaid unto him, "Go back again: for what "have I done to thee (87)?" And he returned back from him; and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat. Then he aroſe, and went after Elijah, and miniſtered unto him (88).

CHAP. XXI.

Ahab is denied Naboth's vineyard. Jezebel cauſeth Naboth to be condemned. Elijah denounceth judgement againſt Ahab and Jezebel.

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab

(87) *Or, Notwithſtanding what I have done to thee.*

(88) *As his diſciple or follower.*

king of Samaria. And Ahab ſpake unto Naboth, ſaying, "Give me thy "vineyard that I may have it for a "garden of herbs, becauſe it *is* near "unto my houſe: and I will give "thee for it a better vineyard than "it; *or* if it ſeem good to thee, I will "give thee the worth of it in money." And Naboth ſaid to Ahab, "The "LORD forbid it me, that I ſhould "give the inheritance of my fathers "unto thee."

And Ahab came into his houſe heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: For he had ſaid, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. — But Jezebel his wife came to him, and ſaid unto him, "Why is "thy ſpirit ſo ſad, that thou eateſt no "bread?" And he ſaid unto her, "Becauſe I ſpake unto Naboth the "Jezreelite, and ſaid unto him, Give "me thy vineyard for money; or "elſe, if it pleaſe thee, I will give "thee *another* vineyard for it: and he "anſwered, I will not give thee my "vineyard."

And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry! — I will give thee the vineyard of Naboth the Jezreelite.

So ſhe wrote letters in Ahab's name, and ſealed *them* with his ſeal; and ſent the letters unto the elders and to the nobles, that *were* in his city dwelling with Naboth. And ſhe wrote in the letters, ſaying, "Pro-"claim a faſt, and ſet Naboth on "high among the people; and ſet "two men, ſons of Belial (89), be-"fore him, to bear witneſs againſt "him, ſaying, Thou didſt blaſpheme "God and the king. And *then* car-"ry him out, and ſtone him, that "he may die."

And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them. They proclaimed a faſt, and ſet Naboth on high among the people. And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city; and ſtoned him with ſtones, that he died.

Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead. And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, "Ariſe, take poſſeſſion of the vine-"yard of Naboth the Jezreelite, "which he refuſed to give thee for "money! for Naboth is not alive, "but dead." And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

And the word of the LORD came to Elijah the Tiſhbite, ſaying, "Ariſe, "go down to meet Ahab king of Iſ-"rael, who *is* in Samaria: behold, *he* "*is* in the vineyard of Naboth, whi-"ther he *is* gone down to poſſeſs it. "And thou ſhalt ſpeak unto him, "ſaying, Thus ſaith the LORD, Haſt "thou killed, and alſo taken poſſeſ-"ſion? And thou ſhalt ſpeak unto "him, ſaying, Thus ſaith the LORD, "In the place where dogs licked the "blood of Naboth, ſhall dogs lick "thy blood, even thine."

And Ahab ſaid to Elijah, "Haſt "thou found me, O mine enemy?" And he anſwered, "I have found "*thee:* becauſe thou haſt ſold thyſelf "to work evil in the ſight of the "LORD, Behold, I will bring evil "upon thee, and will take away thy "poſterity, and will cut off from "Ahab

(89) *That is, Wicked, profligate men.*

"Ahab every male, and him that is "ſhut up, and left in Iſrael. And "will make thine houſe like the "houſe of Jeroboam the ſon of Ne-"bat, and like the houſe of Baaſhan "the ſon of Ahijah, for the provo-"cation wherewith thou haſt pro-"voked *me* to anger, and made Iſrael "to ſin." And of Jezebel alſo ſpake the LORD, ſaying, "The dogs ſhall "eat Jezebel by the wall of Jezreel. "Him that dieth of Ahab in the city "the dogs ſhall eat; and him that "dieth in the field ſhall the fowls "of the air eat."

But there was none like unto Ahab, who did ſell himſelf to work wickedneſs in the ſight of the LORD, whom Jezebel his wife ſtirred up. And he did very abominably in following idols, according to all *things* as the Amorites did, whom the LORD caſt out before the children of Iſrael.

And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly. And the word of the LORD came to Elijah the Tiſhbite, ſaying, Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days (90): *but* in his ſon's days will I bring the evil upon his houſe.

CHAP. XXII.

Ahab, ſeduced by falſe prophets, is ſlain at Ramoth-gilead. The dogs lick up his blood. Jehoſhaphat aſſiſteth the king of Iſrael.

AND they continued three years without war between Syria and Iſrael. And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael. And the king of Iſrael ſaid ** unto Jehoſhaphat, "Wilt "thou go with me to battle to Ra-"moth-gilead?" And Jehoſhaphat ſaid to the king of Iſrael, "I *am* as "thou *art*, my people as thy people, "my horſes as thy horſes."

And Jehoſhaphat ſaid unto the king of Iſrael, "Enquire, I pray "thee, at the word of the LORD to-"day." Then the king of Iſrael gathered the prophets together, about four hundred men, and ſaid unto them, "Shall I go againſt Ramoth-"gilead to battle, or ſhall I forbear?" And they ſaid, "Go up; for the "LORD ſhall deliver *it* into the hand "of the king." And Jehoſhaphat ſaid, "*Is there* not here a prophet of "the LORD beſides, that we may en-"quire of him?" And the king of Iſrael ſaid unto Jehoſhaphat, "*There* "*is* yet one man, Micaiah the ſon of "Imlah, by whom we may enquire "of the LORD: but I hate him; for "he doth not propheſy good con-"cerning me, but evil." And Je-hoſhaphat ſaid, "Let not the king "ſay ſo."

* *

And the meſſenger that was gone to call Michaiah ſpake unto him, ſaying, "Behold now, the words of "the prophets *declare* good unto the "king with one mouth: let thy "word, I pray thee, be like the word "of one of them, and ſpeak *that* "*which is* good." And Micaiah ſaid, "*As* the LORD liveth, what the "LORD ſaith unto me, that will I "ſpeak."

So he came to the king, and the king ſaid unto him, "Micaiah, ſhall "we go againſt Ramoth-gilead to "battle, or ſhall we forbear?" And he anſwered him, "Go, and proſper; "for the LORD ſhall deliver *it* into "the hand of the king." And the king ſaid unto him, "How many "times ſhall I adjure thee, that thou "tell me nothing but *that which is* true "in the name of the LORD?" And he ſaid, "I ſaw all Iſrael ſcattered "upon the hills, as ſheep that have "not a ſhepherd. And the LORD "ſaid,

(90) *God, upon his repentance, deferred the complete puniſhment; which however was only temporal with regard to his offspring.*

"ſaid, Theſe have no maſter: let "them return every man to his houſe "in peace."

And the king of Iſrael ſaid unto Jehoſhaphat, "Did not I tell thee "that he would propheſy no good "concerning me, but evil?" ** And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joaſh the king's ſon; and ſay, Thus ſaith the king, "Put this *fellow* in the pri-"ſon, and feed him with bread of "affliction and with water of afflic-"tion, until I come in peace." And Micaiah ſaid, "If thou return at all "in peace, the LORD hath not ſpo-"ken by me: and he ſaid, Hearken "O people, every one of you."

So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-gilead. And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and enter into the battle; but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battle. But the king of Syria commanded his thirty-two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael.

And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him; and Jehoſhaphat cried out. And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, "Turn thine "hand, and carry me out of the hoſt; "for I am wounded." And the battle increaſed that day: and the king was ſtayed up in his chariot againſt the Syrians, and died at even: and the blood ran out of the wound into the midſt of the chariot. And there went a proclamation throughout the hoſt about the going down of the ſun, ſaying, "Every man to his city, and "every man to his own country."

So the king died, and was brought to Samaria; and they buried the king in Samaria. And *one* waſhed the chariot in the pool of Samaria; and the dogs licked up his blood; and they waſhed his armour: according unto the word of the LORD which he ſpake (91). * *

(91) *Part of the propheſy was here accompliſhed, namely, what related to Ahab himſelf; what related to his poſterity was dreadfully fulfilled afterwards. See* 2 Kings ix. x.

The Second Book of the KINGS.

CHAP. I.

Ahaziah, ſending to Baal-zebub, hath his judgement by Elijah. Elijah twice bringeth fire from heaven on Ahaziah's meſſengers. Jeroboam ſucceedeth Ahaziah. * *

AFTER the death of Ahab, Ahaziah (92) fell down through a lattice in his upper chamber that *was* in Samaria, and was ſick; and he ſent meſſengers, and ſaid unto them, "Go enquire of Baal-zebub the god "of Ekron, whether I ſhall recover "of this diſeaſe." But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, "*Is it* not becauſe *there is* not a "God in Iſrael, *that* ye go to enquire "of Baal-zebub the God of Ekron? "Now therefore thus ſaith the LORD, "Thou ſhalt not come down from "that bed on which thou art gone "up, but ſhalt ſurely die." And Elijah departed.

(92) *Ahaziah was the ſon of Ahab, and ſucceeded him on the throne of Iſrael, and likewiſe in his idolatry, &c.*

And

And when the meſſengers turned back unto him, he ſaid unto them, "Why are ye now turned back?" And they ſaid unto him, "There "came a man up to meet us, and ſaid "unto us, Go, turn again unto the "king that ſent you, and ſay unto "him, Thus ſaith the LORD, *Is it* "not becauſe *there is* not a God in "Iſrael, *that* thou ſendeſt to enquire "of Baal-zebub the god of Ekron? "therefore thou ſhalt not come down "from that bed on which thou art "gone up; but ſhalt ſurely die." And he ſaid unto them, "What manner "of man *was he* who came up to "meet you, and told you theſe "words?" And they anſwered him, "*He was* an hairy man, and girt with "a girdle of leather about his loins "(93)." And he ſaid, "It *is* Elijah "the Tiſhbite."

Then the king ſent unto him a captain of fifty, with his fifty; and he went up to him: and behold, he ſat on the top of an hill. And he ſpake unto him, "Thou man of God "(94), the king hath ſaid, Come "down!" And Elijah anſwered, and ſaid to the captain of fifty, "If I *be* a "man of God, then let fire come "down from heaven, and conſume "thee and thy fifty." And there came down fire from heaven, and conſumed him and his fifty.

Again, alſo he ſent unto him another captain of fifty, with his fifty. And he anſwered and ſaid unto him, "O man of God, thus hath the king "ſaid, Come down quickly!" And Elijah anſwered, and ſaid unto them, "If I *be* a man of God, let fire come "down from heaven, and conſume "thee and thy fifty." And the fire of God came down from heaven, and conſumed him and his fifty.

And he ſent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him; "O man of God, I pray "thee, let my life, and the lives of "theſe fifty thy ſervants be preci-"ous in thy ſight! Behold, there "came fire down from heaven, and "burned up the two captains of the "former fifties, with their fifties; "therefore let my life now be pre-"cious in thy ſight."

And the angel of the LORD ſaid unto Elijah, "Go down with him; "be not afraid of him." And he aroſe, and went down with him unto the king. And he ſaid unto him, "Thus ſaith the LORD, Foraſmuch as "thou haſt ſent meſſengers to en-"quire of Baal-zebub the God of "Ekron; *is it* not becauſe *there is* no "God in Iſrael to enquire of his "word? therefore thou ſhalt not "come down off that bed on which "thou art gone up; but ſhalt ſurely "die." So he died, according to the word of the LORD which Elijah had ſpoken.

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CHAP. II.

Elijah divideth Jordan, and, granting Eliſha his requeſt, is taken up. Eliſha divideth Jordan; he healeth the waters.

AND it came to paſs when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal. And Elijah ſaid unto Eliſha, "Tarry here, I pray thee; for the "LORD hath ſent me to Beth-el." And Eliſha ſaid unto *him*, "*As* the "LORD liveth, and *as* thy ſoul liv-"eth, I will not leave thee!" So they went down to Beth-el. And the ſons of the prophets that *were* at Beth-el came forth to Eliſha, and ſaid unto him, "Knoweſt thou that the "LORD will take away thy maſter "from thy head to-day?" And he ſaid, "Yes, I know *it*; hold ye your "peace."

And

(93) Obſerve, *That his clothing was the ſame with that of the Baptiſt, the ſecond Elijah, and forerunner of the Meſſiah.* *See* Matt. iii. 4.

(94) *That is, Prophet.*

And Elijah said unto him, "Elisha, tarry here, I pray thee; for the "LORD hath sent me to Jericho." And he said, "*As* the LORD liveth, "and *as* thy soul liveth, I will not "leave thee!" So they came to Jericho. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, "Knowest thou that the LORD will take "away thy master from thy head to-"day?" And he answered, "Yes, I "know *it*; hold ye your peace."

And Elijah said unto him, "Tarry, I pray thee, here; for the LORD "hath sent me to Jordan." And he said, "*As* the LORD liveth, and *as* "thy soul liveth, I will not leave "thee!" And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by Jordan.

And Elijah took his mantle, and wrapped *it* together, and smote the waters; and they were divided hither and thither, so that they two went over on dry ground. And it came to pass when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, be-"fore I be taken away from thee." And Elisha said, "I pray thee, let a "double portion of thy spirit be upon "me." And he said, "Thou hast "asked a hard thing: *nevertheless*, if "thou see me *when I am* taken from "thee, it shall be so unto thee; but if "not, it shall not be *so*."

And it came to pass as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw *it*, and he cried "My father, "my father, the chariot of Israel, "and the horsemen thereof!" And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, "Where *is* the "LORD God of Elijah?" and when he also had smitten the waters, they parted hither and thither; and Elisha went over.

And when the sons of the prophets, who *were* to view at Jericho saw him, they said, "The spirit of Elijah doth "rest on Elisha." And they came to meet him, and bowed themselves to the ground before him. And they said unto him, "Behold now, there "be with thy servants fifty strong "men; let them go, we pray thee, "and seek thy master: lest peradventure the spirit of the LORD "hath taken him up, and cast him "upon some mountain, or into some "valley." And he said, "Ye shall "not send." And when they urged him till he was ashamed, he said, "Send!" They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, "Did "I not say unto you, Go not?"

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, *as* my lord seeth; but the water *is* naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death, or barren *land*. So the waters were healed unto this day, according to the saying of Elisha which he spake.

CHAP. IV.

Elisha multiplieth the widow's oil. He giveth a son to the Shunammite. He raiseth her dead son.

NOW there cried a certain woman of the wives of the sons of

of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead; and thou knoweſt that thy ſervant did fear the LORD: and the creditor is come to take unto him my two ſons to be bond-men (95). And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe ſave a pot of oil.

Then he ſaid, Go, borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels; borrow not a few. And when thou art come in, thou ſhalt ſhut the door upon thee and upon thy ſons, and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full. So ſhe went from him, and ſhut the door upon her, and upon her ſons; who brought *the veſſels* to her, and ſhe poured out. And it came to paſs when the veſſels were full, that ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed. Then ſhe came and told the man of God. And he ſaid, "Go, ſell the "oil, and pay thy debt, and live thou "and thy children on the reſt."

And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as often as he paſſed by, he turned in thither to eat bread. And ſhe ſaid unto her huſband, Behold now, I perceive that this *is* an holy man of God, who paſſeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

And it fell on a day that he came thither, and he turned into the chamber and lay there. And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him. And he ſaid unto him, Say now unto her, "Behold, thou haſt been careful for us "with all this care; what *is* to be "done for thee? wouldeſt thou be "ſpoken for to the king, or to the "captain of the hoſt?" And ſhe anſwered, "I dwell among mine own "people." And he ſaid, What then *is* to be done for her? and Gehazi anſwered, "Verily ſhe hath no child, "and her huſband is old." And he ſaid, "Call her." And when he had called her, ſhe ſtood at the door. And he ſaid, "About this ſeaſon, ac"cording to the time of life, thou "ſhalt embrace a ſon." And ſhe ſaid, "Nay, my lord, *thou* man of God, do "not lye unto thine hand-maid!" And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

And when the child was grown, it fell on a day that he went out to his father to the reapers. And he ſaid unto his father, "My head, my "head!" And he ſaid to a lad, Carry him to his mother. And when he had taken him and brought him to his mother, he ſat on her knees till noon, and *then* died. And ſhe went up, and laid him on the bed of the man of God; and ſhut *the door* upon him, and went out. And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of God, and come again. And he ſaid, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor ſabbath. And ſhe ſaid, *It ſhall be* well.

Then ſhe ſaddled an aſs, and ſaid to her ſervant, "Drive, and go for"ward; ſlack not *thy* riding for me, "except I bid thee." So ſhe went, and came unto the man of God to mount Carmel. And it came to paſs when

(95) *It was cuſtomary in the Eaſt for creditors to ſell their debtors and their children for ſlaves, or to confine them in dark dungeons, and in chains.*

when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite! Run now, I pray thee, to meet her, and say unto her, "*Is it* well "with thee? *is it* well with thy husband? *is it* well with the child?" And she answered, "*It is* well."

And when she came to the man of God to the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, "Let her alone; for her "soul *is* vexed within her: and the "LORD hath hid *it* from me, and "hath not told me." Then she said, "Did I desire a son of my lord? did "I not say, Do not deceive me?" Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again (96): and lay my staff upon the face of the child.

And the mother of the child said, "*As* the LORD liveth, and *as* thy soul "liveth, I will not leave thee!" And he arose and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saysaying, "The child *is* not awaked."

And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. He went in therefore, and shut the door upon them two, and prayed unto the LORD. And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, "Take "up thy son." Then she went in and fell at his feet, and bowed herself to the ground; and took up her son, and went out.

* *

CHAP. V.

Naaman is cured of his leprosy. Elisha refuseth Naaman's gifts. Gehazi is smitten with leprosy.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable; because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, "Would God my "lord *were* with the prophet that *is* "in Samaria! for he would recover "him of his leprosy."

And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel. And the king of Syria said, Go to, go; and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said; "*Am* I "God, to kill and to make alive, "that this man doth send unto me to "recover a man of his leprosy? "wherefore consider, I pray you, "and see how he seeketh a quarrel "against

(96) *That is, Make haste, and stay not to speak to any one by the way. Compare* Luke x. 4.

"againſt me." And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, "Wherefore haſt thou rent thy "clothes? let him come now to me, "and he ſhall know that there is a "prophet in Iſrael."

So Naaman came with his horſes and with his chariot, and ſtood at the door of the houſe of Eliſha. And Eliſha ſent a meſſenger unto him, ſaying, "Go, and waſh in Jordan "ſeven times; and thy fleſh ſhall "come again unto thee, and thou "ſhalt be clean." But Naaman was wroth, and went away, and ſaid, "Behold, I thought, He will ſurely "come out to me, and ſtand, and "call on the name of the LORD his "God, and ſtrike his hand (97) over "the place, and recover the leper." "*Are* not Abana and Pharpar, rivers "of Damaſcus, better than all the "waters of Iſrael? may I not waſh "in them, and be clean?" — So he turned, and went away in a rage.

And his ſervants came near, and ſpake unto him, and ſaid, "My fa-"ther (98), *if* the prophet had bid "thee *do ſome* great thing, wouldeſt "thou not have done *it?* how much "rather then when he ſaith to thee, "Waſh, and be clean?" Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God; and his fleſh came again like the fleſh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came and ſtood before him: and he ſaid, "Behold, now I know that "*there is* no God in all the earth but "in Iſrael; now therefore, I pray "thee, take a bleſſing of thy ſer-"vant." But he ſaid, "*As* the LORD "liveth, before whom I ſtand, I "will receive none!" And he urged him to take *it*; but he refuſed.

And Naaman ſaid, "Shall there "not then, I pray thee, be given "to thy ſervant two mules burden "of earth (66)? for thy ſervant will "henceforth offer neither burnt-of-"fering nor ſacrifice unto other "gods, but unto the LORD, [*or*, JE-"HOVAH, *the living God.*] In this "thing the LORD pardon thy ſer-"vant! *that* when my maſter goeth "into the houſe of Rimmon to wor-"ſhip there, and he leaneth on my "hand, and I bow myſelf in the "houſe of Rimmon; when I bow "down myſelf in the houſe of Rim-"mon, the LORD pardon thy ſer-"vant in this thing!" And he ſaid unto him, "Go in peace!—" So he departed from him a little way.

But Gehazi the ſervant of Eliſha, the man of God, ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought; but *as* the LORD liveth, I will run after him, and take ſomewhat of him. So Gehazi followed after Naaman. And when Naaman ſaw *him* running after him, he alighted down from the chariot to meet him, and ſaid, "*Is* "all well?" And he ſaid, "All *is* "well. My maſter hath ſent me, "ſaying, Behold, even now there are "come to me from mount Ephraim "two young men of the ſons of the "prophets; give them, I pray thee, "a talent of ſilver, and two changes "of garments." And Naaman ſaid, "Be content, take two talents." And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants; and they bare *them* before him.

And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let

(97) *That is, Stroke it with his hand.*
(98) *That is to ſay, Sir, or, my lord.*
(99) *That is, To ſacrifice upon in his own country, or as a ſign of his being a proſelyte to the Jewiſh religion.*

let the men go, and they departed. But he went in, and ſtood before his maſter. And Eliſha ſaid unto him, "Whence *comeſt thou*, Gehazi?" And he ſaid, "Thy ſervant went no "whither." And he ſaid unto him, "Went not mine heart *with thee*, "when the man turned again from "his chariot to meet thee? *Is it* a "time to receive money, and to re-"ceive garments, and olive-yards, "and vineyards, and ſheep, and "oxen, and men-ſervants, and maid-"ſervants? The leproſy therefore of "Naaman ſhall cleave unto thee, "and unto thy ſeed for ever." And he went out from his preſence a leper *as white* as ſnow (1).

CHAP. VIII.

The Shunammite hath her land reſtored.

THEN Eliſha ſpake unto the woman whoſe ſon he had reſtored to life, ſaying, "Ariſe, and go thou "and thine houſhold, and ſojourn "whereſoever thou canſt ſojourn: "for the LORD hath called for a "famine; and it ſhall alſo come upon "the land ſeven years." And the woman aroſe, and did after the ſaying of the man of God, and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years. And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines; and ſhe went forth to cry unto the king for her houſe, and for her land.

And the king talked with Gehazi the ſervant of the man of God, ſaying, "Tell me, I pray thee, all the "great things that Eliſha hath done." And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life cried to the king for her houſe, and for her land. And Gehazi ſaid, "My lord, O king! this *is* the wo-"man, and this *is* her ſon, whom Eli-"ſha reſtored to life." And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* her's, and all the fruits of the field, ſince the day that ſhe left the land, even until now (2).

* *

CHAP. IX.

Jehu is anointed. He killeth Joram in the field of Naboth. Jezebel eaten by dogs.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, "Gird up "thy loins, and take this box of oil "in thine hand, and go to Ramoth-"gilead: And when thou comeſt "thither, look out there Jehu the "ſon of Jehoſhaphat, the ſon of "Nimſhi, and go in, and make him "ariſe up from among his brethren, "and carry him to an inner chamber; "then take the box of oil, and pour "*it* on his head, and ſay, Thus ſaith "the LORD, I have anointed thee "king over Iſrael. Then open the "door, and flee, and tarry not."

So the young man, *even* the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, "I have an errand to "thee, O captain!" And Jehu ſaid, "Unto which of all us?" And he ſaid, "To thee, O captain!" And he aroſe, and went into the houſe; and he poured the oil on his head, and ſaid unto him, "Thus ſaith the "LORD God of Iſrael, I have anoint-"ed thee king over the people of the "LORD, *even* over Iſrael. And thou "ſhalt ſmite the houſe of Ahab thy "maſter, that I may avenge the "blood of my ſervants the prophets,

(1) *Obſerve how deceit, lying, and covetouſneſs are here puniſhed; and avoid thoſe ſins.*

(2) *Obſerve how this woman's kindneſs to the prophet was requited; therefore uſe hoſpitality [eſpecially to the ſervants of God] without grudging.*

"and

" and the blood of all the ſervants of " the LORD, at the hand of Jezebel. " ** For the whole houſe of Ahab " ſhall periſh. And the dogs ſhall " eat Jezebel in the portion of Jez- " reel; and *there ſhall be* none to bury " *her*. And he opened the door, and " fled." * *

Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, " Jehu is " king." So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram (3). ** So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to ſee Joram.

And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, " *Is it* " peace?" So there went one on horſeback to meet him, and ſaid, " Thus ſaith the king, *Is it* peace?" And Jehu ſaid, " What haſt thou to " do with peace? turn thee behind " me." And the watchman told, ſaying, The meſſenger came to them; but he cometh not again.

Then he ſent out a ſecond on horſeback, who came to them, and ſaid, " Thus ſaith the king, *Is it* peace?" And Jehu anſwered, " What haſt thou " to do with peace? turn thee behind " me." And the watchman told, ſaying, He came even unto them, and cometh not again; and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

And Joram ſaid, " Make ready." And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite. And it came to paſs when Joram ſaw Jehu, that he ſaid, " *Is it* peace, " Jehu?" And he anſwered, " What " peace, ſo long as the whoredoms of " thy mother Jezebel and her witch- " crafts *are ſo* many?" And Joram turned his hands, and fled, and ſaid to Ahaziah, " *There is* treachery, O " Ahaziah."

And Jehu drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart; and he ſunk down in his chariot. Then ſaid *Jehu* to Bidkar his captain, " Take up, *and* " caſt him in the portion of the field " of Naboth the Jezreelite. For re- " member how that, when I and " thou rode together after Ahab his " father, the LORD laid this burden " upon him. Surely I have ſeen yeſ- " terday the blood of Naboth and the " blood of his ſons, ſaith the LORD; " and I will requite thee in this plat, " ſaith the LORD. Now therefore " take *and* caſt him into the plat of " *of ground*, according to the word of " the LORD." * *

And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, ſhe ſaid, " *Had* Zimri peace, who ſlew " his maſter?" And he lifted up his face to the window, and ſaid, " Who is on my ſide? who?" And there looked out to him two *or* three eunuchs. And he ſaid, " Throw " her down." So they threw her down; and *ſome* of her blood was ſprinkled on the wall, and on the horſes; and he trod her under foot.

And when he was come in, he did eat and drink, and ſaid, " Go ſee " now this curſed *woman*, and bury " her; for ſhe *is* a king's daughter." And they went to bury her; but they found no more of her than her ſkull, and the feet, and the palms of *her* hands.

(3) *Joram was the ſon of Ahab, king of Iſrael, and was ill of the wounds he had received in battle againſt the Syrians.*

hands. Wherefore they came again, and told him. And he ſaid, "This "*is* the word of the LORD which he "ſpake by his ſervant Elijah the "Tiſhbite, ſaying, In the portion of "Jezreel ſhall dogs eat the fleſh of "Jezebel: And the carcaſe of Je-"zebel ſhall be as dung upon the "face of the field in the portion of "Jezreel; *ſo* that they ſhall not ſay, "This *is* Jezebel (4)."

CHAP. XIII.

Eliſha's death. His bones revive a dead man.

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NOW Eliſha was fallen ſick of his ſickneſs whereof he died. And Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, "O my father, my "father, the chariot of Iſrael, and "the horſemen thereof!" ** And Eliſha died, and they buried him. And the bands of the Moabites invaded the land at the coming-in of the year. And it came to paſs as they were burying a man, that behold, they ſpied a band *of men*; and they caſt the man into the ſepulchre of Eliſha: and when the man was let down, and touched the bones of Eliſha, he revived and ſtood up on his feet.

But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz. And the LORD was gracious unto them, and had compaſſion on them, and had reſpect unto them; becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither did he caſt them from his preſence as yet.

* *

CHAP. XVII.

Samaria, for their ſins, is captivated.

* *

THE king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years. In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria; and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes. For *ſo* it was that the children of Iſrael had ſinned againſt the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and had feared other gods, and walked in the ſtatutes of the heathen (whom the LORD caſt out from before the children of Iſrael,) and of the kings of Iſrael, which they had made.

And the children of Iſrael did ſecretly *thoſe* things that *were* not right againſt the LORD their God; and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they ſet them up images and groves on every high hill, and under every green tree: and there they burned incenſe in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger. For they ſerved idols, whereof the LORD had ſaid unto them, Ye ſhall not do this thing.

Yet the LORD teſtified againſt Iſrael, and againſt Judah, by all the prophets, *and* by all the ſeers, ſaying, "Turn ye from your evil ways, "and keep my commandments *and* "my ſtatutes, according to all the "law which I commanded your fa-"thers, and which I ſent to you by "my ſervants the prophets." Notwithſtanding they would not hear; but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning*

(4) *After this, Jehu beheaded ſeventy of Ahab's children, and all that remained of the royal houſe in Jezreel, and all the worſhippers of Baal.*

ing whom the LORD had charged them that they ſhould not do like them. And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal. And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and inchantments, and ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only.

Alſo Judah kept not the commandments of the LORD their God; but walked in the ſtatutes of Iſrael, which they made. And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight. For he rent Iſrael from the houſe of David; and they made Jeroboam the ſon of Nebat king: and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin. For the children of Iſrael walked in all the ſins of Jeroboam which he did: they departed not from them; until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria unto this day.

And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof. ** So theſe nations feared the LORD (5), and ſerved their graven images, both their children, and their children's children; as did their fathers, ſo do they unto this day.

(5) *That is,* JEHOVAH *the God of Iſrael.*

CHAP. XVIII.

Hezekiah's good reign. He deſtroyeth idolatry, and proſpereth. Rabſhakeh's profane meſſage.

NOW it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign. ** And he did *that which was* right in the ſight of the LORD, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the braſen ſerpent that Moſes had made; for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

He truſted in the LORD God of Iſrael; ſo that after him was none like him among all the kings of Judah, nor *any* that were before him. For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moſes. And the LORD was with him; *and* he proſpered whitherſoever he went forth. And he rebelled againſt the king of Aſſyria, and ſerved him not. * *

Now in the fourteenth year of king Hezekiah did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them. And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended; return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah three hundred talents of ſilver and thirty talents of gold. And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the LORD, and in the treaſures of the king's houſe. At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave

it to the king of Aſſyria.

And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh from Lachiſh to king Hezekiah, with a great hoſt againſt Jeruſalem. And they went up and came to Jeruſalem. And when they were come up, they came and ſtood by the conduit of the upper-pool, which *is* in the high way of the fuller's field. And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, who *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.

And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, "Thus "ſaith the great king, the king of "Aſſyria, What confidence *is* this "wherein thou truſteſt? Thou ſay-"eſt, (but *they are but* vain words,) *I* "*have* counſel and ſtrength for the "war. Now on whom doſt thou "truſt, that thou rebelleſt againſt "me? Now, behold, thou truſteſt "upon the ſtaff of this bruiſed reed, "*even* upon Egypt, on which if a man "lean, it will go into his hand, and "pierce it; ſo *is* Pharaoh king of "Egypt unto all that truſt on him. "But if ye ſay unto me, We truſt in "the LORD our God; *is* not that he "whoſe high places, and whoſe altars "Hezekiah hath taken away (6), and "hath ſaid to Judah and Jeruſalem, "Ye ſhall worſhip before this altar "in Jeruſalem?

"Now therefore, I pray thee, give "pledges to my lord the king of Aſ-"ſyria, and I will deliver thee two "thouſand horſes, if thou be able on "thy part to ſet riders upon them. "How then wilt thou turn away the "face of one captain of the leaſt of "my maſter's ſervants, and put thy "truſt on Egypt for chariots and for "horſemen? Am I now come up "without the LORD againſt this place "to deſtroy it? The LORD ſaid to me "Go up againſt this land, and de-"ſtroy it."

Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, "Speak, I pray thee, to "thy ſervants in the Syrian language; "for we underſtand *it:* and talk not "with us in the Jewiſh language, in "the ears of the people that *are* on "the wall." But Rab-ſhakeh ſaid unto them, "Hath my maſter ſent "me to thy maſter, and to thee, to "ſpeak theſe words? *hath he* not *ſent* "*me* to the men who ſit on the wall, "that they may eat their own dung "and drink their own water with "you?"

Then Rab-ſhakeh ſtood, and cried with a loud voice in the Jews language, and ſpake, ſaying, "Hear "the word of the great king, the "king of Aſſyria: Thus ſaith the "king, Let not Hezekiah deceive "you; for he ſhall not be able to de-"liver you out of his hand. Neither "let Hezekiah make you truſt in "the LORD, ſaying, The LORD will "ſurely deliver us, and this city "ſhall not be delivered into the "hand of the king of Aſſyria. Hear-"ken not unto Hezekiah. For thus "ſaith the king of Aſſyria, Make *an* "*agreement* with me by a preſent, and "come out to me; and *then* eat ye "every man of his own vine, and "every one of his own fig-tree, and "drink ye every one of the waters "of his own ciſtern; until I come "and take you away to a land like "your own land; a land of corn and "wine; a land of bread and vine-"yards, a land of oil-olive and ho-"ney, that ye may live, and not die: "and hearken not unto Hezekiah, "when he perſuadeth you, ſaying, "The LORD will deliver us. Hath "any of the gods of the nations de-"livered at all his land out of the "hand of the king of Aſſyria? Where "*are* the gods of Hamath, and of Ar-"pad? where *are* the gods of Sephar-vaim,

(6) *This was a miſtake; for Hezekiah only took away the altars of the idols which the Jews had ſet up. See* ver. 4.

"vaim, Hena, and Ivah? have they "delivered Samaria out of mine "hand? Who *are* they among all the "gods of the countries that have de- "livered their country out of mine "hand, that the LORD ſhould deli- "ver Jeruſalem out of mine hand?"

But the people held their peace, and anſwered him not a word; For the king's commandment was, ſaying, Anſwer him not. Then came Eliakim the ſon of Hilkiah, who *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

Hezekiah mourning, ſendeth to Iſaiah to pray for them. He comforteth them. Sennacherib ſendeth a blaſphemous letter to Hezekiah. Hezekiah's prayer. An angel ſlayeth the Aſſyrians. Sennacherib is ſlain by his ſons.

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD. And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet, the ſon of Amoz. And they ſaid unto him, "Thus ſaith Hezekiah, This day *is* "a day of trouble and of rebuke and "blaſphemy; for the children are "come to the birth, and *there is* not "ſtrength to bring forth. It may be "the LORD thy God will hear all "the words of Rab-ſhakeh, whom "the king of Aſſyria his maſter hath "ſent to reproach the living God; "and will reprove the words which "the LORD thy God hath heard: "wherefore lift up *thy* prayer for the "remnant *that are* left."

So the ſervants of king Hezekiah came to Iſaiah. And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, "Thus ſaith the LORD, Be not "afraid of the words which thou haſt "heard, with which the ſervants of "the king of Aſſyria have blaſphem- "ed me. Behold, I will ſend a blaſt "upon him, and he ſhall hear a ru- "mour, and ſhall return to his own "land: and I will cauſe him to fall "by the ſword in his own land."

So Rab-ſhakeh returned: and the king of Aſſyria ** ſent meſſengers again unto Hezekiah, ſaying, Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, "Let not thy God "in whom thou truſteſt deceive thee, "ſaying, Jeruſalem ſhall not be deli- "vered into the hand of the king of "Aſſyria. Behold, thou haſt heard "what the kings of Aſſyria have done "to all lands, by deſtroying them "utterly; and ſhalt thou be deliver- "ed? Have the gods of the na- "tions delivered them whom my "fathers have deſtroyed; *as* Gozan, "and Haran, and Rezeph, and the "children of Eden, who *were* in "Thelaſar? Where *is* the king of "Hamath, and the king of Arpad, "and the king of the city of Sephar- "vaim, of Hena, and Ivah?"

And Hezekiah received the letter by the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD. And Hezekiah prayed before the LORD, and ſaid, "O LORD God of Iſrael, who dwell- "eſt *between* the cherubim, thou art "the God, *even* thou alone, of all the "kingdoms of the earth; thou haſt "made heaven and earth! LORD, "bow down thine ear, and hear; "open, LORD, thine eyes, and ſee; "and hear the words of Sennache- "rib; who hath ſent him to reproach "the living God! Of a truth, LORD, "the kings of Aſſyria have deſtroy- "ed the nations and their lands, and "have caſt their gods into the fire; "for they *were* no gods, but the work "of men's hands, wood and ſtone; "therefore they have deſtroyed them. "Now therefore, O LORD our God, "I beſeech thee, ſave thou us out of

"his hand! that all the kingdoms of "the earth may know that thou *art* "the LORD God, *even* thou only."

Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus saith "the LORD God of Israel, *That* "which thou hast prayed to me "against Sennacherib king of Assy-"ria I have heard." This *is* the word that the LORD hath spoken concerning him, "The virgin, the "daughter of Zion hath despised "thee, *and* laughed thee to scorn; "the daughter of Jerusalem hath "shaken her head at thee. Whom "hast thou reproached and blasphem-"ed? and against whom hast thou "exalted *thy* voice, and lifted up "thine eyes on high? *even* against "the Holy *One* of Israel. By thy "messengers thou hast reproached "the LORD, and hast said, With the "multitude of my chariots I am "come up to the height of the moun-"tains, to the sides of Lebanon, and "will cut down the tall cedar-trees "thereof, *and* the choice fir-trees "thereof; and I will enter into the "lodgings of his borders, *and into* the "forest of his Carmel. I have digged "and drunk strange waters; and with "the sole of my feet have I dried up "all the rivers of besieged places.

"Hast thou not heard long ago "*how* I have done it; of ancient times "that I have formed it? now have I "brought it to pass that thou should-"est be to lay waste fenced cities *into* "ruinous heaps. Therefore their "inhabitants were of small power, "they were dismayed and confound-"ed; they were *as* the grass of the "field, and *as* the green herb; *as* the "grass on the house-tops, and *as corn* "blasted before it be grown up. But "I know thy abode, and thy going-"out, and thy coming-in, and thy "rage against me. Because thy rage "against me and thy tumult is come "up into mine ears; therefore I will "put my hook in thy nose, and my "bridle in thy lips, and I will turn "thee back by the way by which "thou camest."

* *

Therefore thus saith the LORD concerning the king of Assyria, "He "shall not come into this city, nor "shoot an arrow there; nor come "before it with shield, nor cast a "bank against it. By the way that "he came, by the same shall he re-"turn, and shall not come into this "city, saith the LORD. For I will "defend this city to save it, for mine "own sake, and for my servant Da-"vid's sake."

And it came to pass that night that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore, and five thousand; and when they arose early in the morning (7), behold, they *were* all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia.

* *

CHAP. XX.

Hezekiah receiving a message of death, by prayer hath his life lengthened. The sun goeth ten degrees backward for a sign.

IN those days Hezekiah was sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, "Thus saith the "LORD, Set thine house in order; "for thou shalt die, and not live." Then he turned his face to the wall, and prayed unto the LORD, saying, "I beseech thee, O LORD, remember "now how I have walked before "thee in truth, and with a perfect "heart, and have done *that which is* "good in thy sight." And Hezekiah "wept sore."

(7) *That is, When the morning rose, or when men rose in the morning, as it should be rendered.*

And

And it came to paſs before Iſaiah was gone out into the middle court, that the word of the LORD came to him, ſaying, "Turn again, and tell "Hezekiah the captain of my peo- "ple, Thus ſaith the LORD, the God "of David thy father, I have heard "thy prayer, I have ſeen thy tears; "behold, I will heal thee; on the "third day thou ſhalt go up unto the "houſe of the LORD. And I will "add unto thy days fifteen years: and "I will deliver thee and this city "out of the hand of the king of Aſ- "ſyria; and I will defend this city "for mine own ſake, and for my ſer- "vant David's ſake."

And Iſaiah ſaid, "Take a lump "of figs." And they took, and laid *it* on the boil (8), and he recovered. And Hezekiah ſaid unto Iſaiah, "What *ſhall be* the ſign that the LORD "will heal me, and that I ſhall go up "into the houſe of the LORD the third "day?" And Iſaiah ſaid, "This "ſign ſhalt thou have of the LORD, "that the LORD will do the thing "that he hath ſpoken: ſhall the ſha- "dow go forward ten degrees, or go "back ten degrees?" And Hezekiah anſwered, "It is a light thing for the "ſhadow to go down ten degrees; "nay, but let the ſhadow return "backward ten degrees." And Iſaiah the prophet cried unto the LORD: and He brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.

* *

CHAP. XXI.

Manaſſeh's reign. His great idolatry.

MANASSEH (9) *was* twelve years old when he began to reign, ** and he did *that which was* evil in the ſight of the LORD, after the abominations of the heathen whom the LORD caſt out before the children of Iſrael. For he built up again the high places which Hezekiah his father had deſtroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael; and worſhipped all the hoſt of heaven, and ſerved them. And he built altars in the houſe of the LORD, of which the LORD ſaid, In Jeruſalem will I put my name. And he built altars for all the hoſt of heaven in the two courts of the houſe of the LORD.

And he made his ſon paſs through the fire, and obſerved times, and uſed inchantments; he wrought much wickedneſs in the ſight of the LORD, to provoke *him* to anger. And he ſet a graven image of the grove that he had made, in the houſe of which the LORD ſaid to David, and to Solomon his ſon, "In this houſe, and in "Jeruſalem which I have choſen "out of all tribes of Iſrael, will I "put my name for ever. Neither "will I make the feet of Iſrael move "any more out of the land which I "gave their fathers; only if they will "obſerve to do according to all that "I have commanded them, and ac- "cording to all the law that my ſer- "vant Moſes commanded them."

But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations whom the LORD deſtroyed before the children of Iſrael. And the LORD ſpake by his ſervants the prophets, ſaying, "Be- "cauſe Manaſſeh king of Judah hath "done theſe abominations, *and* hath "done wickedly above all that the "Amorites did, who *were* before "him, and hath made Judah alſo to "ſin with his idols: Therefore thus "ſaith the LORD God of Iſrael, Be- "hold, I *am* bringing *ſuch* evil upon "Jeruſalem and Judah, that whoſo- "ever heareth of it, both his ears "ſhall tingle. And I will ſtretch "over Jeruſalem the line of Sama- "ria, and the plummet of the "houſe of Ahab. ** And I will for- "ſake the remnant of mine inherit- "ance, and deliver them into the

(8) *The plague-ſore.*
(9) *The ſon of Hezekiah.*

"hand of their enemies: and they "shall become a prey and a spoil to "all their enemies; because they "have done *that which was* evil in "my sight, and have provoked me "to anger since the day their fathers "came forth out of Egypt, even "unto this day."

Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; besides his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD. ✱ ✱

CHAP. XXII.

Hilkiah findeth the book of the law. Huldah propheseth the destruction of Jerusalem. ✱ ✱

AND it came to pass in the eighteenth year of king Josiah (10), *that* the king sent Shaphan the scribe to the house of the LORD. ✱✱ And Hilkiah the high priest said unto Shaphan the scribe, "I have "found the book of the law in the "house of the LORD." And Hilkiah gave the book to Shaphan; and he read it. And Shaphan the scribe came to the king, and brought the king word again, ✱✱ and shewed the king, saying, "Hilkiah the priest "hath delivered me a book." And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king, saying, "Go ye, inquire of "the LORD for me, and for the people, and for all Judah, concerning "the words of this book *that is* found; "for great *is* the wrath of the LORD "that is kindled against us, because "our fathers have not hearkened "unto the words of this book, to do "according unto all *that which is* written concerning us."

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the propheteſs, the wife of Shallum: Now she dwelt in Jerusalem in the college. And they communed with her. And she said unto them, Thus saith the LORD God of Israel, "Tell the "man that sent you to me, Thus saith "the LORD, Behold, I will bring "evil upon this place, and upon the "inhabitants thereof, *even* all the "words of the book which the king "of Judah hath read. Because they "have forsaken me, and have burned incense unto other gods, that "they might provoke me to anger "with all the works of their hands; "therefore my wrath shall be kindled against this place, and shall not "be quenched."

But to the king of Judah, who sent you to inquire of the LORD, thus shall ye say to him, "Thus saith "the LORD God of Israel, *As touching* the words which thou hast "heard; because thine heart was "tender, and thou hast humbled thyself before the LORD, when thou "heardest what I spake against this "place, and against the inhabitants "thereof, that they should become a "desolation and a curse, and hast "rent thy clothes, and wept before "me; I also have heard *thee*, saith "the LORD. Behold, therefore, I "will gather thee unto thy fathers, "and thou shalt be gathered into thy "grave in peace; and thine eyes "shall not see all the evil which I "will bring upon this place." And they brought the king word again.

CHAP. XXIII.

Josiah causeth the book of the law to be read. He reneweth the covenant of the Lord, and destroyeth idolatry.

AND the king sent, and they gathered unto him all the elders of Judah, and of Jerusalem. And the king went up into the house of the

(10) *The grand-son of Manasseh.*

the LORD, and all the men of Judah and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people both ſmall and great; and he read in their ears all the words of the book of the covenant, *which was* found in the houſe of the LORD. And the king ſtood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his teſtimonies and his ſtatutes, with all *their* heart and all *their* ſoul; to perform the words of this covenant *that were* written in this book. And all the people ſtood to the covenant. * *

And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. ** And all the houſes alſo of the high places that *were* in the cities of Samaria, which the kings of Iſrael had made to provoke *the LORD* to anger, Joſiah took away, and did to them according to all the acts that he had done in Beth-el. And he ſlew all the prieſts of the high places that *were* there, upon the altars, and burned men's bones upon them, and returned to Jeruſalem. And the king commanded all the people, ſaying, "Keep the paſs-over unto the LORD "your God, as *it is* written in the "book of this covenant." ** And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there *any* like him.

Notwithſtanding, the LORD turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah; becauſe of all the provocations that Manaſſeh had provoked him withal. And the LORD ſaid, "I will remove Judah "alſo out of my ſight, as I have re-"moved Iſrael; and I will cut off "this city Jeruſalem which I have "choſen, and the houſe of which I "ſaid, My name ſhall be there." ** In his days Pharaoh-nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt him; and he ſlew him at Megiddo, when he had ſeen him. ** And Pharaoh-nechoh made Eliakim the ſon of Joſiah king, in the room of Joſiah his father, and turned his name to Jehoiakim. * *

CHAP. XXIV.

Jehoiakim rebelling, procureth his own ruin. Jeruſalem is taken. Zedekiah's evil reign.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years; then he turned and rebelled againſt him. And the LORD ſent againſt him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon; and ſent them againſt Judah to deſtroy it, according to the word of the LORD, which he ſpake by his ſervants the prophets. Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his ſight, for the ſins of Manaſſeh, according to all that he did, and alſo for the innocent blood that he ſhed: for he filled Jeruſalem with innocent blood; which the LORD would not pardon. * *

At that time (11) the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged. And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his ſervants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign.

And he carried out thence all the treaſures of the houſe of the LORD,

(11) *That is, In the reign of Jehoiachin, the ſon of Jehoiakim.*

and

and the treaſures of the king's houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the LORD, as the LORD had ſaid. And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen and ſmiths: none remained, ſave the pooreſt ſort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity from Jeruſalem to Babylon. And all the men of might, *even* ſeven thouſand, and craftſmen and ſmiths a thouſand, all *that were* ſtrong *and* apt for war; even them the king of Babylon brought captive to Babylon.

And the king of Babylon made Mattaniah, his father's brother, king in his ſtead, and changed his name to Zedekiah. ** And he did *that which was* evil in the ſight of the LORD, according to all that Jehoiakim had done. For through the anger of the LORD it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

CHAP. XXV.

Jeruſalem is beſieged: Zedekiah taken, his ſons ſlain, and his eyes put out.

AND it came to paſs in the ninth year of his reign, in the tenth month, on the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he and all his hoſt, againſt Jeruſalem, and pitched againſt it; and they built forts againſt it round about. And the city was beſieged unto the eleventh year of king Zedekiah. And on the ninth *day* of the *fourth* month, the famine prevailed in the city, and there was no bread for the people of the land.

And the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the king's garden; now the Chaldees *were* againſt the city round about, and *the king* went the way toward the plain. And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho; and all his army were ſcattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgement upon him.

And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon. And in the fifth month, on the ſeventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem; and he burned the houſe of the LORD, and the king's houſe, and all the houſes of Jeruſalem; and every great *man*'s houſe did he burn with fire. And all the army of the Chaldees, that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away. But the captain of the guard left *ſome* of the poor of the land, *to be* vine-dreſſers and huſbandmen. And the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, did the Chaldees break in pieces, and carried the braſs of them to Babylon. ** And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away. * *

And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers

keepers of the door. And out of the city he took an officer that was ſet over the men of war, and five men of them that were in the king's preſence, who were found in the city, and the principal ſcribe of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city. And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon to Riblah. And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam the ſon of Shaphan ruler. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpah. ** And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon; and it ſhall be well with you. But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. And all the people both ſmall and great, and the captains of the armies aroſe, and came to Egypt; for they were afraid of the Chaldees. * *

The Firſt Book of the (12) CHRONICLES.

CHAP. XXVIII.

David exhorteth to fear God. He encourageth Solomon to build the temple.

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtered to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men, unto Jeruſalem.

Then David the king ſtood up upon his feet and ſaid, "Hear me, "my brethren, and my people! *As* "*for me*, I had in mine heart to build "an houſe of reſt for the ark of the "covenant of the LORD, and for the "footſtool of our God, and had made "ready for the building: But God "ſaid unto me, Thou ſhalt not build "an houſe for my name, becauſe thou "*haſt been* a man of war, and haſt "ſhed blood. Howbeit, the LORD "God of Iſrael choſe me before all "the houſe of my father, to be king "over Iſrael for ever. For he hath "choſen Judah *to be* the ruler; and "of the houſe of Judah, the houſe "of my father; and among the ſons "of my father, he liked me to make "*me* king over all Iſrael: and of all "my ſons, (for the LORD hath given "me many ſons,) he hath choſen Solomon my ſon, to ſit upon the throne "of the kingdom of the LORD over "Iſrael. And he ſaid unto me, Solomon "thy ſon, he ſhall build my houſe and "my courts: for I have choſen him *to* "*be* my ſon; and I will be his father. "Moreover, I will eſtabliſh his "kingdom for ever, if he be conſtant "to do my commandments and my "judgements, as at this day. Now "therefore in the ſight of all Iſrael "the congregation of the LORD, and "in the audience of our God, keep "and ſeek for all the commandments "of the LORD your God: that ye "may poſſeſs this good land, and "leave

(12) *The Chronicles are ſuppoſed to have been written by Ezra, who collected the ſacred books into one volume. This* 1 Chron. *goes back about* 313 *years.*

"leave *it* for an inheritance for your "children after you for ever.——

"And thou Solomon, my ſon! "know thou the God of thy father, "and ſerve him with a perfect heart "and with a willing mind. For the "LORD ſearcheth all hearts, and un- "derſtandeth all the imaginations of "the thoughts. If thou ſeek him, "He will be found by thee; but if "thou forſake him, He will caſt thee "off for ever. Take heed now; for "the LORD hath choſen thee to build "an houſe for the ſanctuary: be ſtrong, "and do *it*."

Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat; and the pattern of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things; alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

** All *this*, *ſaid David*, the LORD made me underſtand in writing by *his* hand upon me, *even* all the works of this pattern.

And David ſaid to Solomon his ſon, "Be ſtrong and of good courage, "and do *it*! fear not, nor be diſmay- "ed: for the LORD God, *even* my "God, *will be* with thee; He will "not fail thee, nor forſake thee, until "thou haſt finiſhed all the work for "the ſervice of the houſe of the "LORD. And behold, the courſes of "the prieſts and the Levites, *even they* "*ſhall be with thee* for all the ſervice of "the houſe of God; and *there ſhall be* "with thee for all manner of work- "manſhip every willing ſkilful man, "for any manner of ſervice: alſo the "princes and all the people *will be* "wholly at thy commandment."

CHAP. XXIX.

David by his example cauſeth the princes and people to offer. His thankſgiving. His reign, and death.

FUrthermore, David the king ſaid unto all the congregation, "So- "lomon my ſon, whom alone God "hath choſen, *is yet* young and ten- "der, and the work *is* great; for the "palace *is* not for man, but for the "LORD God. Now I have prepar- "ed with all my might for the houſe "of my God, the gold for *things to be* "*made* of gold, and the ſilver for "*things* of ſilver, and the braſs for "*things* of braſs, the iron for *things* of "iron, and wood for *things* of wood; "onyx-ſtones, and *ſtones* to be ſet, "gliſtering ſtones, and of divers co- "lours, and all manner of precious "ſtones, and marble ſtones in abund- "ance. Moreover, becauſe I have "ſet my affection to the houſe of my "God, I have of mine own proper "goods, of gold and ſilver, *which* I "I have given to the houſe of my "God, over and above all that I "have prepared for the holy houſe."

* *

And David the king alſo rejoiced with great joy *and* bleſſed the LORD before all the congregation: and David ſaid, "Bleſſed *be* thou, LORD "God of Iſrael our father, for ever "and ever! Thine, O LORD, *is* the "greatneſs, and the power, and the "glory, and the victory, and the ma- "jeſty! for all *that is* in the heaven "and in the earth *is thine*; thine *is* "the kingdom, O LORD, and thou "art exalted as head above all! Both "riches and honour *come* of thee, and "thou reigneſt over all; and in thine "hand *is* power and might; and in "thine hand *it is* to make great, and "to give ſtrength unto all.

"Now therefore, our God, we "thank thee, and praiſe thy glorious "name! But who *am* I, and what *is* "my people, that we ſhould be able "to offer ſo willingly after this ſort?

"for

"for all things *come* of thee, and of "thine own have we given thee. "For we *are* ſtrangers before thee, "and ſojourners, as *were* all our fa- "thers; our days on the earth *are* as "a ſhadow, and *there is* none abiding. "O LORD our God, all this ſtore that "we have prepared to build thee an "houſe for thine holy name, *cometh* "of thine hand, and *is* all thine own!

"I know alſo, my God, that thou "trieſt the heart, and haſt pleaſure "in uprightneſs. As for me, in the "uprightneſs of mine heart I have "willingly offered all theſe things: "and now have I ſeen with joy thy "people who are preſent here to of- "fer willingly unto thee. O LORD "God of Abraham, Iſaac, and of If- "rael our fathers, keep this for ever "in the imagination of the thoughts "of the heart of thy people, and pre- "pare their heart unto thee! And "give unto Solomon my ſon a per- "fect heart to keep thy command- "ments, thy teſtimonies, and thy ſta- "tutes, and to do all *theſe things*, and "to build the palace *for* the which I "have made proviſion."

And David ſaid to all the congregation, "Now bleſs [or *praiſe*] the "LORD your God." And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD, and the king. And they ſacrificed ſacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings, and ſacrifices in abundance for all Iſrael; and did eat and drink before the LORD on that day with great gladneſs. And they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* prieſt.

Then Solomon ſat on the throne of the LORD, as king, inſtead of David his father, and proſpered; and all Iſrael obeyed him. And all the princes and the mighty men, and all the ſons likewiſe of king David, ſubmitted themſelves unto Solomon the king. And the LORD magnified Solomon exceedingly in the ſight of all Iſrael; and beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael.

Thus David the ſon of Jeſſe reigned over all Iſrael. And the time that he reigned over Iſrael *was* forty years; ſeven years he reigned in Hebron, and thirty-three *years* he reigned in Jeruſalem. And he died in a good old age, full of days, riches, and honour. And Solomon his ſon reigned in his ſtead. ✱✱

The Second Book of the CHRONICLES.

CHAP. XXXVI.

Zedekiah's ill reign. The cauſe of the captivity of the Jews, and deſtruction of their city, &c. ✱✱

ZEDEKIAH *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem. And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the LORD. And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God; but he ſtiffened his neck, and hardened his heart from turning unto the LORD God of Iſrael.

Moreover, all the chief of the prieſts and the people tranſgreſſed very much, after all the abominations of the heathen; and polluted the houſe of the LORD which he had hallowed in Jeruſalem. And the LORD God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people and on his dwelling-place: But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until

until the wrath of the LORD aroſe againſt his people, till *there was* no remedy. Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man or him that ſtooped for age: he gave *them* all into his hand. And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of his princes; all *theſe* he brought to Babylon. And they burned the houſe of God, and brake down the wall of Jeruſalem, and burned all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

And them that had eſcaped from the ſword he carried away to Babylon; where they were ſervants to him and his ſons until the reign of the kingdom of Perſia (13); to fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate ſhe kept ſabbath, to fulfil threeſcore and ten years.

* *

(13) *Cyrus king of Perſia, took Babylon, and deſtroyed the kingdom of Aſſyria; and was the founder of the ſecond great monarchy. See below* Ezra I.

EZRA.

CHAP. I.

The proclamation of Cyrus for the building of the temple. The people provide for their return. Cyrus reſtoreth the veſſels of the temple to Sheſhbazzar.

NOW in the firſt year of Cyrus king of Perſia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying, "Thus ſaith "Cyrus, king of Perſia, The LORD "God of heaven hath given me all "the kingdoms of the earth; and he "hath charged me to build him an "houſe at Jeruſalem which *is* in Ju"dah. Who *is there* among you of "all his people? his God be with "him, and let him go up to Jeruſa"lem which *is* in Judah, and build "the houſe of the LORD God of Iſ"rael (he *is* the God) which *is* in Je"ruſalem. And whoſoever remain"eth in any place where he ſojourn"eth, let the men of his place help "him with ſilver, and with gold, "and with goods, and with beaſts, "beſides the free-will-offering for the "houſe of God that *is* in Jeruſalem."

Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up, to build the houſe of the LORD which *is* in Jeruſalem. And all they that *were* about them ſtrengthened their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

Alſo Cyrus the king brought forth the veſſels of the houſe of the LORD which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods; even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbered them unto Sheſhbazzar the prince of Judah.

* *

CHAP. II.

Who returned from Babylon. Their number and ſubſtance. Their oblations.

NOW theſe *are* the children of the province that went up out of the captivity, of thoſe who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city: who came with Zerubbabel, Jeſhua, Nehemiah,

hemiah, &c. ** The whole congregation together *was* forty and two thousand three hundred *and* threescore, besides their servants and their maids, of whom *there were* seven thousand three hundred and thirty-seven; and *there were* among them two hundred singing-men and singing-women. Their horses *were* seven hundred and thirty-six; their mules, two hundred and forty-five; their camels, four hundred and thirty-five; *their* asses, six thousand seven hundred and twenty.

And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in its place. They gave after their ability unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests garments. So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinim dwelt in their cities, and all Israel in their cities.

CHAP. III.

The foundations of the temple laid.

* *

NOW in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak; and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. ** And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course, in praising and giving thanks unto the LORD; "because *he is* good, for his mercy "endureth for ever towards Israel." And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid. But many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice: and many shouted aloud for joy. * *

CHAP. V.

Zerubbabel and Jeshua set forward the building.

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem; and with them *were* the prophets of God helping them.

* *

CHAP. VI.

The temple is finished. The feast of the dedication is kept, and the pass-over.

* *

AND the elders of the Jews builded; and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy; and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four

four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God which *is* at Jerusalem; as it is written in the book of Moses.

And the children of the captivity kept the pass-over upon the fourteenth *day* of the first month. For the priests and the Levites were purified together; all of them *were* pure, and killed the pass-over for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel who were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP. VII.

Ezra goeth up to Jerusalem. The commission of Artaxerxes. God is praised.

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra (14) the son of Seraiah ** went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given; and the king granted him all his request, according to the hand of the LORD his God upon him. And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king. For upon the first *day* of the first month he began to go up from Babylon; and on the first *day* of the fifth month he came to Jerusalem, according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgements.

Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel. "Artaxerxes king "of kings, unto Ezra the priest, a "scribe of the law of the God of "heaven, perfect *peace*, and at such "a time!

"I make a decree, that all they of "the people of Israel, and *of* his "priests and Levites, in my realm, "who are minded of their own free-"will to go up to Jerusalem, go with "thee. Forasmuch as thou art sent "by the king, and by his seven coun-"sellors, to inquire concerning Ju-"dah and Jerusalem, according to "the law of thy God which *is* in "thine hand; and to carry the silver "and the gold which the king and "his counsellors have freely offered "unto the God of Israel, whose ha-"bitation *is* in Jerusalem, and all "the silver and the gold that thou "canst find in all the province of "Babylon, with the free-will-offer-"ing of the people, and of the "priests, offering willingly for the "house of their God which *is* in Je-"rusalem; that thou mayest buy "speedily with this money, bul-"locks, rams, lambs, with their "meat-offerings and their drink-of-"ferings, and offer them upon the "altar of the house of your God, "which *is* in Jerusalem. And what-"soever shall seem good to thee and "to thy brethren to do with the "rest of the silver and the gold; "that do after the will of your God.

"The

(14) *Ezra was lineally descended from Aaron the chief Priest, and wrote this book.*

"The veſſels alſo that are given thee "for the ſervice of the houſe of thy "God, *thoſe* deliver thou before the "God of Jeruſalem.

"And whatſoever more ſhall be "needful for the houſe of thy God, "which thou ſhalt have occaſion to "beſtow, beſtow *it* out of the king's "treaſure-houſe. And I, *even* I Ar"taxerxes the king, do make a de"cree to all the treaſurers who *are* "beyond the river, that whatſoever "Ezra the prieſt, the ſcribe of the "the law of the God of heaven, ſhall "require of you, it be done ſpeedily: "unto an hundred talents of ſilver, "and to an hundred meaſures of "wheat, and to an hundred baths of "wine, and to an hundred baths of "oil, and ſalt without preſcribing "*how much*. Whatſoever is com"manded by the God of heaven, let "it be diligently done for the houſe "of the God of heaven: for why "ſhould there be wrath againſt the "realm of the king and his ſons?

"Alſo we certify you, that touch"ing any of the prieſts and Levites, "ſingers, porters, Nethinim, or mi"niſters of this houſe of God, it "ſhall not be lawful to impoſe toll, "tribute, or cuſtom upon them. And "thou, Ezra, after the wiſdom of "thy God that *is* in thine hand, "ſet magiſtrates and judges, who "may judge all the people that *are* "beyond the river, all ſuch as know "the laws of thy God; and teach ye "them that know *them* not. And "whoſoever will not do the law of "thy God, and the law of the king; "let judgement be executed ſpeedily "upon him, whether *it be* unto death, "or to baniſhment, or to confiſcation "of goods, or to impriſonment."

Bleſſed be the LORD God of our fathers, who hath put *ſuch a thing* as this in the king's heart, to beautify the houſe of the LORD which *is* in Jeruſalem! and hath extended mercy unto me before the king and his counſellors, and before all the king's mighty princes. And I was ſtrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael chief men to go up with me.

CHAP. IX.

Ezra mourneth for the affinity of the people with ſtrangers. He prayeth to God.

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts and the Levites, have not ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, &c. ** For they have taken of their daughters for themſelves, and for their ſons; ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands; yea, the hand of the princes and rulers hath been chief in this treſpaſs.

And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and ſat down aſtoniſhed. Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away; and I ſat aſtoniſhed until the evening ſacrifice.

And at the evening ſacrifice I aroſe up from my heavineſs; and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God, and ſaid, "O my God, I am aſhamed "and bluſh to lift up my face to thee, "my God! for our iniquities are in"creaſed over our head, and our "treſpaſs is grown up unto the hea"vens. Since the days of our fathers "*have* we *been* in a great treſpaſs unto "this day; and for our iniquities "have we, our kings, *and* our prieſts "been delivered into the hand of "the kings of the lands, to the ſword, "to captivity, and to a ſpoil, and to "confuſion of face, as *it is* this day.

"And now, for a little ſpace, grace "hath been *ſhewed* from the LORD

"our God, to leave us a remnant to "escape, and to give us a nail in his "holy place; that our God may "lighten our eyes, and give us a lit-"tle reviving in our bondage. For "we *were* bondmen; yet our God "hath not forsaken us in our bon-"dage, but hath extended mercy "unto us in the sight of the kings of "Persia, to give us a reviving, to set "up the house of our God, and to "repair the desolations thereof, and "to give us a wall in Judah and in "Jerusalem.

"And now, O our God, what "shall we say after this? for we have "forsaken thy commandments, which "thou hast commanded by thy ser-"vants the prophets, saying, The "land unto which ye go to possess it "is an unclean land with the filthi-"ness of the people of the lands, "with their abominations, which "have filled it from one end to ano-"ther with their uncleanness. Now "therefore give not your daughters "unto their sons, neither take their "daughters unto your sons, nor seek "their peace or their wealth for "ever; that ye may be strong, and "eat the good of the land, and leave "*it* for an inheritance to your chil-"dren for ever.

"And after all that is come upon "us for our evil deeds and for our "great trespass, seeing that thou our "God hast punished us less than our "iniquities *deserve*, and hast given us "*such* deliverance as this; should we "again break thy commandments, "and join in affinity with the peo-"ple of these abominations? wouldest "not thou be angry with us till thou "hadst consumed *us*, so that *there* "*should be* no remnant nor escaping? "O LORD God of Israel, thou *art* "righteous! for we remain yet es-"caped, as *it is* this day: behold, we "*are* before thee in our trespasses; for "we cannot stand before thee be-"cause of this."

The Book of NEHEMIAH.

CHAP. I.

Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth. His prayer.

THE words of Nehemiah the son of Hachaliah.

And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace (15), that Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach; the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

And it came to pass when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven, and said, "I beseech thee, "O LORD God of heaven, the great "and terrible God, that keepeth "covenant and mercy for them that "love him and observe his command-"ments! Let thine ear now be at-"tentive, and thine eyes open! that "thou mayest hear the prayer of thy "servant, which I pray before thee "now day and night for the children "of Israel thy servants, and confess "the sins of the children of Israel, "which we have sinned against thee; "both I and my father's house have "sinned. We have dealt very cor-"ruptly against thee; and have not "kept the commandments nor the "statutes nor the judgements, which "thou commandedst thy servant "Moses.

"Remember, I beseech thee, the "word

(15) *That is, Of Artaxerxes, king of Persia.*

"word that thou commandedſt thy "ſervant Moſes, ſaying, *If* ye tranſ-"greſs, I will ſcatter you abroad "among the nations: But *if* ye turn "unto me, and keep my command-"ments, and do them; though there "were of you caſt out unto the utter-"moſt part of the heaven, *yet* will I "gather them from thence, and will "bring them unto the place that I have "choſen to ſet my name there. Now "theſe *are* thy ſervants and thy peo-"ple, whom thou haſt redeemed by "thy great power and by thy ſtrong "hand. O LORD, I beſeech thee, "let now thine ear be attentive to "the prayer of thy ſervant, and to "the prayer of thy ſervants, who de-"ſire to fear thy name! and proſper, "I pray thee, thy ſervant this day, "and grant him mercy in the ſight of "this man!" For I was the king's cup-bearer.

CHAP. II.

Artaxerxes ſendeth Nehemiah to Jeruſalem.

AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* ſad in his preſence. Wherefore the king ſaid unto me, "Why *is* thy countenance ſad, "ſeeing thou art not ſick? this *is* no-"thing *elſe* but ſorrow of heart." Then I was very ſore afraid, and ſaid unto the king, "Let the king "live for ever! why ſhould not my "countenance be ſad, when the city, "the place of my fathers ſepulchres, "*lieth* waſte, and the gates thereof "are conſumed with fire?"

Then the king ſaid unto me, For what doeſt thou make requeſt? So I prayed to the God of heaven. And I ſaid unto the king, "If it pleaſe the "king, and if thy ſervant have found "favour in thy ſight, that thou "wouldeſt ſend me unto Judah, "unto the city of my fathers ſepul-"chres, that I may build it." And the king ſaid unto me, the queen alſo ſitting by him, "For how long "ſhall thy journey be? and when "wilt thou return?" So it pleaſed the king to ſend me (16), and I ſet him a time. * *

CHAP. VII.

Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah.

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters and the ſingers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: for he *was* a faithful man, and feared God above many. ** And my God put into mine heart to gather together the nobles, and the rulers, and the people. * *

CHAP. VIII.

The manner of reading and hearing the law. The feaſt of tabernacles kept.

AND all the people gathered themſelves together as one man into the ſtreet that *was* before the water-gate; and they ſpake unto Ezra the ſcribe to bring the book of the law of Moſes, which the LORD had commanded to Iſrael. And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month. And he read therein before the ſtreet that *was* before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for that purpoſe. ** And Ezra

(16) *To Jeruſalem, where he aſſiſted Ezra and the reſt of his brethren, in building the walls, and ſettling the Jewiſh affairs. Nehemiah was governor of Judea, under Artaxerxes, for twelve years.*

opened the book in the ſight of all the people; for he was above all the people: and when he opened it, all the people ſtood up. And Ezra bleſſed the LORD, the great God. And all the people anſwered, "Amen, "Amen!" with lifting up their hands: and they bowed their heads, and worſhipped the LORD with *their* faces to the ground.

Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand (17) the law; and the people *ſtood* in their place. So they read in the book, in the law of God diſtinctly; and gave the ſenſe, and cauſed *them* to underſtand the reading. * *

And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law. And they found written in the law which the LORD had commanded by Moſes, that the children of Iſrael ſhould dwell in booths in the feaſt of the ſeventh month. ** Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God. And they kept the feaſt ſeven days; and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

CHAP. IX.

A ſolemn faſt, and repentance of the people. The Levites confeſs God's goodneſs, and their own wickedneſs.

NOW on the twenty-fourth day of this month, the children of Iſrael were aſſembled with faſting, and with ſackclothes and earth upon them. And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers. And they ſtood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confeſſed, and worſhipped the LORD their God. * *

Then the Levites ſtood up upon the ſtairs, and cried with a loud voice unto the LORD their God; *and* ſaid, Stand up *and* bleſs the LORD your God for ever and ever! — "And "bleſſed be thy glorious name, which "is exalted above all bleſſing and "praiſe! Thou, *even* thou art LORD "alone; thou haſt made heaven, the "heaven of heavens with all their "hoſt, the earth and all *things* that "*are* therein, the ſeas and all that *is* "therein; and thou preſerveſt them "all: and the hoſt of heaven wor-"ſhippeth thee. Thou *art* the LORD "the God, who didſt chooſe Abram, "and broughteſt him forth out of "Ur of the Chaldees, and gaveſt him "the name of Abraham: and foundeſt "his heart faithful before thee, and "madeſt a covenant with him, to give "the land of the Canaanites ** to his "ſeed, and haſt performed thy words; "for thou *art* righteous; and didſt "ſee the affliction of our fathers in "Egypt, and heardeſt their cry by "the Red-ſea; and ſhewedſt ſigns and "wonders on Pharaoh, and on all his "ſervants, and on all the people of "his land; for thou kneweſt that "they dealt proudly againſt them. "So didſt thou get thee a name as *it* "*is* this day.

"And thou didſt divide the ſea "before them, ſo that they went "through the midſt of the ſea on the "dry land: and their perſecutors thou "threweſt into the deeps, as a ſtone "into the mighty waters. More-"over, thou leddeſt them in the day "by a cloudy pillar, and in the night "by a pillar of fire to give them light "in

(17) *It ſeems that the Jews, during ſeventy years captivity in Babylon had, in ſome meaſure, forgot their native language; hence the ſcribes, of whom Ezra was the firſt, and doctors, explained the Hebrew text of the law to the people in the Chaldee dialect from that period.*

"in the way wherein they ſhould
"go. Thou cameſt down alſo upon
"mount Sinai, and ſpakeſt with them
"from heaven, and gaveſt them right
"judgements and true laws, good
"ſtatutes and commandments; and
"madeſt known unto them thy holy
"ſabbath, and commandedſt them
"precepts, ſtatutes and laws, by the
"hand of Moſes thy ſervant; and
"gaveſt them bread from heaven for
"their hunger, and broughteſt forth
"water for them out of the rock for
"their thirſt, and promiſedſt them
"that they ſhould go in to poſſeſs the
"land which thou hadſt ſworn to
"give them.

"But they and our fathers dealt
"proudly, and hardened their necks,
"and hearkened not to thy com-
"mandments, and refuſed to obey,
"neither were mindful of thy won-
"ders that thou didſt among them;
"but hardened their necks, and in
"their rebellion appointed a captain
"to return to their bondage: but thou
"*art* a God ready to pardon, gracious
"and merciful, ſlow to anger, and of
"great kindneſs, and forſookeſt them
"not. * *

"The pillar of the cloud departed
"not from them by day, to lead them
"in the way; neither the pillar of
"fire by night, to ſhew them light,
"and the way wherein they ſhould
"go. Thou gaveſt alſo thy good
"ſpirit to inſtruct them, and with-
"heldeſt not thy manna from their
"mouth, and gaveſt them water for
"their thirſt. Yea, forty years didſt
"thou ſuſtain them in the wilder-
"neſs, *ſo that* they lacked nothing;
"their clothes waxed not old, and
"their feet ſwelled not.

"Moreover, thou gaveſt them
"kingdoms and nations; ** Their
"children alſo thou didſt multiply as
"the ſtars of heaven, and broughteſt
"them into the land concerning
"which thou hadſt promiſed to their
"fathers that they ſhould go in to poſ-
"ſeſs *it*. So the children went in
"and poſſeſſed the land, and thou
"ſubduedſt before them the inhabi-
"tants of the land, the Canaanites;
"and gaveſt them into their hands,
"with their kings, and the people of
"the land, that they might do with
"them as they would. And they
"took ſtrong cities, and a fat land;
"and poſſeſſed houſes full of all
"goods, wells digged, vineyards and
"olive-yards and fruit-trees in a-
"bundance: So they did eat, and
"were filled, and became fat, and
"delighted themſelves in thy great
"goodneſs.

"Nevertheleſs, they were diſobe-
"dient, and rebelled againſt thee,
"and caſt thy law behind their backs,
"and ſlew thy prophets who teſtifi-
"ed againſt them to turn them to
"thee; and they wrought great pro-
"vocations. Therefore thou deli-
"veredſt them into the hand of their
"enemies, who vexed them: and
"in the time of their trouble, when
"they cried unto thee, thou heardeſt
"*them* from heaven; and according
"to thy manifold mercies thou gaveſt
"them ſaviours, who ſaved them out
"of the hand of their enemies.

"But after they had reſt, they did
"evil again before thee: therefore
"thou didſt leave them in the hand of
"their enemies, ſo that they had the
"dominion over them: yet when
"they returned and cried unto thee,
"thou heardeſt *them* from heaven,
"and many times didſt thou deliver
"them, according to thy mercies;
"and teſtifiedſt againſt them, that
"thou mighteſt bring them again
"unto thy law. Yet they dealt
"proudly, and hearkened not unto
"thy commandments, but ſinned a-
"gainſt thy judgements, which if a
"man do, he ſhall live in them; and
"withdrew the ſhoulder, and har-
"dened their neck, and would not
"hear. Yet many years didſt thou
"forbear them, and teſtifiedſt againſt
"them by thy ſpirit in thy prophets;
"yet would they not give ear; there-

"fore thou gaveſt them into the "hand of the people of the lands. "Nevertheleſs, for thy great mercies "ſake thou didſt not utterly conſume "them, nor forſake them; for thou "*art* a gracious and merciful God.

"Now therefore, our God, the "great, the mighty, and the terrible "God! who keepeſt covenant and "mercy; let not all the trouble "ſeem little before thee that hath "come upon us, on our kings, on "our princes, and on our prieſts, and "on our prophets, and on our fa-"thers, and on all thy people, ſince "the time of the kings of Aſſyria "unto this day. Howbeit, thou *art* "juſt in all that is brought upon "us: for thou haſt done right, but "we have done wickedly; neither "have our kings, our princes, our "prieſts, nor our fathers kept thy "law, nor hearkened unto thy com-"mandments and thy teſtimonies, "wherewith thou didſt teſtify againſt "them. For they have not ſerved "thee in their kingdom, and in thy "great goodneſs that thou gaveſt "them, and in the large and fat land "which thou gaveſt before them; "neither did they turn from their "wicked works.

"Behold, we *are* ſervants this day; "and the land that thou gaveſt unto "our fathers, to eat the fruit thereof "and the good thereof, behold, we "*are* ſervants in it. And it yieldeth "much increaſe unto the kings "whom thou haſt ſet over us becauſe "of our ſins: alſo they have domini-"on over our bodies, and over our "cattle at their pleaſure, and we *are* "in great diſtreſs. And becauſe of "all this, we make a ſure *covenant*, and "write *it*; and our princes, Levites, "*and* prieſts ſeal *unto it*."

The Book of JOB.

CHAP. I.

The holineſs, riches, and religious care of Job for his children. Satan appearing before God, obtaineth leave to tempt him.

THERE was a man in the land of Uz whoſe name *was* Job; and that man was perfect and upright, and one that feared God, and eſchewed evil. And there were born unto him ſeven ſons and three daughters. His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.

And his ſons went and feaſted in *their* houſes, every one his day; and ſent and called for their three ſiſters, to eat and to drink with them. And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings *according* to the number of them all; for Job ſaid, "It "may be that my ſons have ſinned, "and curſed God in their hearts." Thus did Job continually.

Now there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them (18). And the LORD ſaid unto Satan, "Whence "comeſt thou?" Then Satan anſwered the LORD, and ſaid, "From "going to and fro in the earth, and "from walking up and down in it."

And the LORD ſaid unto Satan, "Haſt thou conſidered my ſervant "Job, that *there is* none like him in "the earth, a perfect and an upright "man, one that feareth God, and eſ-"cheweth evil?" Then Satan anſwered the LORD, and ſaid, "Doth "Job fear God for nought? Haſt "not thou made a hedge about him,

(18) Obſerve, *That this book of Job is a poem. This, and ſome other paſſages are not to be taken in a literal ſenſe; but muſt be underſtood as inſtructive allegories.*

"and

"and about his houſe, and about all "that he hath on every ſide? thou "haſt bleſſed the work of his hands; "and his ſubſtance is increaſed in "the land. But put forth thine "hand now, and touch all that he "hath, and he will curſe thee to thy "face." And the LORD ſaid unto Satan, "Behold, all that he hath *is* in "thy power; only upon himſelf put "not forth thine hand." So Satan went forth from the preſence of the LORD.

And there was a day when his ſons and his daughters *were* eating, and drinking wine in their eldeſt brother's houſe. And there came a meſſenger unto Job, and ſaid, "The "oxen were plowing, and the aſſes "feeding beſide them: and the Sa-"beans fell *upon them*, and took them "away; yea, they have ſlain the ſer-"vants with the edge of the ſword; "and I only am eſcaped alone to tell "thee."

While he *was* yet ſpeaking, there came alſo another and ſaid, "The "fire of God is fallen from heaven, "and hath burned up the ſheep and "the ſervants, and conſumed them; "and I only am eſcaped alone to tell "thee."

While he *was* yet ſpeaking, there came alſo another, and ſaid, "The "Chaldeans made out three bands, "and fell upon the camels, and have "carried them away, yea, and ſlain "the ſervants with the edge of the "ſword; and I only am eſcaped alone "to tell thee."

While he *was* yet ſpeaking, there came alſo another, and ſaid, "Thy "ſons and thy daughters *were* eating, "and drinking wine in their eldeſt "brother's houſe: and behold, there "came a great wind from the wilder-"neſs, and ſmote the four corners of "the houſe, and it fell upon the "young men, and they are dead; "and I only am eſcaped alone to tell "thee."

Then Job aroſe, and rent his mantle and ſhaved his head, and fell down upon the ground and worſhipped, and ſaid, "Naked came I out of "my mother's womb, and naked "ſhall I return thither. The LORD "gave, and the LORD hath taken "away; bleſſed be the name of the "LORD!" In all this Job ſinned not, nor charged God fooliſhly.

CHAP. II.

Satan appearing again before God, obtaineth farther leave to tempt Job. He ſmiteth him with ſore-boils. Job reproveth his wife moving him to curſe God.

AGAIN there was a day when the ſons of God came to preſent themſelves before the LORD; and Satan came alſo among them to preſent himſelf before the LORD. And the LORD ſaid unto Satan, "From whence comeſt thou?" And Satan anſwered the LORD, and ſaid, "From going to and fro in the earth, "and from walking up and down in "it." And the LORD ſaid unto Satan, "Haſt thou conſidered my ſer-"vant Job, that *there is* none like "him in the earth, a perfect and an "upright man, one that feareth God "and eſcheweth evil? and ſtill he "holdeth faſt his integrity, although "thou movedſt me againſt him, to "deſtroy him without cauſe."

And Satan anſwered the LORD, and ſaid, "Skin for ſkin, yea, all "that a man hath will he give for "his life. But put forth thine hand "now, and touch his bone and his "fleſh; and he will curſe thee to "thy face." And the LORD ſaid unto Satan, "Behold, he *is* in thine hand; "but ſave his life."

So Satan went forth from the preſence of the LORD, and ſmote Job with ſore boils, from the ſole of his foot unto his crown. And he took him a potſherd to ſcrape himſelf withal; and he ſat down among the aſhes. Then his wife ſaid unto him, "Doſt "thou ſtill retain thine integrity? "curſe God, and die!" But he ſaid

unto her, "Thou ſpeakeſt as one of "the fooliſh women ſpeaketh: what! "ſhall we receive good at the hand "of God, and ſhall we not receive "evil?"—In all this Job did not ſin with his lips,

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they raiſed their voice, and wept; and they rent every one his mantle, and ſprinkled duſt upon their heads towards heaven. So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him; for they ſaw that *his* grief was very great.

CHAP. III.

Job curſeth the day of his birth. The eaſe found in death.

AFTER this Job opened his mouth, and curſed his day. And Job ſpake, and ſaid, "Let (19) "the day periſh wherein I was born, "and the night *in which* it was ſaid, "There is a male-child conceived! "Let that day be darkneſs; let not "God regard it from above, neither "let the light ſhine upon it! Let "darkneſs and the ſhadow of death "ſtain it; let a cloud dwell upon it, "let the blackneſs of the day terrify "it! *As for* that night, let darkneſs "ſeize upon it! let it not be joined "unto the days of the year, let it not "come into the number of the "months! Lo, let that night be ſoli-"tary, let no joyful voice come there-"in! Let them curſe it that curſe the "day, who are ready to raiſe up their "mourning! Let the ſtars of the "twilight thereof be dark; let it look "for light, but *have* none, neither "let it ſee the dawning of the day; "becauſe it ſhut not up the doors of "my *mother*'s womb, nor hid ſorrow "from mine eyes!

"Why died I not from the womb? "*why* did I *not* give up the ghoſt "when I came out of the belly? "Why did the knees prevent me? "or why the breaſts that I ſhould "ſuck? for now ſhould I have lien "ſtill, and been quiet, I ſhould have "ſlept: then had I been at reſt, "with kings and counſellors of the "earth, who built deſolate places for "themſelves; or with princes that "had gold, who filled their houſes "with ſilver; or as an hidden un-"timely birth I had not been; as in-"fants *who* never ſaw light.

"There the wicked ceaſe *from* "troubling; and there the weary are "at reſt. *There* the priſoners reſt "together; they hear not the voice "of the oppreſſor. The ſmall and "great are there; and the ſervant *is* "free from his maſter. Wherefore "is light given to him that is in miſe-"ry, and life unto the bitter *in* ſoul? "who long for death, but it *cometh* "not; and dig for it more than for "hidden treaſures? Who rejoice "exceedingly, *and* are glad, when "they can find the grave?

"*Why is light given* to a man whoſe "way is hidden, and whom God "hath hedged in? For my ſighing "cometh before I eat, and my roar-"ings are poured out like the wa-"ters. For the thing which I greatly "feared is come upon me, and that "which I was afraid of is come unto "me. I was not in ſafety, neither had "I reſt, neither was I quiet; yet trou-"ble came."

CHAP. IV.

Eliphaz reproveth Job for want of religion. He teacheth God's judgements to be not for the righteous, but for the wicked. His fearful viſion, to humble the excellencies of creatures before God.

THEN

(19) *Here the poetical part of this book begins, and ends at* Chap. xlii. ver. 7.

THEN Eliphaz the Temanite anſwered and ſaid, "*If* we aſ-
"ſay to commune with thee, wilt
"thou be grieved? but who can
"withhold himſelf from ſpeaking?
"Behold, thou haſt inſtructed many,
"and thou haſt ſtrengthened the
"weak hands: thy words have up-
"holden him that was falling, and
"thou haſt ſtrengthened the feeble
"knees. But now it is come upon
"thee, and thou fainteſt; it toucheth
"thee, and thou art troubled. *Is*
"not *this* thy fear, thy confidence,
"thy hope, and the uprightneſs of
"thy ways?

"Remember, I pray thee, who
"*ever* periſhed being innocent; or
"where were the righteous cut off?
"even as I have ſeen, they that plow
"iniquity, and ſow wickedneſs, reap
"the ſame. By the blaſt of God
"they periſh, and by the breath of
"his noſtrils are they conſumed.
"The roaring of the lion (20), and the
"voice of the fierce lion, and the
"teeth of the young lions are bro-
"ken. The old lion periſheth for
"lack of prey, and the ſtout lion's
"whelps are ſcattered abroad.

"Now a thing was ſecretly brought
"to me, and mine ear received a lit-
"tle thereof. In thoughts from the
"viſions of the night, when deep
"ſleep falleth on men, fear came up-
"on me, and trembling, which made
"all my bones to ſhake. Then a ſpi-
"rit paſſed before my face; the hair
"of my fleſh ſtood up: it ſtood ſtill,
"but I could not diſcern the form
"thereof. An image *was* before mine
"eyes; *there was* ſilence, and I heard
"a voice, *ſaying*, Shall mortal man
"be more juſt than God? ſhall a
"mortal man be more pure than
"his Maker? Behold, he put no
"truſt in his ſervants; and his angels
"he charged with folly: how much
"leſs *in* them that dwell in houſes of
"clay, whoſe foundation *is* in the
"duſt, *who* are cruſhed before the
"moth? They are deſtroyed from
"morning to evening; they periſh
"for ever without any regarding *it*.
"Doth not their excellency *which is*
"in them, go away? they die, even
"without wiſdom."

(20) *That is, The oppreſſor.*

CHAP. V.

The harm of inconſideration. The end of the wicked is miſery. God is to be regarded in affliction. The happy end of God's correction.

"CALL now, if there be any that
"will anſwer thee; and to which
"of the ſaints wilt thou turn? For
"wrath killeth the fooliſh man, and
"envy ſlayeth the ſilly one. I have
"ſeen the fooliſh taking root; but
"ſuddenly I curſed his habitation.
"His children are far from ſafety;
"and they are cruſhed in the gate,
"neither *is there* any to deliver *them*.
"Whoſe harveſt the hungry eateth
"up, and taketh it even out of the
"thorns, and the robber ſwalloweth
"up their ſubſtance.

"Although affliction cometh not
"out of the duſt, neither doth trou-
"ble ſpring out of the ground; yet
"man is born unto trouble, as the
"ſparks fly upward. I would ſeek
"unto God, and unto God would I
"commit my cauſe: who doeth great
"things and unſearchable; marvell-
"ous things without number. Who
"giveth rain upon the earth, and
"ſendeth water upon the fields; to
"ſet up on high thoſe that be low;
"that thoſe who mourn may be ex-
"alted to ſafety. He diſappointeth the
"devices of the crafty, ſo that their
"hands cannot perform *their* enter-
"priſe. He taketh the wiſe in their
"own craftineſs; and the counſel of
"the froward is carried headlong.
"They meet with darkneſs in the
"day-time, and grope in the noon-
"day as in the night. But he ſaveth
"the poor from the ſword; from
"their mouth, and from the hand of
"the mighty. So the poor hath
"hope; and iniquity ſtoppeth her
"mouth.

"Behold,

"Behold, happy is the man whom "God correcteth: therefore deſpiſe "not thou the chaſtening of the Al- "mighty: For He maketh ſore, and "bindeth up; He woundeth and his "hands make whole. He ſhall de- "liver thee in ſix troubles; yea, "in ſeven there ſhall no evil touch "thee. In famine He ſhall redeem "thee from death; and in war, from "the power of the ſword. Thou "ſhalt be hidden from the ſcourge of "the tongue, neither ſhalt thou be "afraid of deſtruction when it com- "eth. At deſtruction and famine "thou ſhalt laugh; neither ſhalt thou "be afraid of the beaſts of the earth. "For thou *ſhalt be* in league with the "ſtones of the field; and the beaſts "of the field ſhall be at peace with "thee. And thou ſhalt know that "thy tabernacle *ſhall be* in peace; and "thou ſhalt viſit thy habitation, and "ſhalt not ſin. Thou ſhalt know "alſo that thy ſeed *ſhall be* great, and "thine offſpring as the graſs of the "earth. Thou ſhalt come to *thy* "grave in a full age, as a ſhock of "corn cometh in its ſeaſon. Lo this, "we have ſearched it, ſo it *is*; hear "it, and know thou it for thy good."

CHAP. VI.

Job ſheweth that his complaints are not cauſeleſs. He wiſheth for death, wherein he is aſſured of comfort. He reproveth his friends of unkindneſs.

BUT Job anſwered and ſaid, "Oh, "that my grief were throughly "weighed, and my calamity laid in "the balances together! for now it "would be heavier than the ſand of "the ſea; therefore my words are "ſwallowed up. For the arrows of "the Almighty *are* within me, the "poiſon whereof drinketh up my "ſpirit; the terrors of God do ſet "themſelves in array againſt me. "Doth the wild aſs bray when he "hath graſs? or loweth the ox over "his fodder? Can that which is un- "ſavoury be eaten without ſalt? or "is there *any* taſte in the white of an "egg? the things *that* my ſoul refuſ- "ed to touch *are* as my ſorrowful meat.

"O that I might have my requeſt! "and that God would grant *me* the "thing that I long for! Even that it "would pleaſe God to deſtroy me; "that He would let looſe his hand, "and cut me off; then ſhould I yet "have comfort, yea, I would harden "myſelf in ſorrow: let him not ſpare; "for I have not concealed the words "of the Holy One. What *is* my "ſtrength, that I ſhould hope? and "what *is* mine end, that I ſhould "prolong my life? *Is* my ſtrength "the ſtrength of ſtones? or *is* my "fleſh of braſs? *Is* not my help in "me? and is wiſdom driven quite "from me?

"To him that is afflicted pity "*ſhould be ſhewed* from his friend; but "he forſaketh the fear of the Al- "mighty. My brethren have dealt "deceitfully as a brook, *and* as the "ſtream of brooks, they paſs away; "which are blackiſh by reaſon of "the ice, *and* wherein the ſnow is "hidden. What time they wax warm, "they vaniſh: when it is hot, they "are conſumed out of their place. "The paths of their way are turned "aſide; they go to nothing, and "periſh.

"The troops of Tema looked, the "companies of Sheba waited for "them. They were confounded be- "cauſe they had hoped; they came "thither, and were aſhamed. For "now ye are nothing; ye ſee *my* "caſting down, and are afraid. Did "I ſay, Bring unto me? or give a "reward for me of your ſubſtance? "or deliver me from the enemy's "hand? or redeem me from the "hand of the mighty? —Teach me, "and I will hold my tongue; and "cauſe me to underſtand wherein I "have erred.

"How forcible are right words! "but what doth your arguing re- "prove? do ye imagine to reprove "words, and the ſpeeches of one that "is

"is deſperate, which *are* as wind?
"Yea, ye overwhelm the fatherleſs,
"and ye dig *a pit* for your friend.
"Now therefore be content, look
"upon me; for *it is* evident unto
"you, if I lye. Return, I pray you,
"let it not be iniquity; yea, return
"again, my righteouſneſs *is* in it.
"Is there iniquity in my tongue?
"cannot my taſte diſcern preverſe
"things?"

CHAP. VII.

Job excuſeth his deſire of death. He complaineth of his own reſtleſsneſs, and God's watchfulneſs.

"IS *there* not an appointed time to
"man upon earth? *are not* his
"days alſo like the days of a hire-
"ling? As a ſervant earneſtly deſir-
"eth the ſhadow, and as a hireling
"looketh for *the reward of* his work;
"ſo am I made to poſſeſs months of
"vanity, and wearyſome nights are
"appointed to me. When I lie down,
"I ſay, When ſhall I ariſe, and the
"night be gone? and I am full of
"toſſings to and fro unto the dawn-
"ing of the day.

"My fleſh is cloathed with worms
"and clods of duſt; my ſkin is bro-
"ken, and become loathſome. My
"days are ſwifter than a weaver's
"ſhuttle, and are ſpent without
"hope. O remember that my life
"*is* wind; mine eye ſhall no more
"ſee good! The eye of him that
"hath ſeen me, ſhall ſee me no
"*more:* thine eyes *are* upon me, and
"I *am* not. *As* the cloud is conſum-
"ed, and vaniſheth away; ſo he that
"goeth down to the grave ſhall
"come up no *more*. He ſhall return
"no more to his houſe; neither ſhall
"his place know him any more.
"Therefore I will not refrain my
"mouth; I will ſpeak in the anguiſh
"of my ſpirit; I will complain in
"the bitterneſs of my ſoul.

"*Am* I a ſea, or a whale, that
"thou ſetteſt a watch over me?
"When I ſay, My bed ſhall comfort
"me, my couch ſhall eaſe my com-
"plaint; then thou ſcareſt me with
"dreams, and terrifieſt me through
"viſions: ſo that my ſoul chooſeth
"ſtrangling, *and* death rather than
"my life. I loath *it*; I would not live
"always: let me alone; for my days
"*are* vanity. What *is* man, that thou
"ſhouldeſt magnify him? and that
"thou ſhouldeſt ſet thine heart upon
"him? and *that* thou ſhouldeſt viſit
"him every morning, *and* try him
"every moment!

"How long wilt thou not depart
"from me, nor let me alone till I
"ſwallow down my ſpittle? I have
"ſinned; what ſhall I do unto thee,
"O thou Preſerver of men! Why haſt
"thou ſet me as a mark againſt thee,
"ſo that I am a burden to myſelf?
"And why doſt thou not pardon my
"tranſgreſſion, and take away mine
"iniquity? for now ſhall I ſleep in
"the duſt; and thou ſhalt ſeek me
"in the morning, but I *ſhall* not *be*."

CHAP. VIII.

Bildad ſheweth God's juſtice in dealing with men according to their works. He alledgeth antiquity to prove the certain deſtruction of the hypocrite. He applieth God's juſt dealing to Job.

THEN anſwered Bildad the Shuhite, and ſaid, "How long
"wilt thou ſpeak theſe *things?* and
"*how long ſhall* the words of thy
"mouth *be like* a ſtrong wind?—Doth
"God pervert judgement? or doth
"the Almighty pervert juſtice? if
"thy children have ſinned againſt
"him, and he have caſt them away
"for their tranſgreſſion; if thou
"wouldeſt ſeek unto God betimes,
"and make thy ſupplication to the
"Almighty; if thou *wert* pure and
"upright; ſurely now He would
"awake for thee, and make the ha-
"bitation of thy righteouſneſs pro-
"ſperous. Though thy beginning
"was ſmall; yet thy latter end ſhould
"greatly increaſe.

"For inquire, I pray thee, of the
"former age, and prepare thyſelf to
"the ſearch of their fathers: for we
"*are but of* yeſterday, and know no-
"thing,

"thing, becauſe our days upon earth "*are* a ſhadow. Shall not they teach "thee, *and* tell thee, and utter words "out of their heart? Can the ruſh "grow up without mire? can the "flag grow without water? whilſt it "*is* yet in its greenneſs, *and* not cut "down, it withereth before any "other herb. So *are* the paths of all "that forget God, and the hypo-"crite's hope ſhall periſh: whoſe "hope ſhall be cut off, and whoſe "truſt *ſhall be* a ſpider's web. He "ſhall lean upon his houſe, but it "ſhall not ſtand; he ſhall hold it faſt, "but it ſhall not endure. He *is* "green before the ſun, and his branch "ſhooteth forth in his garden. His "roots are wrapped about the heap, "*and* he ſeeth the place of ſtones. If "he deſtroy him from his place; "then *it* ſhall deny him, *ſaying*, I "have not ſeen thee. Behold, this "*is* the joy of his way; and out of "the earth ſhall others grow.

"Behold, God will not caſt away "a perfect *man*, neither will he help "the evil doers; till he fill thy mouth "with laughing and thy lips with "rejoicing. They that hate thee "ſhall be clothed with ſhame; and "the dwelling-place of the wicked "ſhall come to nought."

CHAP. IX.

Job acknowledging God's juſtice, ſheweth there is no contending with him. Man's innocence is not to be condemned by afflictions.

THEN Job anſwered and ſaid, "I know *it is* ſo of a truth; but "how ſhould man be juſt with God? "If he will contend with him, he "cannot anſwer him one of a thou-"ſand. *He is* wiſe in heart, and "mighty in ſtrength: (who hath har-"dened *himſelf* againſt him, and hath "proſpered?) Who removeth the "mountains, and they know not; "who overturneth them in his an-"ger. Who ſhaketh the earth out "of her place: and the pillars there-"of tremble. Who commandeth "the ſun, and it riſeth not; and ſeal-"eth up the ſtars. Who alone "ſpreadeth out the heavens, and "treadeth upon the waves of the ſea. "Who maketh Arcturus, Orion, and "and Pleiades, and the chambers of "the ſouth. Who doeth great things "paſt finding out; yea, and wonders "without number.

"Lo, he goeth by me, and I ſee "*him* not; he paſſeth on alſo, but I "perceive him not. Behold, he "taketh away; who can hinder him? "who will ſay unto him, What "doeſt thou? *If* God will not with-"draw his anger, the proud helpers "do ſtoop under him. How much "leſs ſhall I anſwer him, *and* chooſe "out my words *to reaſon* with him? "Whom, though I were righteous, "*yet* would I not anſwer; *but* I would "make ſupplication to my judge.

"If I had called, and he had an-"ſwered me; *yet* would I not believe "that he had hearkened unto my "voice. For he breaketh me with "a tempeſt, and multiplieth my "wounds without cauſe. He will "not ſuffer me to take my breath, "but filleth me with bitterneſs. If "*I ſpeak* of ſtrength, lo, *He is* ſtrong; "and if of judgement, who ſhall "ſet me a time *to plead?* if I juſtify "myſelf, mine own mouth ſhall "condemn me; *If I ſay*, I *am* per-"fect, it ſhall alſo prove me preverſe. "*Though* I *were* perfect, *yet* would I "not know my ſoul; I would deſpiſe "my life.

"This *is* one *thing*, therefore I ſaid "*it*, he deſtroyeth the perfect and the "wicked. If the ſcourge ſlay ſud-"denly, he will laugh at the trial of "the innocent. The earth is given "into the hand of the wicked: he "covereth the faces of the judges "thereof; if not, where, *and* who *is* "he? Now my days are ſwifter than "a poſt: they flee away; they ſee no "good. They are paſſed away as "the ſwift ſhips; as the eagle *that* "haſteth to the prey.

"If

"If I ſay, I will forget my com-
"plaint, I will leave off my heavi-
"neſs, and comfort *myſelf*; I am a-
"fraid of all my ſorrows, I know
"that thou wilt not hold me inno-
"cent. *If* I be wicked, why then
"labour I in vain? if I waſh myſelf
"with ſnow-water, and make my
"hands never ſo clean; yet ſhalt
"thou plunge me in the ditch, and
"mine own clothes ſhall abhor me.

"For *He is* not a man, as I *am*, *that*
"I ſhould anſwer him, *and* we
"ſhould come together in judge-
"ment; neither is there any days-
"man betwixt us, *that* might lay his
"hand upon us both. Let him take
"his rod away from me; and let not
"his fear terrify me: *then* would I
"ſpeak, and not fear him: but *it is*
"not ſo with me.

CHAP. X.

Job, taking liberty of complaint, expoſtulateth with God about his afflictions. He complaineth of life, and craveth a little eaſe before death.

"MY ſoul is weary of my life:
"I will leave my complaint
"upon myſelf; I will ſpeak in the
"bitterneſs of my ſoul. I will ſay
"unto God, Do not condemn me;
"ſhew me wherefore thou contend-
"eſt with me. *Is it* good unto thee
"that thou ſhouldeſt oppreſs? that
"thou ſhouldeſt deſpiſe the work of
"thine hands? and ſhine upon the
"counſel of the wicked? Haſt thou
"eyes of fleſh? or ſeeſt thou as man
"ſeeth? *Are* thy days as the days of
"man? *are* thy years as man's days?
"that thou inquireſt after mine ini-
"quity, and ſearcheſt after my ſin?
"Thou knoweſt that I am not wick-
"ed; and *there is* none that can deli-
"ver out of thine hand. Thine
"hands have made me and faſhion-
"ed me together round about; yet
"thou doſt deſtroy me.

"Remember, I beſeech thee, that
"thou haſt made me as the clay; and
"wilt thou bring me into duſt again?
"Haſt thou not poured me out as
"milk, and curdled me like cheeſe?
"Thou haſt clothed me with ſkin
"and fleſh, and haſt fenced me with
"bones and ſinews. Thou haſt
"granted me life and favour; and
"thy viſitation hath preſerved my
"ſpirit. And theſe *things* haſt thou
"hidden in thine heart: I know that
"*this is* with thee.

"If I ſin, then thou markeſt me;
"and thou ſhalt not acquit me from
"mine iniquity. If I be wicked,
"wo unto me! and *if* I be righteous,
"*yet* will I not lift up my head: *I*
"*am* full of confuſion; therefore ſee
"thou mine affliction, for it increaſ-
"eth. Thou hunteſt me as a fierce
"lion; and again thou ſheweſt thy-
"ſelf marvellous upon me. Thou
"reneweſt thy witneſſes againſt me,
"and increaſeſt thine indignation
"upon me; changes and war *are* a-
"gainſt me.

"Wherefore then haſt thou
"brought me forth out of the womb?
"O that I had given up the ghoſt,
"and no eye had ſeen me! I ſhould
"have been as though I had not
"been; I ſhould have been carried
"from the womb to the grave. *Are*
"not my days few? ceaſe *then*, *and* let
"me alone, that I may take comfort
"a little, before I go *whence* I ſhall
"not return, *even* to the land of dark-
"neſs, and the ſhadow of death; a
"land of darkneſs, as darkneſs *itſelf*;
"*and* of the ſhadow of death, with-
"out any order, and *where* the light
"*is* as darkneſs."

CHAP. XI.

Zophar reproveth Job for juſtifying himſelf. God's wiſdom is unſearchable. The aſſured bleſſing of repentance.

THEN anſwered Zophar the
Naamathite, and ſaid, "Should
"not the multitude of words be an-
"ſwered? and ſhould a man full of
"talk be juſtified? ſhould thy lyes
"make men hold their peace? and
"when thou mockeſt, ſhall no man
"make thee aſhamed? For thou haſt
"ſaid, My doctrine *is* pure, and I am
"clean

" clean in thine eyes. But, O that " God would ſpeak, and open his " lips againſt thee! and that he " would ſhew thee the ſecrets of " wiſdom, that *they are* double to that " which is! know therefore that " God exacteth of thee *leſs* than thine " iniquity *deſerveth*.

" Canſt thou by ſearching find out " God? canſt thou find out the Al- " mighty unto perfection? *He is* as " high as heaven; what canſt thou do? " deeper than hell, what canſt thou " know? the meaſure thereof *is* lon- " ger than the earth, and broader " than the ſea. If He cut off, and " ſhut up, or gather together, then " who can hinder him? for he know- " eth vain men; he ſeeth wickedneſs " alſo: will he not then conſider *it?* " For vain man would be wiſe, though " man be born *like* a wild aſs's colt.

" If thou prepare thine heart, and " ſtretch out thine hands towards " him; if iniquity *be* in thine hand, " put it far away, and let not wick- " edneſs dwell in thy tabernacles. " For then ſhalt thou lift up thy face " without ſpot; yea, thou ſhalt be " ſtedfaſt, and ſhalt not fear: becauſe " thou ſhalt forget *thy* miſery, *and* " remember *it* as waters *that* paſs a- " way. And thine age ſhall be clearer " than the noon-day; thou ſhalt ſhine " forth, thou ſhalt be as the morning. " And thou ſhalt be ſecure, becauſe " there is hope; yea, thou ſhalt dig " *about thee, and* thou ſhalt take thy " reſt in ſafety. Alſo thou ſhalt lie " down, and none ſhall make *thee* " afraid; yea, many ſhall make ſuit " unto thee. But the eyes of the " wicked ſhall fail, and they ſhall " not eſcape, and their hope *ſhall be* " *as* the giving up of the ghoſt."

CHAP. XII.

Job maintaineth himſelf againſt his friends that reprove him. He acknowledgeth the general doctrine of God's omnipotence.

AND Job anſwered and ſaid, " No doubt but ye *are* the peo- " ple, and wiſdom ſhall die with " you. But I have underſtanding as " well as you; I *am* not inferior to " you: yea, who knoweth not ſuch " things as theſe? I am *as* one mock- " ed by his neighbour, who calleth " upon God and he anſwereth him: " the juſt upright *man is* laughed to " ſcorn. He that is ready to ſlip with " *his* feet, *is as* a lamp deſpiſed in the " thought of him that is at eaſe. The " tabernacles of robbers proſper, and " they that provoke God are ſecure; " into whoſe hand God bringeth " *abundantly*.

" But aſk now the beaſts, and they " ſhall teach thee; and the fowls of " the air, and they ſhall tell thee: " or ſpeak to the earth, and it ſhall " teach thee; and the fiſhes of the " ſea ſhall declare unto thee. Who " knoweth not in all theſe, that the " hand of the LORD hath wrought " this? in whoſe hand *is* the ſoul of " every living thing, and the breath " of all mankind. Doth not the ear " try words? and the mouth taſte its " meat? With the ancient *is* wiſdom; " and in length of days, underſtand- " ing. With him *is* wiſdom and " ſtrength; He hath counſel and un- " derſtanding.

" Behold, he breaketh down, and " it cannot be built again: he ſhut- " teth up a man, and there can be no " opening. Behold, he withhold- " eth the waters, and they dry up; " alſo he ſendeth them out, and they " overturn the earth. With him *is* " ſtrength and wiſdom; the deceiv- " ed and the deceiver *are* his. He " leadeth counſellors away ſpoiled, " and maketh the judges fools. He " looſeth the bond of kings, and " girdeth their loins with a girdle. " He leadeth princes away ſpoiled, " and overthroweth the mighty.

" He removeth away the ſpeech " of the truſty, and taketh away the " underſtanding of the aged. He " poureth contempt upon princes, " and weakeneth the ſtrength of the " mighty. He diſcovereth deep

" things

"things out of darkneſs, and bring-
"eth out to light the ſhadow of
"death. He increaſeth the nations,
"and deſtroyeth them; he enlargeth
"the nations, and ſtraiteneth them
"*again*. He taketh away the heart
"of the chief of the people of the
"earth, and cauſeth them to wander
"in a wilderneſs *where there is* no way.
"They grope in the dark without
"light, and he maketh them to ſtag-
"ger like *a* drunken *man*.

CHAP. XIII.

Job reproveth his friends of partiality. He profeſſeth his confidence in God, and intreateth to know his own ſins, and God's purpoſe in afflicting him.

"LO, mine eye hath ſeen all *this*,
"mine ear hath heard and un-
"derſtood it. What ye know, *the*
"*ſame* do I know alſo: I *am* not in-
"ferior unto you. Surely I would
"ſpeak to the Almighty, and I de-
"ſire to reaſon with God. But ye
"*are* forgers of lyes; ye *are* all phy-
"ſicians of no value. O that ye
"would altogether hold your peace,
"and it ſhould be your wiſdom!

"Hear now my reaſoning, and
"hearken to the pleadings of my
"lips. Will ye ſpeak wickedly for
"God? and talk deceitfully for him?
"will ye accept his perſon? will ye
"contend for God? Is it good that
"he ſhould ſearch you out? or as
"one man mocketh another, do ye
"*ſo* mock him? He will ſurely re-
"prove you, if ye do ſecretly accept
"perſons. Shall not his excellency
"make you afraid? and his dread
"fall upon you? your remembrances
"*are* like unto aſhes, your bodies to
"bodies of clay. Hold your peace,
"let me alone, that I may ſpeak, and
"let come on me what *will*.

"Wherefore do I take my fleſh in
"my teeth, and put my life in mine
"hand? though he ſlay me, yet will
"I truſt in him; but I will maintain
"mine own ways before him. He
"alſo *ſhall be* my ſalvation; for an
"hypocrite ſhall not come before
"him. Hear diligently my ſpeech
"and my declaration with your ears.
"Behold now, I have ordered *my*
"cauſe: I know that I ſhall be juſti-
"fied. Who *is* he *that* will plead
"with me? for now, if I hold my
"tongue, I ſhall give up the ghoſt.

"Only do not two *things* unto me;
"then will I not hide myſelf from
"thee. Withdraw thine hand far
"from me; and let not thy dread
"make me afraid. Then call thou,
"and I will anſwer; or let me ſpeak,
"and anſwer thou me. How many
"*are* mine iniquities and ſins? make
"me to know my tranſgreſſion and
"my ſin. Wherefore hideſt thou
"thy face, and holdeſt me for thine
"enemy? Wilt thou break a leaf
"driven to and fro? and wilt thou
"purſue the dry ſtubble? for thou
"writeſt bitter things againſt me,
"and makeſt me to poſſeſs the ini-
"quities of my youth. Thou putteſt
"my feet alſo in the ſtocks, and look-
"eſt narrowly unto all my paths;
"thou ſetteſt a print upon the heels
"of my feet. And he, as a rotten
"thing, conſumeth, as a garment
"that is moth-eaten.

CHAP. XIV.

Job intreateth God for favour, by the ſhortneſs of life, and certainty of death. Though life once loſt be irrecoverable, yet he waiteth for his change. By ſin the creature is ſubject to corruption.

"MAN *that is* born of a woman
"*is* of few days, and full of
"trouble. He cometh forth like a
"flower, and is cut down; he fleeth
"alſo as a ſhadow, and continueth
"not. And doſt thou open thine
"eyes upon ſuch a one, and bring-
"eſt me into judgement with thee?
"Who can bring a clean *thing* out of
"an unclean? — not one. Seeing
"his days *are* determined, the num-
"ber of his months *are* with thee,
"thou haſt appointed his bounds
"that he cannot paſs; turn from
"him that he may reſt, till he ſhall
"accompliſh, as an hireling his day.

"For

"For there is hope of a tree, if it "be cut down, that it will ſprout "again, and that the tender branch "thereof will not ceaſe. Though the "root thereof wax old in the earth, "and the ſtock thereof die in the "ground; *yet* through the ſcent of "water it will bud, and bring forth "boughs like a plant. But man dieth "and waſteth away; yea, man giv-"eth up the ghoſt, and where *is* he? "*As* the waters fail from the ſea, and "the flood decayeth and drieth up: "ſo man lieth down, and riſeth not "till the heavens *be* no more; they "ſhall not awake, nor be raiſed out "of their ſleep.

"O that thou wouldeſt hide me "in the grave! that thou wouldeſt "keep me ſecret until thy wrath be "paſt, that thou wouldeſt appoint "me a ſet time, and remember me! "If a man die, ſhall he live *again?* "all the days of my appointed time "will I wait, till my change come. "Thou ſhalt call, and I will anſwer "thee; thou wilt have a deſire to the "work of thine hands.

"For now thou numbereſt my "ſteps; doſt thou not watch over "my ſin? my tranſgreſſion *is* ſealed "up in a bag, and thou ſeweſt up "mine iniquity. And ſurely the "mountain falling cometh to nought, "and the rock is removed out of its "place: the waters wear the ſtones; "thou waſheſt away the things "which grow *out* of the duſt of the "earth; and thou deſtroyeſt the "hope of man. Thou prevaileſt "for ever againſt him, and he paſſeth: "thou changeſt his countenance, and "ſendeſt him away. His ſons come "to honour, and he knoweth *it* not; "and they are brought low, but he "perceiveth *it* not of them. But his "fleſh upon him ſhall have pain, "and his ſoul within him ſhall "mourn."

CHAP. XV.

Eliphaz reproveth Job of impiety in juſtifying himſelf. He proveth by tradition the unquietneſs of wicked men.

THEN anſwered Eliphaz the Temanite, and ſaid, "Should "a wiſe man utter vain know-"ledge, and fill his belly with the "eaſt wind? ſhould he reaſon with "unprofitable talk? or with ſpeeches "wherewith he can do no good? "yea, thou caſteſt off fear, and re-"ſtraineſt prayer before God. For "thy mouth uttereth thine iniquity, "and thou chooſeſt the tongue of the "crafty. Thine own mouth con-"demneth thee, and not I; yea, "thine own lips teſtify againſt thee.

"*Art* thou the firſt man *that* was "born? or waſt thou made before "the hills? haſt thou heard the ſe-"cret of God? and doſt thou reſtrain "wiſdom to thyſelf? what knoweſt "thou that we know not? *what* un-"derſtandeſt thou which *is* not in us? "With us *are* both the gray-headed "and very aged men, much elder "than thy father. *Are* the conſola-"tions of God ſmall with thee? is "there any ſecret thing with thee? "Why doth thine heart carry thee "away? and what do thine eyes "wink at, that thou turneſt thy ſpi-"rit againſt God, and letteſt ſuch "words go out of thy mouth? What "*is* man, that he ſhould be clean? "and *he who is* born of a woman, that "he ſhould be righteous? Behold, "he putteth no truſt in his ſaints; "yea, the heavens are not clean in "his ſight. How much more abo-"minable and filthy *is* man, who "drinketh iniquity like water?

"I will ſhew thee, hear me; and "that *which* I have ſeen, I will de-"clare, which wiſe men have told "from their fathers, and have not "hid *it*; unto whom alone the earth "was given, and no ſtranger paſſed "among them. The wicked man "travelleth with pain all *his* days, "and the number of years is hidden "to the oppreſſor. A dreadful ſound "*is* in his ears: in proſperity the de-"ſtroyer ſhall come upon him. He "believeth not that he ſhall return

"out

"out of darkneſs, and he is waited "for by the ſword. He wandereth "abroad for bread, *ſaying*, Where *is* "*it?* he knoweth that the day of "darkneſs is ready at his hand. Trou- "ble and anguiſh ſhall make him a- "fraid; they ſhall prevail againſt him, "as a king ready to the battle. For "he ſtretcheth out his hand againſt "God, and ſtrengtheneth himſelf a- "gainſt the Almighty. He runneth "upon him, *even* on *his* neck, up- "on the thick boſſes of his bucklers: "becauſe he covereth his face with "his fatneſs, and maketh collops of "fat on *his* flanks. And he dwelleth "in deſolate cities, *and* in houſes "which no man inhabiteth, which "are ready to become heaps. He "ſhall not be rich, neither ſhall his "ſubſtance continue, neither ſhall he "prolong the perfection thereof up- "on the earth. He ſhall not depart "out of darkneſs, the flame ſhall dry "up his branches, and by the breath "of his mouth ſhall he go away.

"Let not him that is deceived "truſt in vanity; for vanity ſhall be "his recompence. It ſhall be ac- "compliſhed before his time, and his "branch ſhall not be green. He "ſhall ſhake off his unripe grape as "the vine, and ſhall caſt off his "flower as the olive. For the con- "gregation of hypocrites *ſhall be* de- "ſolate, and fire ſhall conſume the "tabernacles of bribery. They con- "ceive miſchief, and bring forth "vanity, and their belly prepareth "deceit."

CHAP. XVI.

Job reproveth his friends of unmercifulneſs. He ſheweth the pitifulneſs of his caſe. He maintaineth his innocence.

THEN Job anſwered and ſaid, "I have heard many ſuch "things:—miſerable comforters *are* "ye all. Shall vain words have an "end? or what emboldeneth thee "that thou anſwereſt? I alſo could "ſpeak as ye *do:* if your ſoul were in "my ſoul's ſtead, I could heap up "words againſt you, and ſhake mine "head at you. *But* I would ſtrengthen "you with my mouth, and the mov- "ing of my lips ſhould aſſwage *your* "*grief.* Though I ſpeak, my grief is "not aſſwaged; and *though* I forbear, "what am I eaſed?

"But now he hath made me "weary;—thou haſt made deſolate "all my company. And thou haſt "filled me with wrinkles, *which* is a "witneſs *againſt me*; and my lean- "neſs riſing up in me, beareth wit- "neſs to my face.—He teareth *me* "in his wrath, who hateth me: he "gnaſheth upon me with his teeth; "mine enemy ſharpeneth his eyes "upon me. They have gaped upon "me with their mouth; they have "ſmitten me upon the cheek re- "proachfully; they have gathered "themſelves together againſt me.

"God hath delivered me to the "ungodly, and turned me over into "the hands of the wicked. I was "at eaſe, but he hath broken me "aſunder: he hath alſo taken *me* by "my neck, and ſhaken me to pieces, "and ſet me up for his mark. His "archers compaſs me round about; "he cleaveth my reins aſunder, and "doth not ſpare; he poureth out my "gall upon the ground. He break- "eth me with breach upon breach; "he runneth upon me like a giant. "I have ſewed ſackcloth upon my "ſkin, and defiled my horn in the "duſt. My face is foul with weep- "ing, and on my eye-lids *is* the ſha- "dow of death.

Not for *any* injuſtice in mine "hands: alſo my prayer *is* pure. O "earth, cover not thou my blood, "and let my cry have no place! alſo "now, behold my witneſs *is* in "heaven, and my record (21) *is* on "high. My friends ſcorn me: *but* "mine eye poureth out *tears* unto "God. O that one might plead for "a man with God, as a man *pleadeth* "for his neighbour! when a few

(21) *That is, My Teſtimony.*

"years are come, then I shall go the
"way *whence* I shall not return.

CHAP. XVII.

Job appealeth from men to God. The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. Job's hope is not in life, but in death.

"MY breath is corrupt, my days
"are extinct; the graves *are*
"*ready* for me. *Are there* not mock-
"ers with me? and doth not mine
"eye continue in their provocation?
"Lay down now, put me in a surety
"with thee; who *is* he *that* will
"strike hands with me? for thou
"hast hidden their heart from un-
"derstanding: therefore shalt thou
"not exalt *them*.

"He that speaketh flattery to *his*
"friends, even the eyes of his chil-
"dren shall fail. He hath made me
"also a by-word of the people; and
"aforetime I was as a tabret. Mine
"eye also is dim by reason of sorrow,
"and all my members *are* as a sha-
"dow. Upright *men* shall be asto-
"nished at this, and the innocent
"shall stir up himself against the
"hypocrite. The righteous also shall
"hold on his way, and he that hath
"clean hands shall be stronger and
"stronger. But as for you all, do
"ye return, and come now; for I
"cannot find *one* wise *man* among you.

"My days are past; my purposes
"are broken off, *even* the thoughts of
"my heart. They change the night
"into day; the light *is* short, because
"of darkness. If I wait, the grave
"*is* mine house. I have made my
"bed in the darkness. I have said
"to corruption, Thou *art* my father;
"to the worm, *Thou art* my mother,
"and my sister. And where *is* now
"my hope? as for my hope, who
"shall see it? they shall go down to
"the bars of the pit, when *our* rest
"together *is* in the dust."

CHAP. XVIII.

Bildad reproveth Job of presumption and impatience. The calamities of the wicked.

THEN answered Bildad the Shu-
hite, and said, "How long *will*
"*it be ere* ye make an end of words?
"mark; and afterwards we will
"speak. Wherefore are we counted
"as beasts, *and* reputed vile in your
"sight? He teareth himself in his
"anger: — shall the earth be for-
"saken for thee? and shall the rock
"be removed out of its place?

"Yea, the light of the wicked
"shall be put out, and the spark of
"his fire shall not shine. The light
"shall be dark in his tabernacle, and
"his candle shall be put out with
"him. The steps of his strength
"shall be straitened, and his own
"counsel shall cast him down. For
"he is cast into a net by his own
"feet, and he walketh upon a snare.
"The gin shall take *him* by the
"heel, *and* the robber shall prevail
"against him. The snare *is* laid for
"him in the ground, and a trap for
"him in the way. Terrors shall
"make him afraid on every side, and
"shall drive him to his feet.

"His strength shall be hunger-
"bitten, and destruction *shall be* rea-
"dy at his side. It shall devour the
"strength of his skin; *even* the first-
"born of death shall devour his
"strength. His confidence shall be
"rooted out of his tabernacle; and
"it shall bring him to the king of
"terrors. It shall dwell in his ta-
"bernacle, because *it is* none of his;
"brimstone shall be scattered upon
"his habitation. His roots shall be
"dried up beneath; and above shall
"his branch be cut off. His remem-
"brance shall perish from the earth,
"and he shall have no name in the
"street. He shall be driven from
"light into darkness, and chased out
"of the world. He shall neither
"have son nor nephew among his
"people, nor any remaining in his
"dwellings. They that come after
"*him* shall be astonished at his day,
"as they that went before were af-
"frighted. Surely such *are* the

"dwellings

"dwellings of the wicked, and this "*is* the place *of him that* knoweth not "God."

CHAP. XIX.

Job complaining of his friends cruelty, sheweth there is misery enough in him to feed their cruelty. He craveth pity. He believeth the resurrection; or at least a restoration to his former prosperity.

THEN Job answered and said, "How long will ye vex my "soul, and break me in pieces with "words? these ten times have ye "reproached me: ye are not asham-"ed *that* ye make yourselves strange "to me. And be it indeed *that* I "have erred, mine error remaineth "with myself. If indeed ye will "magnify *yourselves* against me, and "plead against me my reproach; "know now that God hath over-"thrown me, and hath compassed "me with his net.

"Behold, I cry out of wrong; but "I am not heard: I cry aloud; but "*there is* no judgement. He hath "fenced up my way that I cannot "pass, and he hath set darkness in "my paths. He hath stripped me "of my glory, and taken the crown "*from* my head. He hath destroyed "me on every side, and I am gone; "and mine hope hath he removed "like a tree. He hath also kindled "his wrath against me, and he "counteth me unto him as *one of* his "enemies. His troops come toge-"ther, and raise up their way against "me, and encamp round about my "tabernacle. He hath put my bre-"thren far from me, and mine ac-"quaintance are verily estranged "from me. My kinsfolk have fail-"ed, and my familiar friends have "forgotten me.

"They that dwell in mine house, "and my maids, count me for a "stranger: I am an alien in their "sight. I called my servant, and he "gave me no answer; I intreated "him with my mouth. My breath "is strange to my wife, though I in-"treated for the childrens *sake* of my "own body. Yea, young children "despised me; I arose, and they "spake against me. All my inward "[or *intimate*] friends abhorred me: "and they whom I loved are turned "against me. My bone cleaveth "to my skin, and to my flesh, and "I am escaped with the skin of my "teeth.

"Have pity upon me; have pity "upon me, O ye my friends! for the "hand of God hath touched me. "Why do ye persecute me as God, "and are not satisfied with my flesh? "Oh, that my words were now writ-"ten! oh, that they were printed in "a book! that they were graven, "with an iron pen and lead, in the "rock for ever!

"For I know *that* my Redeemer "liveth, and *that* he shall stand at the "latter *day* upon the earth. And "*though* after my skin *worms* destroy "this *body*, yet in my flesh shall I see "God; whom I shall see for myself, "and mine eyes shall behold, and "not another; though my reins be "consumed within me.

"But ye should say, Why perse-"cute we him, seeing the root of the "matter is found in me? Be ye afraid "of the sword; for wrath *bringeth* the "punishments of the sword, that ye "may know *there is* a judgement."

CHAP. XX.

Zophar sheweth the state and portion of the wicked.

THEN answered Zophar the Naamathite, and said, "There-"fore do my thoughts cause me to "answer, and for *this* I make haste. "I have heard the check of my re-"proach; and the spirit of my un-"derstanding causeth me to answer.

"Knowest thou *not* this of old, "since man was placed upon earth, "that the triumphing of the wicked "*is* short, and the joy of the hypo-"crite *but* for a moment? though his "excellency mount up to the hea-"vens, and his head reach unto the "clouds; *yet* he shall perish for ever

"like his own dung: they who have "ſeen him ſhall ſay, Where *is* he? "He ſhall fly away as a dream, and "ſhall not be found; yea, he ſhall be "chaſed away as a viſion of the "night. The eye alſo *which* ſaw him "ſhall *ſee him* no more; neither ſhall "his place any more behold him. "His children ſhall ſeek to pleaſe "the poor, and his hands ſhall re-"ſtore their goods. His bones are "full *of the ſin* of his youth, which "ſhall lie down with him in the "duſt.

"Though wickedneſs be ſweet in "his mouth, *though* he hide it under "his tongue; *though* he ſpare it, and "forſake it not, but keep it ſtill "within his mouth: *yet* his meat in "his bowels is turned; *it is* the gall "of aſps within him. He hath ſwal-"lowed down riches, and he ſhall "vomit them up again; God ſhall "caſt them out of his belly: he ſhall "ſuck the poiſon of aſps; the viper's "tongue ſhall ſlay him. He ſhall "not ſee the rivers, the floods, the "brooks of honey and butter. That "which he laboured for ſhall he re-"ſtore, and ſhall not ſwallow *it* down: "according to his ſubſtance *ſhall* the "reſtitution *be*; and he ſhall not re-"joice *therein*. Becauſe he hath op-"preſſed, *and* hath forſaken the "poor; *becauſe* he hath violently "taken away a houſe which he "builded not.

"Surely he ſhall not feel quietneſs "in his belly; he ſhall not ſave of "that which he deſired. There ſhall "none of his meat be left; therefore "ſhall no man look for his goods. "In the fulneſs of his ſufficiency he "ſhall be in ſtraits; every hand of "the wicked ſhall come upon him. "*When* he is about to fill his belly, "*God* ſhall caſt the fury of his wrath "upon him, and ſhall rain *it* upon "him while he is eating. He ſhall "flee from the iron weapon, *and* the "bow of ſteel ſhall ſtrike him "through. It is drawn, and cometh "out of the body; yea, the glittering "ſword cometh out of his gall: ter-"rors *are* upon him. All darkneſs "*ſhall be* hidden in his ſecret places; a "fire not blown ſhall conſume him: "it ſhall go ill with him that is left "in his tabernacle. The heavens "ſhall reveal his iniquity; and the "earth ſhall riſe up againſt him. "The increaſe of his houſe ſhall de-"part; *and his goods* ſhall flow away "in the day of his wrath. This *is* "the portion of a wicked man from "God, and the heritage appointed "unto him by God."

CHAP. XXI.

Job ſheweth that even in the judgement of man he hath reaſon to be grieved. Sometimes the wicked do ſo proſper as they deſpiſe God. Sometimes their deſtruction is manifeſt. The happy and the unhappy are alike in death.

BUT Job anſwered and ſaid, "Hear diligently my ſpeech, "and let this be your conſolations. "Suffer me that I may ſpeak; and "after that I have ſpoken, mock on. "As for me, *is* my complaint to "man? and if *it were ſo*, why ſhould "not my ſpirit be troubled? mark "me, and be aſtoniſhed, and lay "*your* hand upon *your* mouth. Even "when I remember, I am afraid and "trembling taketh hold on my fleſh.

"Wherefore do the wicked live, "become old, yea, are mighty in "power? their ſeed is eſtabliſhed in "their ſight with them, and their "offſpring before their eyes. Their "houſes *are* ſafe from fear, neither *is* "the rod of God upon them. Their "bull gendereth, and faileth not? "their cow calveth, and caſteth not "her calf. They ſend forth their "little ones like a flock, and their "children dance. They take the "timbrel and harp, and rejoice at "the ſound of the organ. They "ſpend their days in wealth, and, in "a moment, go down to the grave. "Therefore they ſay unto God, De-"part from us; for we deſire not the "knowledge

"knowledge of thy ways. What *is*
"the Almighty, that we ſhould ſerve
"him? and what profit ſhould we
"have if we pray unto him?

"Lo, their good *is* not in their
"hand: the counſel of the wicked is
"far from me. How oft is the can-
"dle of the wicked put out? and
"*how oft* cometh their deſtruction
"upon them? *God* diſtributeth ſor-
"rows in his anger. They are as
"ſtubble before the wind, and as
"chaff that the ſtorm carrieth away.
"God layeth up his iniquity for his
"children; he rewardeth him, and
"he ſhall know *it*. His eyes ſhall
"ſee his deſtruction, and he ſhall
"drink of the wrath of the Almigh-
"ty. For what pleaſure *hath* he in
"his houſe after him, when the num-
"ber of his months is cut off in the
"midſt? Shall *any* teach God know-
"ledge? ſeeing he judgeth thoſe that
"are high. One dieth in his full
"ſtrength, being wholly at eaſe and
"quiet. His breaſts are full of milk,
"and his bones are moiſtened with
"marrow. And another dieth in
"the bitterneſs of his ſoul, and never
"eateth with pleaſure. They ſhall
"lie down alike in the duſt, and the
"worms ſhall cover them.

"Behold, I know your thoughts,
"and the devices *which* ye wrong-
"fully imagine againſt me. For ye
"ſay, Where *is* the houſe of the
"prince? and where *are* the dwell-
"ing-places of the wicked? Have ye
"not aſked them that go by the way?
"and do ye not know their tokens?
"that the wicked is reſerved to the
"day of deſtruction; they ſhall be
"brought forth to the day of wrath.
"Who ſhall declare his way to his
"face? and who ſhall repay him
"*what* he hath done? yet ſhall he be
"brought to the grave, and ſhall re-
"main in the tomb. The clods of
"the valley ſhall be ſweet unto him,
"and every man ſhall draw after
"him, as *there are* innumerable be-
"fore him. How then comfort ye
"me in vain, ſeeing in your anſwers
"there remaineth falſhood!"

CHAP. XXII.

Eliphaz ſheweth that man's goodneſs profiteth not God. He accuſeth Job of divers ſins. He exhorteth him to repentance, with promiſes of mercy.

THEN Eliphaz the Temanite anſwered and ſaid, "Can a man
"be profitable unto God, as he that
"is wiſe may be profitable unto him-
"ſelf? *is it* any pleaſure to the Al-
"mighty, that thou art righteous? or
"*is it* gain *to him*, that thou makeſt
"thy ways perfect? will he reprove
"thee for fear of thee? will he en-
"ter with thee into judgement?

"*Is* not thy wickedneſs great? and
"thine iniquities infinite? for thou
"haſt taken a pledge from thy bro-
"ther for nought, and ſtripped the
"naked of their clothing. Thou
"haſt not given water to the weary
"to drink, and thou haſt withhold-
"en bread from the hungry. But
"*as for* the mighty man, he had the
"earth; and the honourable man
"dwelt in it. Thou haſt ſent wi-
"dows away empty, and the arms
"of the fatherleſs have been broken.

"Therefore ſnares *are* round about
"thee, and ſudden fear troubleth
"thee; or darkneſs, *that* thou canſt
"not ſee; and abundance of waters
"cover thee. *Is* not God in the
"height of heaven? and behold the
"height of the ſtars, how high they
"are! And thou ſayeſt, How doth
"God know? can he judge through
"the dark clouds? thick clouds *are*
"a covering to him, that he ſeeth
"not; and he walketh in the circuit
"of heaven.

"Haſt thou marked the old way
"which wicked men have trodden?
"who were cut down out of
"time, whoſe foundation was over-
"flown with a flood: who ſaid un-
"to God, Depart from us; and what
"can the Almighty do for them?
"Yet he filled their houſes with good
"*things*: but the counſel of the wick-

"ed is far from me. The righteous "see *it*, and are glad; and the inno- "cent laugh them to ſcorn. Whereas "our ſubſtance is not cut down; but "the remnant of them the fire con- "ſumeth.

"Acquaint now thyſelf with him, "and be at peace; thereby good ſhall "come unto thee. Receive, I pray "thee, the law from his mouth, and "lay up his words in thine heart. If "thou return to the Almighty, thou "ſhalt be built up; thou ſhalt put "away iniquity far from thy taber- "nacles. Then ſhalt thou lay up "gold as duſt, and the *gold* of Ophir "as the ſtones of the brooks.

"Yea, the Almighty ſhall be thy "defence, and thou ſhalt have plenty "of ſilver. For then ſhalt thou have "thy delight in the Almighty, and "ſhalt lift up thy face unto God. "Thou ſhalt make thy prayer unto "him, and he ſhall hear thee; and "thou ſhalt pay thy vows. Thou "ſhalt alſo decree a thing, and it "ſhall be eſtabliſhed unto thee; and "the light ſhall ſhine upon thy ways. "When *men* are caſt down, then "thou ſhalt ſay, *There is* lifting up; "and he ſhall ſave the humble per- "ſon. He ſhall deliver the iſland of "the innocent; and it is delivered by "the pureneſs of thine hands."

CHAP. XXIII.

Job longeth to appear before God, in confidence of his mercy. God, who is inviſible, obſerveth our ways. Job's innocence. God's decree is immutable.

THEN Job anſwered and ſaid, "Even to day *is* my complaint "bitter: my ſtroke is heavier than "my groaning. Oh, that I knew "where I might find him! *that* I "might come *even* to his ſeat! I "would order *my* cauſe before him, "and fill my mouth with arguments. "I would know the words *which* he "would anſwer me, and underſtand "what he would ſay unto me. Will "he plead againſt me with *his* great "power? No: but he would put "*ſtrength* in me. There the righteous "might diſpute with him; ſo ſhould "I be delivered for ever from my "judge.

"Behold, I go forward, but he "*is* not *there*; and backward, but I "cannot perceive him: on the left "hand, where he doth work, but I "cannot behold *him*; he hideth him- "ſelf on the right hand, that I can- "not ſee *him*: but he knoweth the "way that I take: *when* he hath tried "me, I ſhall come forth as gold.

"My foot hath held his ſteps; his "way have I kept, and not declined: "neither have I gone back from the "commandment of his lips; I have "eſteemed the words of his mouth "more than my neceſſary *food*. But "he *is* in one *mind*, and who can turn "him? and *what* his ſoul deſireth, "even *that* he doeth. For he per- "formeth *the thing that is* appointed "for me; and many ſuch things *are* "with him. Therefore am I trou- "bled at his preſence; when I conſi- "der, I am afraid of him. For God "maketh my heart ſoft; and the Al- "mighty troubleth me: becauſe I "was not cut off before the darkneſs, "*neither* hath he covered the darkneſs "from my face.

CHAP. XXIV.

Wickedneſs goeth often unpuniſhed. There is a ſecret judgement for the wicked.

"WHY, ſeeing times are not "hidden from the Almighty, "do they that know him not ſee his "days? *Some* remove the land-marks; "they violently take away flocks, "and feed *thereon*. They drive away "the aſs of the fatherleſs, they take "the widow's ox for a pledge. They "turn the needy out of the way: the "poor of the earth hide themſelves "together. Behold, *as* wild aſſes in "the deſert, they go forth to their "work, riſing betimes for a prey; "the wilderneſs *yieldeth* food for "them *and* for *their* children.

"They reap *every one* his corn in "the field; and they gather the vin- tage

"tage of the wicked. They cauſe the "naked to lodge without clothing, "that *they have* no covering in the "cold. They are wet with the ſhowers "of the mountains, and embrace the "rock for want of a ſhelter. They "pluck the fatherleſs from the breaſt, "and take a pledge of the poor. "They cauſe *him* to go naked with- "out clothing; and they take away "the ſheaf *from* the hungry; *who* "make oil within their walls, *and* "tread their wine-preſſes, and ſuffer "thirſt. Men groan from out of the "city, and the ſoul of the wounded "crieth out; yet God layeth not fol- "ly *to them*. They are of thoſe that "rebel againſt the light; they know "not the ways thereof, nor abide in "the paths thereof. The murderer "riſing with the light, killeth the "poor and needy, and in the night "is as a thief. The eye alſo of the "adulterer waiteth for the twilight, "ſaying, No eye ſhall ſee me; and "diſguiſeth *his* face. In the dark "they dig through houſes, *which* they "had marked for themſelves in "the day-time; they know not the "light. For the morning *is* to them "even as the ſhadow of death: if *one* "know *them, they are in* the terrors of "the ſhadow of death.

"He *is* ſwift as the waters; their "portion is curſed in the earth: he "beholdeth not the way of the vine- "yards. Drought and heat conſume "the ſnow-waters; *ſo doth* the grave "*thoſe who* have ſinned. The womb "ſhall forget him, the worm ſhall "feed ſweetly on him; he ſhall be "no more remembered: and wick- "edneſs ſhall be broken as a tree. "He ill treateth the barren *that* "beareth not, and doeth not good to "the widow. He draweth alſo the "mighty with his power; he riſeth "up, and no *man* is ſure of life. "*Though* it be given him *to be* in ſafe- "ty, whereon he reſteth; yet his "eyes *are* upon their ways. They "are exalted for a little while, but "are gone and brought low; they are "taken out of the way as all *other*, "and cut off as the tops of the ears "of corn. And if *it be* not ſo now, "who will make me a liar, and make "my ſpeech nothing worth?"

CHAP. XXV.

Bildad ſheweth that man cannot be juſtified before God.

THEN anſwered Bildad the Shuhite and ſaid, "Dominion "and fear *are* with him; he maketh "peace in his high places. Is there "any number of his armies? and "upon whom doth not his light a- "riſe? How then can man be juſti- "fied with God? or how can he be "clean *that is* born of a woman? Be- "hold even to the moon, and it "ſhineth not, yea, the ſtars are not "pure in his ſight; how much leſs "man *that is* a worm, and the ſon of "man (22) *who is* a worm?"

CHAP. XXVI.

Job reproveth the uncharitable ſpirit of Bildad, acknowledgeth the power of God to be infinite and unſearchable.

BUT Job anſwered and ſaid, "How haſt thou helped *him that* "*is* without power? *how* ſaveſt thou "the arm *that hath* no ſtrength! how "haſt thou counſelled *him that hath* "no wiſdom? and how *haſt* thou "plentifully declared the thing as it "is? To whom haſt thou uttered "words? and whoſe ſpirit came from "thee? dead *things* are formed from "under the waters, and the inhabi- "tants thereof.

"Hell *is* naked before him, and "deſtruction hath no covering. He "ſtretcheth out the north over the "empty place, *and* hangeth the earth "upon nothing. He bindeth up the "waters in his thick clouds; and the "cloud is not rent under them. He "holdeth back the face of *his* throne, "*and* ſpreadeth his cloud upon it. "He hath compaſſed the waters with

(22) *Or, The ſon of Adam.* Heb. *which is more elegant.*

"bounds, until the day and night "come to an end. The pillars of "heaven tremble, and are aſtoniſhed "at his reproof. He divideth the "ſea with his power, and by his un-"derſtanding he ſmiteth through the "proud. By his ſpirit he hath gar-"niſhed the heavens: his hand hath "formed the crooked ſerpent. Lo, "theſe *are* parts of his ways; but how "little a portion is heard of him? "But the thunder of his power who "can underſtand?"

CHAP. XXVII.

Job proteſteth his ſincerity. The hypocrite is without hope. The bleſſings which the wicked have are turned into curſes.

MOreover Job continued his pa-rable, and ſaid, "*As* God liv-"eth, *who* hath taken away my judge-"ment, and the Almighty, *who* hath "vexed my ſoul; all the while my "breath *is* in me, and the ſpirit of "God *is* in my noſtrils, my lips ſhall "not ſpeak wickedneſs, nor my "tongue utter deceit. God forbid "that I ſhould juſtify you! till I die, "I will not remove my integrity "from me. My righteouſneſs I hold "faſt, and will not let it go; my heart "ſhall not reproach *me* ſo long as I "live. Let mine enemy be as the "wicked, and he that riſeth up a-"gainſt me as the unrighteous.

"For what *is* the hope of the hy-"pocrite, though he hath gained, "when God taketh away his ſoul? "Will God hear his cry when trou-"ble cometh upon him? will he de-"light himſelf in the Almighty? will "he always call upon God? I will "teach you by the hand of God; *that* "which *is* with the Almighty will I "not conceal. Behold, all ye your-"ſelves have ſeen *it*; why then are "ye thus altogether vain?

"This *is* the portion of a wicked "man with God, and the heritage "of oppreſſors, which they ſhall re-"ceive of the Almighty. If his chil-"dren be multiplied, *it is* for the "ſword; and his offspring ſhall not "be ſatisfied with bread. Thoſe that "remain of him ſhall be buried in "death; and his widows ſhall not "weep. Though he heap up ſilver "as the duſt, and prepare raiment "as the clay; he may prepare *it*, but "the juſt ſhall put *it* on, and the in-"nocent ſhall divide the ſilver. He "buildeth his houſe as a moth, and "as a booth *that* the keeper maketh.

"The rich man ſhall lie down; "but he ſhall not be gathered: he "openeth his eyes, and he *is* not. "Terrors take hold on him as wa-"ters; a tempeſt ſtealeth him away "in the night. The eaſt wind car-"rieth him away, and he departeth; "and as a ſtorm hurleth him out of "his place. For *God* ſhall caſt upon "him, and not ſpare: he would fain "flee out of his hand. *Men* ſhall "clap their hands at him, and ſhall "hiſs him out of his place.

CHAP. XXVIII.

There is a knowledge of natural things. But wiſdom is an excellent gift of God.

"SUrely, there is a vein for the "ſilver, and a place for gold "*where* they fine *it*. Iron is taken "out of the earth, and braſs *is* molten "*out of* the ſtone. He ſetteth an end "to darkneſs, and ſearcheth out all "perfection; the ſtones of darkneſs "and the ſhadow of death. The "flood breaketh out from the inha-"bitant; *even the waters* forgotten by "the foot: they are dried up, they "are gone away from men. *As for* "the earth, out of it cometh bread; "and under it is turned up as it were "fire. The ſtones of it *are* the place "of ſapphires; and it hath duſt "of gold.

"*There is* a path which no fowl "knoweth, and which the vulture's "eye hath not ſeen; the lion's whelps "have not trodden it, nor the fierce "lion paſſed by it. He putteth forth "his hand upon the rock; he over-"turneth the mountains by the roots. "He cutteth out rivers among the "rocks; and his eye ſeeth every pre-

"cious

"cious thing. He bindeth the floods "from overflowing; and *the thing* "*that is* hidden he bringeth forth to "light.

"But where ſhall wiſdom be "found? and where *is* the place of "underſtanding? Man knoweth not "the price thereof; neither is it "found in the land of the living. "The depth ſaith, It *is* not in me; "and the ſea ſaith, *It is* not with me. "It cannot be gotten for gold; nei-"ther ſhall ſilver be weighed *for* the "the price thereof. It cannot be "valued with the gold of Ophir, "with the precious onyx, or the ſap-"phire. The gold and the cryſtal "cannot equal it; and the exchange "of it *ſhall not be for* jewels of fine "gold. No mention ſhall be made "of coral, or of pearls; for the price "of wiſdom *is* above rubies. The "topaz of Ethiopia ſhall not equal "it, neither ſhall it be valued with "pure gold.

"Whence then cometh wiſdom? "and where *is* the place of under-"ſtanding? ſeeing it is hidden from "the eyes of all living, and kept "cloſe from the fowls of the air. "Deſtruction and death ſay, We "have heard the fame thereof with "our ears. God underſtandeth the "way thereof, and he knoweth the "place thereof. For he looketh to "the ends of the earth, *and* ſeeth "under the whole heaven; to make "the weight for the winds; and he "weigheth the waters by meaſure. "When he made a decree for the "rain, and a way for the lightening "of the thunder: then did he ſee it, "and declare it; he prepared it, yea, "and ſearched it out. And unto "man he ſaid, Behold, the fear of "the Lord, that *is* wiſdom; and to "depart from evil *is* underſtanding!"

CHAP. XXIX.

Job bemoaneth himſelf of his former proſperity and honour.

MOreover, Job continued his parable, and ſaid, "Oh, that I "were as *in* months paſt, as *in* the "days *when* God preſerved me! when "his candle ſhined upon my head, "*and when* by his light I walked "*through* darkneſs; as I was in the "days of my youth, when the ſecret "of God *was* upon my tabernacle; "when the Almighty *was* yet with "me, *when* my children *were* about "me; when I waſhed my ſteps with "butter, and the rock poured me "out rivers of oil.

"When I went out to the gate "through the city, *when* I prepared "my ſeat in the ſtreet, the young "men ſaw me, and hid themſelves; "and the aged aroſe, *and* ſtood up: "The princes refrained talking, and "laid *their* hand on their mouth: "The nobles held their peace, and "their tongue cleaved to the roof of "their mouth. When the ear heard "*me*, then it bleſſed me; and when "the eye ſaw *me*, it gave witneſs to "me; becauſe I delivered the poor "that cried, and the fatherleſs, and "*him that had* none to help him. The "bleſſing of him that was ready to "periſh came upon me; and I cauſed "the widow's heart to ſing for joy.

"I put on righteouſneſs, and it "clothed me; my judgement *was* as "a robe and a diadem. I was eyes "to the blind; and feet *was* I to the "lame. I *was* a father to the poor; "and the cauſe *which* I knew not I "ſearched out. And I brake the "jaws of the wicked, and plucked "the ſpoil out of his teeth. Then I "ſaid, I ſhall die in my neſt; and I "ſhall multiply *my* days as the ſand. "My root *was* ſpread out by the wa-"ters; and the dew lay all night up-"on my branch. My glory *was* freſh "in me; and my bow was renewed "in my hand.

"Unto me *men* gave ear, and wait-"ed, and kept ſilence at my counſel. "After my words they ſpake not "again; and my ſpeech dropped up-"on them. And they waited for me "as for the rain; and they opened

"their

"their mouth wide, *as* for the latter "rain. *If* I laughed on them, they "believed *it* not; and the light of "my countenance they cast not "down. I chose out their way, and "sat chief; and dwelt as a king in "the army, as one *that* comforteth "the mourners.

CHAP. XXX.

Job's honour is turned into extreme contempt; his prosperity into calamity.

"BUT now *they that are* younger "than I have me in derision, "whose fathers I would have dis-"dained to have set with the dogs of "my flock. Yea, whereto *might* the "strength of their hands *profit* me, in "whom old age was perished? For "want and famine *they were* solitary; "fleeing into the wilderness in for-"mer time desolate and waste; who "cut up mallows by the bushes, and "juniper roots *for their* meat. They "were driven forth from among "*men*; they cried after them as *after* "a thief; to dwell in the clifts of "the valleys, *in* caves of the earth, "and in the rocks. Among the "bushes they brayed; under the net-"tles they were gathered together. "*They were* children of fools, yea, "children of base men; they were "viler than the earth. ——

"And now am I their song; yea, "I am their by-word. They abhor "me; they flee far from me, and "spare not to spit in my face. Be-"cause he hath loosed my cord, and "afflicted me, they have also let "loose the bridle before me. Upon "*my* right *hand* rise the youth; they "push away my feet, and they raise "up against me the ways of their "destruction. They marr my path, "they set forward my calamity, they "*have* no helper. They came *upon* "*me* as a wide breaking-in *of waters*; "in the desolation they rolled them-"selves *upon me*. Terrors are turned "upon me: they pursue my soul as "the wind; and my welfare passeth "away as a cloud. ——

"And now my soul is poured out "upon me; the days of affliction "have taken hold upon me. My "bones are pierced in me in the "night-season; and my sinews take "no rest: by the great force *of my* "*disease*, is my garment changed; it "bindeth me about as the collar of "my coat. He hath cast me into "the mire, and I am become like "dust and ashes. — I cry unto thee, "and thou dost not hear me: I stand "up, and thou regardest me *not*. "Thou art become cruel to me; with "thy strong hand thou opposest thy-"self against me. Thou liftest me "up to the wind; thou causest me to "ride *upon it*, and dissolvest my sub-"stance. For I know *that* thou "wilt bring me *to* death, and *to* the "house appointed for all living. — "Howbeit, he will not stretch out "*his* hand to the grave, though they "cry in his destruction.

"Did not I weep for him that was "in trouble? was *not* my soul griev-"ed for the poor? When I looked for "good, then evil came *unto me*; and "when I waited for light, there came "darkness. My bowels boiled, and "rested not; the days of affliction "prevented me. I went mourning "without the sun; I stood up, *and* I "cried in the congregation. I am a "brother to dragons, and a compa-"nion to owls. My skin is black "upon me, and my bones are burn-"ed with heat. My harp also is "*turned* to mourning, and my organ "into the voice of them that weep.

CHAP. XXXI.

Job maketh a solemn protestation of his integrity in several duties.

"I Made a covenant with mine "eyes; why then should I think "upon a maid? For what portion of "God *is there* from above? and *what* "inheritance of the Almighty from "on high? *is* not destruction to the "wicked? and a strange *punishment* to "the workers of iniquity? Doth not "he see my ways, and count all my "steps?

"If

"If I have walked with vanity,
"or if my foot hath hasted to deceit;
"let me be weighed in an even ballance, that God may know mine
"integrity. If my step hath turned
"out of the way, and mine heart
"walked after mine eyes, and if any
"blot hath cleaved to my hands;
"*then* let me sow, and let another
"eat: yea, let my offspring be rooted
"out. If mine heart hath been deceived by a woman, or *if* I have
"laid wait at my neighbour's door,
"*then* let my wife grind unto another; and let others bow down
"upon her. For this *is* an heinous
"crime; yea, it *is* an iniquity *to be punished by* the judges. For it *is* a fire
"*that* consumeth to destruction, and
"would root out all mine increase.

"If I did despise the cause of my
"man-servant or of my maid-servant,
"when they contended with me;
"what then shall I do when God
"riseth up; and when he visiteth,
"what shall I answer him? did not
"he that made me in the womb,
"make him? and did not one fashion
"us in the womb? — If I have
"withheld the poor from *their* desire, or have caused the eyes of the
"widow to fail; or have eaten my
"morsel myself alone, and the fatherless hath not eaten thereof;
"(for from my youth he (23) was
"brought up with me as *with* a father, and I have guided her (24)
"from my mother's womb;) If I have
"seen any perish for want of clothing, or any poor without covering;
"if his loins have not blessed me,
"and *if* he were *not* warmed with
"the fleece of my sheep; if I have
"lifted up my hand against the fatherless, when I saw my help in
"the gate; *then* let mine arm fall
"from my shoulder-blade, and mine
"arm be broken from the bone.
"For destruction *from* God *was* a terror to me, and by reason of his
"highness I could not endure.

"If I have made gold my hope, or
"have said to the fine gold, *Thou art*
"my confidence; if I rejoiced be-
"cause my wealth was great, and be-
"cause mine hand had gotten much;
"if I beheld the sun when it shined,
"or the moon walking *in* brightness, and my heart hath been se-
"cretly enticed, or my mouth hath
"kissed my hand (25)? This also *were*
"an iniquity *to be punished by* the
"judge; for I should have denied
"the God *that is* above.

"If I rejoiced at the destruction
"of him that hated me, or lifted up
"myself when evil found him: —
"Neither have I suffered my mouth
"to sin by wishing a curse to his soul.
"If the men of my tabernacle said
"not, Oh, that we had of his flesh!
"we cannot be satisfied. The stranger did not lodge in the street; *but*
"I opened my doors to the traveller.
"If I covered my transgressions, as
"Adam, by hiding mine iniquity in
"my bosom: did I fear a great multitude, or did the contempt of families terrify me, that I kept si-
"lence, *and* went not out of the
"door?

"Oh, that one would hear me!
"behold, my desire *is, that* the Al-
"mighty would answer me, and *that*
"mine adversary had written a book.
"Surely I would take it upon my
"shoulder, *and* bind it as a crown to
"me. I would declare unto him
"the number of my steps; as a prince
"would I go near unto him. If my
"land cry against me, or that the furrows likewise thereof complain;
"if I have eaten the fruits thereof
"without money, or have caused
"the owners thereof to lose their
"life; let thistles grow instead of
"wheat, and cockle instead of barley."

(23) *That is, The fatherless.*
(24) *That is, The widow.*
(25) *If I have been guilty of idolatry by worshipping the sun, moon, and the host of heaven.*

The

The words of Job are ended.

CHAP. XXXII.

Elihu is angry with Job and his three friends. He reproveth them for not satisfying Job. His zeal to speak.

SO these three men ceased to answer Job, because he *was* righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled; because they had found no answer, and *yet* had condemned Job. Now Elihu had waited till Job had spoken, because they *were* elder than he. When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

And Elihu the son of Barachel the Buzite answered and said, "I *am* "young, and ye *are* very old; where- "fore I was afraid, and durst not "shew you mine opinion. I said, "Days should speak, and multitude "of years should teach wisdom. But "*there is* a spirit in man; and the in- "spiration of the Almighty giveth "them understanding. Great men "are not *always* wise; neither do the "aged understand judgement. There- "fore I said, Hearken to me; I also "will shew mine opinion. Behold, "I waited for your words; I gave "ear to your reasons, whilst you "searched out what to say. Yea, I "attended unto you: and behold, "*there was* none of you that convinc- "ed Job, *or* that answered his words; "lest you should say, We have found "out wisdom: God thrusteth him "down, not man.

"Now he hath not directed *his* "words against me; neither will I "answer him with your speeches. "(They were amazed, they answered "no more; they left off speaking.) "When I had waited; for they spake "not; but stood still, *and* answered "no more; *I said*, I will answer also "my part, I also will shew mine "opinion. For I am full of matter; "the spirit within me constraineth "me. Behold, my belly *is* as wine "*which* hath no vent; it is ready to "burst like new bottles (26). I will "speak, that I may be refreshed: "I will open my lips, and answer. "Let me not, I pray you, accept any "man's person; neither let me give "flattering titles unto man. For I "know not to give flattering titles; "*in so doing* my Maker would soon "take me away.

CHAP. XXXIII.

Elihu offereth himself instead of God, with sincerity and meekness to reason with Job. He excuseth God from giving man an account of his ways, by his greatness. He inciteth Job to attention.

"WHerefore, Job, I pray thee, "hear my speeches, and hear- "ken to all my words. Behold, "now I have opened my mouth; my "tongue hath spoken in my mouth. "My words *shall be of* the uprightness "of my heart; and my lips shall ut- "ter knowledge clearly. The Spirit "of God hath made me, and the "breath of the Almighty hath given "me life. If thou canst answer me, "set *thy words* in order before me; "stand up.

"Behold, I *am* according to thy "wish in God's stead. I also am "formed out of the clay: behold, "my terror shall not make thee a- "fraid; neither shall my hand be "heavy upon thee. Surely thou hast "spoken in mine hearing; and I "have heard the voice of *thy* words; "*saying*, I *am* clean without trans- "gression, I *am* innocent; neither *is* "*there* iniquity in me. Behold, he "findeth occasions against me, he "counteth me for his enemy. He "putteth my feet in the stocks, he "marketh all my paths. Behold, "*in* this thou art not just; I will an-

(26) *That is, Leathern bottles.*

"swer

"ſwer thee, that God is greater than
"man. Why doſt thou ſtrive againſt
"him? for he giveth not account of
"any of his matters.

"For God ſpeaketh once, yea,
"twice; *yet man* perceiveth it not.
"In a dream, in a viſion of the night,
"when deep ſleep falleth upon men,
"in ſlumberings upon the bed; then
"he openeth the ears of men, and
"ſealeth their inſtruction, that he
"may withdraw man *from his* pur-
"poſe, and hide pride from man.
"He keepeth back his ſoul from the
"pit, and his life from periſhing by
"the ſword. He is chaſtened alſo
"with pain upon his bed, and the
"multitude of his bones with ſtrong
"*pain*; ſo that his life abhorreth
"bread, and his ſoul dainty meat.
"His fleſh is conſumed away that it
"cannot be ſeen; and his bones, *that*
"were not ſeen, ſtick out. Yea, his
"ſoul draweth near unto the grave,
"and his life to the deſtroyers. If
"there be a meſſenger with him, an
"interpreter, one among a thouſand,
"to ſhew unto men his uprightneſs;
"then he is gracious unto him, and
"ſaith, Deliver him from going down
"to the pit; I have found a ranſom.

"His fleſh ſhall be freſher than a
"child's; he ſhall return to the days
"of his youth: he ſhall pray unto
"God, and he will be favourable
"unto him; and he ſhall ſee his face
"with joy: for he will render unto
"man his righteouſneſs. He looketh
"upon men, and *if any* ſay, I have
"ſinned, and perverted *that which was*
"right, and it profited me not; he
"will deliver his ſoul from going
"into the pit, and his life ſhall ſee
"the light.

"Lo, all theſe *things* worketh God
"oftentimes with man, to bring back
"his ſoul from the pit, to be enlight-
"ened with the light of the liv-
"ing. Mark well, O Job; hearken
"unto me! hold thy peace, and I
"will ſpeak. If thou haſt any thing
"to ſay, anſwer me: ſpeak; for I
"deſire to juſtify thee. If not, hear-
"ken unto me: hold thy peace, and
"I will teach thee wiſdom.

CHAP. XXXIV.

Elihu accuſeth Job for charging God with injuſtice. God omnipotent cannot be unjuſt. Man muſt humble himſelf unto God. Elihu reproveth Job.

FUrthermore, Elihu anſwered and ſaid, "Hear my words, O ye
"wiſe *men!* and give ear unto me,
"ye that have knowledge! for the
"ear trieth words, as the mouth
"taſteth meat. Let us chooſe to us
"judgement: let us know among our-
"ſelves what *is* good. For Job hath
"ſaid, I am righteous; and God hath
"taken away my judgement. Should
"I lie againſt my right? my wound
"*is* incurable without tranſgreſſion.
"What man *is* like Job, *who* drink-
"eth up ſcorning like water? who
"goeth in company with the work-
"ers of iniquity, and walketh with
"wicked men? For he hath ſaid, It
"profiteth a man nothing, that he
"ſhould delight himſelf with God.

"Therefore hearken unto me, ye
"men of underſtanding. Far be it
"from God *that he ſhould do* wicked-
"neſs, and *from* the Almighty, *that*
"*he ſhould commit* iniquity! for the
"work of a man ſhall he render un-
"to him, and cauſe every man to
"find according to *his* ways. Yea,
"ſurely God will not do wickedly;
"neither will the Almighty pervert
"judgement. Who hath given him
"a charge over the earth? or who
"hath diſpoſed the whole world?

"If he ſet his heart upon man; *if*
"he gather unto himſelf his ſpirit and
"his breath; all fleſh ſhall periſh to-
"gether, and man ſhall turn again
"unto duſt. If now *thou haſt* under-
"ſtanding, hear this! hearken to the
"voice of my words! Shall even he
"that hateth right, govern? and
"wilt thou condemn him that is
"moſt juſt? *Is it fit* to ſay to a king,
"*Thou art* wicked? *and* to princes,
"*Ye are* ungodly? *How much leſs to*

"*him*

"*him* that accepteth not the perſon, "of princes, nor regardeth the rich "more than the poor? for they all "*are* the work of his hands.

"In a moment ſhall they die, and "the people ſhall be troubled at "midnight, and paſs away; and the "mighty ſhall be taken away with-"out hand. For his eyes *are* upon "the ways of man, and he ſeeth all "his goings. *There is* no darkneſs, "nor ſhadow of death, where the "workers of iniquity may hide them-"ſelves. For he will not lay upon "man more *than right*; that he ſhould "enter into judgement with God.

"He ſhall break in pieces mighty "men without number, and ſet others "in their ſtead. Therefore he know-"eth their works, and he overturn-"eth *them* in the night, ſo that they "are deſtroyed. He ſtriketh them "as wicked men in the open ſight of "others; becauſe they turned back "from him, and would not conſider "any of his ways: ſo that they cauſe "the cry of the poor to come unto "him; and he heareth the cry of the "afflicted.

"When he giveth quietneſs, who "then can make trouble? and when "he hideth *his* face, who then can be-"hold him? whether *it be done* againſt "a nation, or againſt a man only; that "the hypocrite reign not, leſt the "people be enſnared.

"Surely it is meet to be ſaid unto "God, I have borne *chaſtiſement*, I "will not offend *any more*. *That which* "I ſee not, teach thou me: if I have "done iniquity, I will do no more.— "*Should it be* according to thy mind? "he will recompenſe it, whether "thou refuſe, or whether thou "chooſe; and not I: therefore ſpeak "what thou knoweſt. Let men "of underſtanding tell me, and "let a wiſe man hearken unto me. "Job hath ſpoken without know-"ledge; and his words *were* without "wiſdom. My deſire *is that* Job "may be tried unto the end, becauſe "of *his* anſwers for wicked men. "For he addeth rebellion unto his "ſin; he clappeth *his hands* amongſt "us; and multiplieth his words "againſt God."

CHAP. XXXV.

Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him. Many cry in their afflictions, but are not heard for want of faith.

ELIHU ſpake moreover, and ſaid, "Thinkeſt thou this to be "right, *that* thou ſaideſt, My righte-"ouſneſs *is* more than God's? for "thou ſaideſt, What advantage will "it be unto thee? *and*, What profit "ſhall I have *if I be cleanſed* from my "ſin? I will anſwer thee, and thy "companions with thee.

"Look unto the heavens, and ſee; "and behold the clouds, *which* are "higher than thou. If thou ſinneſt, "what doeſt thou againſt him? or *if* "thy tranſgreſſions be multiplied, "what doeſt thou unto him? if thou "be righteous, what giveſt thou "him? or what receiveth he of thine "hand? Thy wickedneſs *may hurt* a "man as thou *art*; and thy righteouſ-"neſs *may profit* the ſon of man.

"By reaſon of the multitude of "oppreſſions they make *the oppreſſed* "to cry; they cry out by reaſon of "the arm of the mighty. But none "ſaith, Where *is* God my Maker, "who giveth ſongs in the night? "who teacheth us more than the "beaſts of the earth, and maketh "us wiſer than the fowls of heaven. "There they cry, but none giveth "anſwer, becauſe of the pride of evil "men. Surely God will not hear "vanity; neither will the Almighty "regard it. Although thou ſayeſt "thou ſhalt not ſee him, *yet* judge-"ment *is* before him; therefore truſt "thou in him. But now becauſe *it* "*is* not *ſo*, he hath viſited in his an-"ger; yet he knoweth it not in great "extremity: therefore doth Job "open his mouth in vain; he multi-"plieth words without knowledge."

CHAP.

CHAP. XXXVI.

Elihu ſheweth how God is juſt in his ways, and how Job's ſins hinder God's bleſſings. God's works are to be magnified.

ELIHU alſo proceeded, and ſaid, "Suffer me a little, and I will "ſhew thee, that *I have* yet to ſpeak "on God's behalf. I will fetch my "knowledge from afar, and will "aſcribe righteouſneſs to my Maker. "For truly my words *ſhall* not *be* "falſe: he that is perfect in know-"ledge *is* with thee.

"Behold, God *is* mighty, and "deſpiſeth not *any*; *he is* mighty in "ſtrength *and* wiſdom. He pre-"ſerveth not the life of the wicked; "but giveth right to the poor. He "withdraweth not his eyes from the "righteous: but with kings *are they* "on the throne; yea, he doth eſta-"bliſh them for ever, and they are "exalted. And if *they be* bound in "fetters, *and* be holden in cords of "affliction; then he ſheweth them "their work, and their tranſgreſ-"ſions, that they have exceeded. He "openeth alſo their ear to diſcipline, "and commandeth that they return "from iniquity. If they obey, and "ſerve *him*, they ſhall ſpend their "days in proſperity, and their years "in pleaſures. But if they obey not, "they ſhall periſh by the ſword; and "they ſhall die without knowledge.

"But the hypocrites in heart heap "up wrath; they cry not when he "bindeth them. They die in youth, "and their life *is* among the unclean. "He delivereth the poor in his af-"fliction, and openeth their ears (27) "in oppreſſion. Even ſo would he "have removed thee out of the ſtrait "*into* a broad place where *there is* no "ſtraitneſs; and that which ſhould "be ſet on thy table *ſhould be* full of "fatneſs. But thou haſt fulfilled the "judgement of the wicked; judge-"ment and juſtice take hold *on thee*. "Becauſe *there is* wrath, *beware* leſt "he take thee away with *his* ſtroke: "then a great ranſom cannot deliver "thee. Will he eſteem thy riches? "*no*, not gold, nor all the forces of "ſtrength.

"Deſire not the night, when peo-"ple are cut off in their place. Take "heed, regard not iniquity; for this "haſt thou choſen rather than afflic-"tion. Behold, God exalteth by his "power: who teacheth like him? "who hath enjoined him his way? "or who can ſay, Thou haſt wrought "iniquity? remember that thou mag-"nify his work, which men behold. "Every man may ſee it; man may "behold *it* afar off. Behold, God "*is* great, and we know *him* not; "neither can the number of his years "be ſearched out. For he maketh "ſmall the drops of water; they pour "down rain according to the vapour "thereof, which the clouds do drop, "*and* diſtil upon man abundantly.

"Alſo can *any* underſtand the "ſpreadings of the clouds, *or* the "noiſe of his tabernacle? behold, he "ſpreadeth his light upon it, and "covereth the bottom of the ſea. For "by them judgeth he the people; he "giveth meat in abundance. With "clouds he covereth the light, and "commandeth it *not to ſhine*, by *the* "*cloud* that cometh betwixt. The "noiſe thereof ſheweth concerning "it, the cattle alſo concerning the "vapour.

CHAP. XXXVII.

God is to be feared for his great works. His wiſdom is unſearchable in them.

"AT this alſo my heart trembleth; "and is moved out of its place. "Hear attentively the noiſe of his "voice, and the ſound *that* goeth out "of his mouth. He directeth it un-"der the whole heaven, and his "lightening unto the ends of the "earth. After it a voice roareth; "he thundereth with the voice of "his excellence, and he will not ſtay "them

(27) *That is, Delivers them, or giveth them liberty.*

"them when his voice is heard. God "thundereth marvellously with his "voice: great things doeth he, which "we cannot comprehend. For he "saith to the snow, Be thou *on* the "earth; likewise to the small rain, "and to the great rain of his "strength.

"He sealeth up the hand of every "man; that all men may know his "work. Then the beasts go into "dens, and remain in their places. "Out of the south cometh the whirl-"wind; and cold out of the north. "By the breath of God frost is given; "and the breadth of the waters is "straitened. Also by watering he "wearieth the thick clouds: he scat-"tereth his bright cloud (28); and it "is turned round about by his coun-"sels; that they may do whatsoever "he commandeth them upon the "face of the world in the earth. He "causeth it to come, whether for "correction, or for his land, or for "mercy.

"Hearken unto this, O Job! stand "still, and consider the wonderous "works of God. Dost thou know "when God disposed them, and "caused the light of his cloud to "shine? dost thou know the balanc-"ings of the clouds, the wonderous "works of him who is perfect in "knowledge? how thy garments *are* "warm, when he quieteth the earth "by the south-*wind?* Hast thou "with him spread out the sky, *which* "*is* strong, *and* as a molten look-"ing-glass?

"Teach us what we shall say unto "him; *for* we cannot order *our speech* "by reason of darkness. Shall it be "told him that I speak? If a man "speak, surely he shall be swallowed "up. And now *men* see not the "bright light which *is* in the clouds: "but the wind passeth, and cleanseth "them. Fair weather cometh out "of the north: with God *is* terrible "majesty. *Touching* the Almighty, "we cannot find him out; *he is* ex-"cellent in power, and in judge-"ment; and in plenty of justice: he "will not afflict. Men do therefore "fear him: he respecteth not any *that* "*are* wise of heart."

(28) *Probably the lightening.*

CHAP. XXXVIII.

God challengeth Job to answer. God, by his mighty works, convinceth Job of ignorance, and of imbecility.

THEN the LORD answered Job out of the whirlwind, and said, "Who *is* this that darkeneth counsel "by words without knowledge? "Gird up now thy loins like a man: "for I will demand of thee, and an-"swer thou me.

"Where wast thou when I laid "the foundations of the earth? de-"clare, if thou hast understanding. "Who hath laid the measures there-"of, if thou knowest? or who hath "stretched the line upon it? where-"upon are the foundations thereof "fastened? or who laid the corner-"stone thereof? when the morning "stars sang together, and all the sons "of God shouted for joy. Or *who* "shut up the sea with doors, when "it brake forth *as if* it had issued out "of the womb? When I made the "cloud the garment thereof, and "thick darkness a swaddling-band "for it; and brake up for it my de-"creed *place*, and set bars and doors, "and said, Hitherto shalt thou come, "but no farther; and here shall thy "proud waves be stayed.

"Hast thou commanded the morn-"ing since thy days; *and* caused the "day-spring to know its place, that "it might take hold of the ends of "the earth, that the wicked might "be shaken out of it? It is turned as "clay *to* the seal; and they stand as "a garment. And from the wicked "their light is withholden; and the "high arm shall be broken.

"Hast thou entered into the "springs of the sea? or hast thou "walked in the search of the depth?

"Have

"have the gates of death been opened
"unto thee? or haſt thou ſeen the
"doors of the ſhadow of death? haſt
"thou perceived the breadth of the
"earth? declare, if thou knoweſt it
"all. Where *is* the way *where* light
"dwelleth? and *as for* darkneſs,
"where *is* the place thereof? that
"thou ſhouldeſt take it to the bound
"thereof, and that thou ſhouldeſt
"know the paths *to* the houſe there-
"of. Knoweſt thou *it*, becauſe thou
"waſt then born? or *becauſe* the
"number of thy days *is* great?

"Haſt thou entered into the trea-
"ſures of the ſnow? or haſt thou
"ſeen the treaſures of the hail, which
"I have reſerved againſt the time of
"trouble, againſt the day of battle
"and war? By what way is the light
"parted, *which* ſcattereth the eaſt
"wind upon the earth? who hath
"divided a water-courſe for the
"over-flowing of waters? or a way
"for the lightening of thunder, to
"cauſe it to rain on the earth, *where*
"no man *is*; *on* the wilderneſs, where-
"in *there is* no man? to ſatisfy the de-
"ſolate and waſte *ground*, and to
"cauſe the bud of the tender herb to
"ſpring forth. Hath the rain a fa-
"ther? or who hath begotten the
"drops of the dew? out of whoſe
"womb came the ice? and the hoary
"froſt of heaven, who hath gender-
"ed it? the waters are hidden as *with*
"a ſtone, and the face of the deep is
"frozen.

"Canſt thou bind the ſweet in-
"fluences of Pleiades, or looſe the
"bands of Orion? canſt thou bring
"forth Mazzaroth in his ſeaſon? or
"canſt thou guide Arcturus with his
"ſons? knoweſt thou the ordinances
"of heaven? canſt thou ſet the do-
"minion thereof in the earth? canſt
"thou lift up thy voice to the clouds,
"that abundance of waters may co-
"ver thee? canſt thou ſend lighten-
"ings, that they may go, and ſay unto
"thee, Here we *are*? Who hath put
"wiſdom in the inward parts? or
"who hath given underſtanding to
"the heart? who can number the
"clouds in wiſdom? or who can ſtay
"the bottles of heaven, when the
"duſt groweth into hardneſs, and
"the clods cleave faſt together?

"Wilt thou hunt the prey for the
"lion? or fill the appetite of the
"young lions, when they couch in
"*their* dens, *and* abide in the covert
"to lie in wait? Who provideth for
"the raven its food? when its young
"ones cry unto God, they wander
"for lack of meat.

CHAP. XXXIX.

Of the wild goats and hinds, of the wild aſs, the unicorn, the peacock, ſtork, and oſtrich, the horſe, the hawk, the eagle.

"KNoweſt thou the time when
"the wild goats of the rock
"bring forth? *or* canſt thou mark
"when the hinds do calve? canſt
"thou number the months *that* they
"fulfil? or knoweſt thou the time
"when they bring forth? they bow
"themſelves, they bring forth their
"young ones, they caſt out their
"ſorrows. Their young ones are in
"good liking, they grow up with
"corn; they go forth and return not
"unto them.

"Who hath ſent out the wild (29) aſs
"free? or who hath looſed the bands
"of the wild aſs? whoſe houſe I have
"made the wilderneſs, and the bar-
"ren land his dwellings. He ſcorn-
"eth the multitude of the city, nei-
"ther regardeth he the crying of the
"driver. The range of the moun-
"tains *is* his paſture, and he ſearch-
"eth after every green thing.

Will the unicorn (30) be willing
"to ſerve thee, or abide by thy crib?
"canſt thou bind the unicorn with
"his band in the furrow? or will he
"harrow the valleys after thee? wilt
"thou truſt him, becauſe his ſtrength
"is great? or wilt thou leave thy la-

(29) *Or Zebra, a creature that never can be tamed.*

(30) *Or, The Rhinoceros.*

" bour to him? wilt thou believe
" him that he will bring home thy
" ſeed, and gather *it into* thy barn?
" *Gaveſt thou* the goodly wings un-
" to the peacocks? or wings and fea-
" thers unto the oſtrich? which leav-
" eth her eggs in the earth, and
" warmeth them in the duſt; and
" forgetteth that the foot may cruſh
" them, or that the wild beaſt may
" break them. She is hardened a-
" gainſt her young ones, as though
" *they were* not hers: her labour is in
" vain without fear; becauſe God
" hath deprived her of wiſdom, nei-
" ther hath he imparted to her un-
" derſtanding. What time ſhe lift-
" eth up herſelf on high, ſhe ſcorn-
" eth the horſe and his rider.
" Haſt thou given the horſe
" ſtrength? haſt thou clothed his neck
" with thunder? canſt thou make
" him afraid as a graſshopper?—the
" glory of his noſtrils *is* terrible. He
" paweth in the valley, and rejoic-
" eth in *his* ſtrength: he goeth on to
" meet the armed men. He mock-
" eth at fear, and is not affrighted;
" neither turneth he back from the
" ſword. The quiver rattleth againſt
" him, the glittering ſpear and the
" ſhield. He ſwalloweth the ground
" with fierceneſs and rage; neither
" believeth he that *it is* the ſound of
" the trumpet. He ſaith among the
" trumpets, Ha, ha! and he ſmelleth
" the battle afar off, the thunder of
" the captains, and the ſhouting.
" Doth the hawk fly by thy wiſ-
" dom, *and* ſtretch her wings toward
" the ſouth? Doth the eagle mount
" up at thy command, and make her
" neſt on high? ſhe dwelleth and
" abideth on the rock, upon the crag
" of the rock, and the ſtrong place:
" from thence ſhe ſeeketh the prey,
" *and* her eyes behold afar off. Her
" young ones alſo ſuck up blood;
" and where the ſlain *are*, there *is*
" ſhe (31)."

(31) *Compare* Matt. xxiv. 28.

CHAP. XL.

Job humbleth himſelf to God. God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom. Of the behemoth.

MOreover, the LORD anſwered Job, and ſaid, " Shall he that
" contendeth with the Almighty, in-
" ſtruct *him?* he that reproveth God,
" let him anſwer it." Then Job an-
ſwered the LORD, and ſaid, " Be-
" hold, I am vile: what ſhall I an-
" ſwer thee? I will lay mine hand
" upon my mouth. Once have I
" ſpoken; but I will not anſwer: yea,
" twice; but I will proceed no far-
" ther."

Then the LORD anſwered Job out of the whirlwind, and ſaid,
" Gird up thy loins now like a man:
" I will demand of thee, and declare
" thou unto me. Wilt thou alſo diſ-
" annul my judgement? wilt thou
" condemn me, that thou mayeſt be
" righteous? haſt thou an arm like
" God? or canſt thou thunder with
" a voice like him? Deck thyſelf now
" *with* majeſty and excellency, and
" array thyſelf with glory and beau-
" ty; caſt abroad the rage of thy
" wrath, and behold every one *that*
" *is* proud, and abaſe him: Look on
" every one *that is* proud, *and* bring
" him low, and tread down the wick-
" ed in their place: Hide them in
" the duſt together, *and* bind their
" faces in ſecret: Then will I alſo
" confeſs unto thee, that thine own
" right hand can ſave thee.
" Behold now behemoth (32),
" which I made with thee; he eateth
" graſs as an ox. Lo now, his ſtrength
" *is* in his loins, and his force *is* in
" the navel of his belly. He moveth
" his tail like a cedar; the ſinews of
" his ſtones are wrapped together.
" His bones *are as* ſtrong pieces of
" braſs; his bones *are* like bars of
" iron. He *is* the chief of the ways
" of God: He that made him, can
" make his ſword to approach *unto*

(32) *Suppoſed to be the Elephant.*

" *him.*

"*him.* Surely the mountains bring "him forth food; where all the beaſts "of the field play. He lieth under "the ſhady trees, in the covert of the "reed, and fens; the ſhady trees "cover him *with* their ſhadow; the "willows of the brook compaſs him "about. Behold, he drinketh up a "river, *and* haſteth not; he truſteth "that he can draw up Jordan into "his mouth. He taketh it with his "eyes; *his* noſe pierceth through "ſnares.

CHAP. XLI.

Of God's great power in the leviathan (33).

"CANST thou draw out levia- "than with a hook? or his "tongue with a cord *which* thou let- "teſt down? canſt thou put a hook "into his noſe? or bore his jaw "through with a thorn? will he "make many ſupplications unto thee? "will he ſpeak ſoft *words* unto thee? "will he make a covenant with thee? "wilt thou take him for a ſervant for "ever? wilt thou play with him as "*with* a bird? or wilt thou bind him "for thy maidens? ſhall the compa- "nions make a banquet of him? ſhall "they part him among the mer- "chants? canſt thou fill his ſkin with "barbed irons? or his head with "fiſh-ſpears? Lay thine hand upon "him, remember the battle; do no "more. Behold, the hope of him "is in vain: ſhall not *one* be caſt "down even at the ſight of him? "none *is ſo* fierce that dare ſtir him "up.

"Who then is able to ſtand be- "fore me? who hath prevented me, "that I ſhould repay *him? whatſoever* "*is* under the whole heaven is mine.

"I will not conceal his parts, nor "his power, nor his comely propor- "tion. Who can diſcover the face "of his garment? *or* who can come "*to him* with his double bridle? who "can open the doors of his face? his "teeth *are* terrible round about. *His* "ſcales *are his* pride, ſhut up together "*as with* a cloſe ſeal: One is ſo near "to another, that no air can come be- "tween them: They are joined one "to another, they ſtick together that "they cannot be ſundered. By his "ſneeſings a light doth ſhine, and "his eyes *are* like the eye-lids of the "morning. Out of his mouth go "burning lamps, *and* ſparks of fire "leap out. Out of his noſtrils goeth "ſmoke, as *out* of a ſeething-pot or "caldron. His breath kindleth "coals, and a flame goeth out of his "mouth. In his neck remaineth "ſtrength, and ſorrow is turned into "joy before him. The flakes of his "fleſh are joined together; they are "firm in themſelves; they cannot be "moved. His heart is as firm as a "ſtone; yea, as hard as a piece of the "nether *milſtone*. When he raiſeth "up himſelf, the mighty are afraid: "by reaſon of breakings they purify "themſelves. The ſword of him "that layeth at him cannot hold; the "ſpear, the dart, nor the habergeon. "He eſteemeth iron as ſtraw, *and* "braſs as rotten wood. The arrow "cannot make him flee: ſling-ſtones "are turned, with him, into ſtubble. "Darts are counted as ſtubble: he "laugheth at the ſhaking of a ſpear. "Sharp ſtones *are* under him; he "ſpreadeth ſharp-pointed things up- "on the mire. He cauſeth the deep "to boil like a pot; he maketh the "ſea like a pot of ointment. He "maketh a path to ſhine after him; "*one* would think the deep *to be* hoa- "ry. Upon earth there is not his "like, who is made without fear. "He beholdeth all high *things:* he "*is* a king over all the children of "pride."

CHAP. XLII.

Job ſubmitteth himſelf unto God. God preferring Job's cauſe, maketh his friends ſubmit themſelves, and accepteth him.

(33) *Probably, the Whale, or Crocodile: perhaps two creatures are deſcribed in this* chapter, *though the name of the latter is omitted.*

him. He magnifieth and bleſſeth Job. Job's age and death.

THEN Job anſwered the LORD, and ſaid, "I know that thou "canſt *do* every *thing*, and *that* no "thought can be withholden from "thee. Who *is* he that hideth coun-"ſel without knowledge? therefore "have I uttered what I underſtood "not; things too wonderful for me, "which I knew not. Hear, I be-"ſeech thee, and I will ſpeak! I will "demand of thee, and declare thou "unto me. I have heard of thee by "the hearing of the ear; but now "mine eye ſeeth thee. Wherefore "I abhor *myſelf*, and repent in duſt "and aſhes (34)."

And it was *ſo*, that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, "My wrath is kindled a-"gainſt thee, and againſt thy two "friends; for ye have not ſpoken of "me *the thing that is* right, as my ſer-"vant Job *hath*. Therefore take unto "you now ſeven bullocks and ſeven "rams, and go to my ſervant Job, "and offer up for yourſelves a burnt-"offering; and my ſervant Job ſhall "pray for you; for him will I ac-"cept; leſt I deal with you *after your* "folly, in that ye have not ſpoken of "me *the thing which is* right, like my "ſervant Job." So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them; the LORD alſo accepted Job.

And the LORD turned the captivity of Job, when he prayed for his friends: alſo the LORD gave Job twice as much as he had before. Then there came unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him; every man alſo gave him a piece of money, and every one an ear-ring of gold.

So the LORD bleſſed the latter end of Job more than his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes. He had alſo ſeven ſons, and three daughters: and he called the name of the firſt, Jemima; and the name of the ſecond, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found *ſo* fair as the daughters of Job; and their father gave them inheritance among their brethren. After this Job lived an hundred and forty years; and ſaw his ſons, and his ſons ſons, *even* four generations. So Job died, *being* old and full of days.

(34) *Here the poetical part of this book ends.*

The Book of PSALMS.

PSAL. I.

The happineſs of the godly. The unhappineſs of the ungodly.

BLESSED *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful: but his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper.

The ungodly *are* not ſo: but *are* like the chaff which the wind driveth away. Therefore the ungodly ſhall not ſtand in the judgement, nor ſinners in the congregation of the righteous. For the LORD knoweth the way of the righteous; but the way of the ungodly ſhall periſh.

PSAL.

PSAL. II.

The kingdom of Christ. Kings are exhorted to submit to it.

WHY do the heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together against the LORD, and against his Anointed, *saying*, "Let "us break their bands asunder, and "cast away their cords from us."

He that sitteth in the heavens shall laugh; the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure: "Yet have I set my king upon my "holy hill of Zion. I will declare "the decree: the LORD hath said "unto me, Thou *art* my son; this "day have I begotten thee. Ask of "me, and I shall give *thee* the hea-"then *for* thine inheritance, and the "uttermost parts of the earth *for* thy "possession. Thou shalt break them "with a rod (35) of iron; thou shalt "dash them in pieces like a potter's "vessel."

Be wise now therefore, O ye kings! be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry; and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him!

PSAL. III.

The security of God's protection.

A psalm of David, when he fled from Absalom his son.

LORD, how are they increased that trouble me! many *are* they that rise up against me. Many *there are* who say of my soul, *There is* no help for him in God. But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head! I cried unto the LORD with my voice; and he heard me out of his holy hill.

I laid me down and slept: I awaked; for the LORD sustained me. I will not be afraid of ten thousands of people that have set *themselves* against me round about. Arise, O LORD! save me, O my God! for thou hast smitten all mine enemies *upon* the cheek-bone; thou hast broken the teeth of the ungodly (36). Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people.

PSAL. IV.

David prayeth for audience. He reproveth and exhorteth his enemies. Man's happiness is in God's favour.

A psalm of David.

HEAR me when I call, O God of my righteousness! thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer! O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing (37)? But know that the LORD hath set apart him that is godly for himself; the LORD will hear when I call unto him.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness; and put your trust in the LORD. *There are* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us! Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased. I will both lay me down in peace, and sleep; for thou, LORD, only makest me dwell in safety.

PSAL. V.

David prayeth and professeth his study in prayer. God favoureth not the wicked. David professing his faith, prayeth unto God to guide him, and to preserve the godly.

A psalm of David.

(35) *Or an iron sceptre, that is, with severity.*

(36) *The wicked are here compared to lions, or other beasts of prey.*

(37) *That is, Lying, deceit.*

GIVE ear to my words, O LORD, conſider my meditation! hearken, unto the voice of my cry, my king, and my God; for unto thee will I pray. My voice ſhalt thou hear in the morning, O LORD! in the morning will I direct *my prayer* unto thee, and will look up. For thou *art* not a God that hath pleaſure in wickedneſs; neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity. Thou ſhalt deſtroy them that ſpeak leaſing: the LORD will abhor the bloody and deceitful man.

But as for me, I will come into thy houſe in the multitude of thy mercy; *and*, in thy fear, will I worſhip toward thy holy temple. Lead me, O LORD, in thy righteouſneſs becauſe of mine enemies! make thy way ſtraight before my face! ** Let all thoſe that put their truſt in thee rejoice; let them ever ſhout for joy, becauſe thou defendeſt them: let them alſo that love thy name be joyful in thee. For thou, LORD, wilt bleſs the righteous; with favour wilt thou compaſs him as *with* a ſhield.

PSAL. VI.

David's complaint in his ſickneſs. By faith he triumpheth over his enemies.

A pſalm of David.

O LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure! Have mercy upon me, O LORD; for I *am* weak! O LORD, heal me; for my bones are vexed! my ſoul is alſo ſore vexed: but thou, O LORD, how long? — Return, O LORD, deliver my ſoul! oh, ſave me for thy mercies ſake! for in death *there is* no remembrance of thee; in the grave who ſhall give thee thanks?

I am weary with my groaning: all the night I make my bed to ſwim; I water my couch with my tears. Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies. Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping. The LORD hath heard my ſupplication; the LORD will receive my prayer.

** **

PSAL. VII.

David prayeth againſt the malice of his enemies, profeſſing his innocency. By faith he ſeeth his defence, and the deſtruction of his enemies.

Shiggaion of David, which he ſang unto the LORD, concerning the words of Cuſh the Benjamite.

O LORD my God! in thee do I put my truſt: ſave me from all them that perſecute me; and deliver me! leſt he tear my ſoul like a lion, rending *it* in pieces, while *there is* none to deliver. O LORD, my God! if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cauſe is mine enemy:) let the enemy perſecute my ſoul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the duſt.

Ariſe, O LORD, in thine anger! lift up thyſelf, becauſe of the rage of mine enemies; and awake for me to the judgement *that* thou haſt commanded! ſo ſhall the congregation of the people compaſs thee about; for their ſake therefore return thou on high. The LORD ſhall judge the people; judge me, O LORD, according to my righteouſneſs, and according to mine integrity *that is* in me! Oh, let the wickedneſs of the wicked come to an end! but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

My defence *is* of God, who ſaveth the upright in heart. God judgeth the righteous; and God is angry *with the wicked* every day. If he turn not, he will whet his ſword; he hath bent his bow, and made it ready: he hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors. Behold, he

travaileth

travaileth with iniquity; and hath conceived miſchief, and brought forth falſhood. He made a pit, and digged it, and is fallen into the ditch *which* he made. His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate. I will praiſe the LORD according to his righteouſneſs; and will ſing praiſe to the name of the LORD moſt high.

PSAL. VIII.

God's glory is magnified by his works, and by his love to man.

A pſalm of David.

O LORD our Lord (38), how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens. Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies; that thou mighteſt ſtill the enemy and the avenger.

When I conſider thy heavens, the work of thy fingers; the moon and the ſtars, which thou haſt ordained; what *is* man, that thou art mindful of him? and the ſon of man (39), that thou viſiteſt him? for thou haſt made him a little lower than the angels, and haſt crowned (40) him with glory and honour. Thou madeſt him to have dominion over the works of thy hands: thou haſt put all *things* under his feet; all ſheep and oxen, yea, and the beaſts of the field; the fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

O LORD our Lord, how excellent *is* thy name in all the earth!

PSAL. IX.

David praiſeth God for executing judgement. He inciteth others to praiſe him.

A pſalm of David.

I WILL praiſe *thee*, O LORD, with my whole heart! I will ſhew forth all thy marvellous works. I will be glad and rejoice in thee; I will ſing praiſe to thy name, O thou Moſt High! When mine enemies are turned back, they ſhall fall, and periſh at thy preſence. For thou haſt maintained my right and my cauſe; thou ſatteſt in the throne, judging right. Thou haſt rebuked the heathen; thou haſt deſtroyed the wicked; thou haſt put out their name for ever and ever.

O thou enemy, deſtructions are come to a perpetual end! and thou haſt deſtroyed cities: their memorial is periſhed with them. But the LORD ſhall endure for ever: he hath prepared his throne for judgement; and he ſhall judge the world in righteouſneſs; he ſhall miniſter judgement to the people in uprightneſs. The LORD alſo will be a refuge for the oppreſſed; a refuge in time of trouble. And they that know thy name will put their truſt in thee; for thou, LORD, haſt not forſaken them that ſeek thee.

Sing praiſes to the LORD, who dwelleth in Zion; declare among the people his doings. When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble. Have mercy upon me, O LORD! conſider my trouble *which I ſuffer* of them that hate me; thou that lifteſt me up from the gates of death; that I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoice in thy ſalvation.

The heathen are ſunk down in the pit *that* they made; in the net which they hid, is their own foot taken. The LORD is known by the judgement *which* he executeth; the wicked is ſnared in the work of his own hands. The wicked ſhall be turned into hell (41), *and* all the na-

(38) JEHOVAH, *our* LORD, *ſays the original.*

(39) *The ſon of Adam, ſays the original.*

(40) *Or ſhalt crown him, in the future tenſe.*

(41) *Or the grave, that is, ſhall periſh, or be deſtroyed.*

tions that forget God. For the needy ſhall not always be forgotten; the expectation of the poor ſhall *not* periſh for ever. Ariſe, O LORD! let not man prevail; let the heathen be judged in thy ſight. Put them in fear, O LORD; *that* the nations may know themſelves *to be but* men.

PSAL. X.

David complaineth to God of the outrage of the wicked. He prayeth for remedy. He profeſſeth his confidence.

WHY ſtandeſt thou afar off, O LORD? *why* hideſt thou *thyſelf* in times of trouble? The wicked in *his* pride doth perſecute the poor:—Let them be taken in the devices that they have imagined! for the wicked boaſteth of his heart's deſire; and bleſſeth the covetous, *whom* the LORD abhorreth. The wicked, through the pride of his countenance, will not ſeek *after God*; God *is* not in all his thoughts. His ways are always grievous; thy judgements *are* far above out of his ſight: *as for* all his enemies, he puffeth at them.

He hath ſaid in his heart, I ſhall not be moved; for I *ſhall* never *be* in adverſity. His mouth is full of curſing and deceit and fraud; under his tongue *is* miſchief and vanity. He ſitteth in the lurking-places of the villages; in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor. He lieth in wait ſecretly, as a lion in his den: he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his net. He croucheth *and* humbleth himſelf, that the poor may fall by his ſtrong ones. He hath ſaid in his heart, God hath forgotten: he hideth his face; he will never ſee *it*.

Ariſe, O LORD! O God, lift up thine hand! forget not the humble. Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*. Thou haſt ſeen *it*; for thou beholdeſt miſchief and ſpite, to requite *it* with thy hand: the poor committeth himſelf unto thee; thou art the helper of the fatherleſs.

* *

The LORD is king for ever and ever; the heathen are periſhed out of his land. LORD, thou haſt heard the deſire of the humble: thou wilt prepare their heart; thou wilt cauſe thine ear to hear; to judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

PSAL. XI.

David encourageth himſelf in God againſt his enemies. The providence and juſtice of God.

A pſalm of David.

IN the LORD put I my truſt: how ſay ye to my ſoul, Flee *as* a bird to your mountain! for lo, the wicked bend *their* bow! they make ready their arrow upon the ſtring, that they may privily ſhoot at the upright in heart: if the foundations be deſtroyed, what can the righteous do?

The LORD *is* in his holy temple; the LORD's throne *is* in heaven; his eyes behold, his eye-lids try, the children of men. The LORD trieth the righteous; but the wicked, and him that loveth violence, his ſoul hateth. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: *this ſhall be* the portion of their cup. For the righteous LORD loveth righteouſneſs; his countenance doth behold the upright.

PSAL. XII.

David, deſtitute of human comfort, craveth help of God. He comforteth himſelf with God's judgements on the wicked, and confidence in God's tried promiſes.

A pſalm of David.

HELP, LORD! for the godly man ceaſeth; for the faithful fail from among the children of men. They ſpeak vanity every one with his neighbour; *with* flattering lips, *and* with a double heart, do they ſpeak. The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh

ſpeaketh proud things; who have ſaid, With our tongue will we prevail: our lips *are* our own; who *is* lord over us?

For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the LORD: I will ſet *him* in ſafety *from him that* puffeth at him. The words of the LORD *are* pure words; *as* ſilver tried in a furnace of earth, purified ſeven times. Thou ſhalt keep them, O LORD, thou ſhalt preſerve them from this generation for ever! The wicked walk on every ſide, when the vileſt men are exalted.

PSAL. XIII.

David complaineth of delay in help. He boaſteth of divine mercy.

A pſalm of David.

HOW long wilt thou forget me, O LORD! for ever? how long wilt thou hide thy face from me? how long ſhall I take counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

Conſider *and* hear me, O LORD my God! lighten mine eyes, leſt I ſleep *the ſleep* of death! leſt mine enemy ſay, I have prevailed againſt him; *and* thoſe that trouble me rejoice when I am moved. But I have truſted in thy mercy; my heart ſhall rejoice in thy ſalvation. I will ſing unto the LORD; becauſe he hath dealt bountifully with me.

PSAL. XIV.

David deſcribeth the corruption of mankind; convinceth the wicked by the light of their conſcience.

A pſalm of David.

THE fool hath ſaid in his heart, *There is* no God: they are corrupt; they have done abominable works; *there is* none that doeth good. The LORD looked down from heaven upon the children of men, to ſee if there were any that did underſtand, *and* ſeek God. They are all gone aſide; they are *all* together become filthy: *there is* none that doeth good, no not one. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

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PSAL. XV.

David deſcribeth a citizen of Zion.

A pſalm of David.

LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?—He that walketh uprightly, and worketh righteouſneſs; and ſpeaketh the truth in his heart. *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour; in whoſe eyes a vile perſon is contemned; but he honoureth them that fear the LORD: *he that* ſweareth to *his own* hurt, and changeth not. *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe *things* ſhall never be moved.

PSAL. XVI.

David in diſtruſt of merits, and hatred of idolatry, fleeth to God for preſervation. He ſheweth the hope of his calling, of the reſurrection, and of life everlaſting.

Michtam (42) of David.

PReſerve me, O God! for in thee do I put my truſt. *O my ſoul,* thou haſt ſaid unto the LORD, Thou *art* my Lord; my goodneſs *extendeth* not to thee, *but* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

Their ſorrows ſhall be multiplied *that* haſten *after* another *god:* their drink-offerings of blood will I not offer, nor take up their names into my lips. The LORD *is* the portion of mine inheritance, and of my cup: thou maintaineſt my lot. The lines are fallen unto me in pleaſant *places;* yea, I have a goodly heritage.

I will bleſs the LORD, who hath given me counſel; my reins alſo inſtruct me in the night-ſeaſons. I have ſet the LORD always before me;

(42) *Or a golden pſalm.*

becauſe

becauſe *he is* at my right hand, I ſhall not be moved. Therefore my heart is glad, and my glory rejoiceth; my fleſh alſo ſhall reſt in hope. For thou wilt not leave my ſoul in hell (43); neither wilt thou ſuffer thine Holy One to ſee corruption. Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy; at thy right hand *there are* pleaſures for evermore.

PSAL. XVII.

David, in confidence of his integrity, craveth defence of God againſt his enemies. He ſheweth their pride, craft, and eagerneſs. He prayeth againſt them in confidence of his hope.

A prayer of David.

HEAR the right, O LORD, attend unto my cry! give ear unto my prayer *that goeth* not out of feigned lips! let my ſentence come forth from thy preſence; let thine eyes behold the things that are equal. Thou haſt proved mine heart, thou haſt viſited *me* in the night; thou haſt tried me, *and* ſhalt find nothing: I am purpoſed *that* my mouth ſhall not tranſgreſs. Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the deſtroyer.

Hold up my goings in thy paths, *that* my footſteps ſlip not. I have called upon thee; for thou wilt hear me, O God; incline thine ear unto me, *and* hear my ſpeech! ſhew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand, them who put their truſt *in thee* from thoſe that riſe up *againſt them!* Keep me as the apple of the eye; hide me under the ſhadow of thy wings, from the wicked that oppreſs me, *from* my deadly enemies, *who* compaſs me about.

They are incloſed in their own fat; with their mouth they ſpeak proudly. They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth; like a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

Ariſe, O LORD, diſappoint him, caſt him down! deliver my ſoul from the wicked, *which is* thy ſword; from men, *who are* thy hand, O LORD, from men of the world, *who have* their portion in *this* life, and whoſe belly thou filleſt with thy hidden *treaſure!* they are full of children, and leave the reſt of their *ſubſtance* to their babes. As for me, I will behold thy face in righteouſneſs; I ſhall be ſatisfied, when I awake, with thy likeneſs.

PSAL. XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

A pſalm of David, the ſervant of the LORD, who ſpake unto the LORD the words of this ſong in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he ſaid:

(44) I Will love thee, O LORD my ſtrength! the LORD is my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, *and* my high tower. I will call upon the LORD, *who is* worthy to be praiſed; ſo ſhall I be ſaved from mine enemies. The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid. The ſorrows of hell (45) compaſſed me about; the ſnares of death prevented me. In my diſtreſs I called upon the LORD, and cried unto my God: he heard my voice out of his temple; and my cry came before him, *even* into his ears.

Then the earth ſhook and trembled; the foundations alſo of the hills

(43) *That is, In* hades, *or the ſtate of the dead.*

(44) *Compare* 2 Sam. xxii. Pſal. cxliv.

(45) *That is, Great ſorrows, ſuch as bring one to the grave.*

moved

moved and were ſhaken, becauſe he was wroth. There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens alſo, and came down; and darkneſs *was* under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkneſs his ſecret place; his pavilion round about him *were* dark waters, *and* thick clouds of the ſkies. At the brightneſs *that was* before him, his thick clouds paſſed; hail-*ſtones* and coals of fire.

The LORD alſo thundered in the heavens, and the Higheſt gave his voice: hail-*ſtones* and coals of fire. Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightenings, and diſcomfited them. Then the channels of waters were ſeen, and the foundations of the world were diſcovered at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils!

He ſent from above, he took me, he drew me out of many waters. He delivered me from my ſtrong enemy, and from them who hated me; for they were too ſtrong for me. They prevented me in the day of my calamity; but the LORD was my ſtay. He brought me forth alſo into a large place; he delivered me, becauſe he delighted in me. The LORD rewarded me according to my righteouſneſs; according to the cleanneſs of my hands hath he recompenſed me.

For I have kept the ways of the LORD, and have not wickedly departed from my God. For all his judgements *were* before me; I did not put away his ſtatutes from me. I was alſo upright before him; and I kept myſelf from mine iniquity. Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

With the merciful thou wilt ſhew thyſelf merciful; with an upright man thou wilt ſhew thyſelf upright; with the pure thou wilt ſhew thyſelf pure; and with the froward thou wilt ſhew thyſelf froward. For thou wilt ſave the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the LORD my God will enlighten my darkneſs. For by thee I have run through a troop; and, by my God, have I leaped over a wall.

As for God, his way *is* perfect; the word of the LORD is tried: he *is* a buckler to all thoſe that truſt in him. For who *is God*, ſave the LORD? or who *is* a rock, ſave our God? *it is* God that girdeth me with ſtrength, and maketh my way perfect. He maketh my feet like hinds *feet*, and ſetteth me upon my high places. He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms. Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great. Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

* *

The LORD liveth, and bleſſed *be* my rock! and let the God of my ſalvation be exalted. *It is* God that avengeth me, and ſubdueth the people under me. He delivereth me from mine enemies: yea, thou liſteſt me up above thoſe that riſe up againſt me; thou haſt delivered me from the violent man. Therefore will I give thanks unto thee, O LORD, among the heathen, and ſing praiſes unto thy name. Great deliverance giveth he to his king; and ſheweth mercy to his anointed; to David, and to his ſeed for evermore.

PSAL. XIX.

The creatures ſhew God's glory; the word. David prayeth for grace.

A pſalm of David.

THE heavens declare the glory of God, and the firmament (46)

(46) *Or, Expanſe.*

ſheweth

ſheweth his handy-work. Day unto day uttereth ſpeech; and night unto night ſheweth knowledge. *There is* no ſpeech nor language, *where* their voice is not heard. Their line is gone out throughout all the earth, and their words to the end of the world.

In them (47) hath he ſet a tabernacle for the ſun; which *is* as a bridegroom coming out of his chamber, *and* rejoiceth, as a ſtrong man, to run a race. His going forth *is* from the end of the heaven, and his circuit unto the ends of it; and there is nothing hidden from the heat thereof.

The law of the LORD *is* perfect, converting the ſoul; the teſtimony of the LORD *is* ſure, making wiſe the ſimple. The ſtatutes of the LORD *are* right, rejoicing the heart; the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever; the judgements of the LORD *are* true *and* righteous altogether. More to be deſired *are they* than gold, yea, than much fine gold; ſweeter alſo than honey, and the honey-comb. Moreover, by them is thy ſervant warned; *and* in keeping of them *there is* great reward.

Who can underſtand *his* errors? cleanſe thou me from ſecret *faults!* keep back thy ſervant alſo from preſumptuous *ſins*; let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. Let the words of my mouth, and the meditation of my heart, be acceptable in thy ſight, O LORD, my ſtrength, and my Redeemer!

PSAL. XXII.

David complaineth in great diſcouragement. He prayeth in great diſtreſs. He praiſeth God. He foretelleth the Meſſiah's ſufferings, and the calling of the Gentiles (48).

A pſalm of David.

MY God (49), my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring (50)? O my God! I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent. But thou *art* holy, *O thou* that inhabiteſt the praiſes of Iſrael! Our fathers truſted in thee; they truſted, and thou didſt deliver them. They cried unto thee, and were delivered; they truſted in thee, and were not confounded.

But I *am* a worm, and no man; a reproach of men, and deſpiſed by the people. All they that ſee me, laugh me to ſcorn; they ſhoot out the lip, they ſhake the head, *ſaying*, "He "truſted on the LORD, *that* he would "deliver him; let him deliver him, "ſeeing he delighted in him." But thou *art* he that took me out of the womb; thou didſt make me hope, *when I was* upon my mother's breaſts. I was caſt upon thee from the womb; thou *art* my God from my mother's belly. Be not far from me; for trouble *is* near: for *there is* none to help. Many bulls have compaſſed me; ſtrong *bulls* of Baſhan have beſet me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midſt of my bowels. My ſtrength is dried up like a potſherd, my tongue cleaveth unto my jaws; and thou haſt brought me into the duſt of death. For dogs have compaſſed me; the aſſembly of the wicked have incloſed me; they pierced my hands

(47) *That is, The heavens.*

(48) *This pſalm is entitled,* The hind of the morning, *hence the inſpired poet repreſents himſelf as purſued by dogs, wild bulls, &c.*

(49) *Compare* Mat. xxvii. 46. *where theſe words are quoted by Jeſus on the croſs: the whole pſalm may be applied to the Meſſiah, as prophetic of his ſufferings.*

(50) *Or, My complaint.*

and

and my feet. I may tell all my bones: they look *and* ſtare upon me. They part my garments among them, and caſt lots upon my veſture.

But be not thou far from me, O LORD! O my ſtrength, haſte thee to help me! deliver my ſoul from the ſword, my darling from the power of the dog. Save me from the lion's mouth; for thou haſt heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midſt of the congregation will I praiſe thee.

Ye that fear the LORD, praiſe him; ** for he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard. My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him. The meek ſhall eat, and be ſatisfied; they ſhall praiſe the LORD that ſeek him: your heart ſhall live for ever.

All the ends of the world ſhall remember, and turn unto the LORD; and all the kindreds of the nations ſhall worſhip before thee. For the kingdom is the LORD's; and he *is* the governor among the nations. All *they that are* fat upon earth ſhall eat, and worſhip: all they that go down to the duſt ſhall bow before him; and none can keep alive his own ſoul. A ſeed ſhall ſerve him; it ſhall be accounted to the LORD for a generation. They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done *this*.

PSAL. XXIII.

David's confidence in God.

A pſalm of David.

THE LORD *is* my ſhepherd; I ſhall not want. He cauſeth me to lie down in green paſtures; he leadeth me beſide the ſtill waters. He reſtoreth my ſoul; he leadeth me in the paths of righteouſneſs for his name's ſake.

Yea, though I walk through the valley of the ſhadow of death, I will fear no evil; for thou *art* with me: thy rod and thy ſtaff, they comfort me. Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil; my cup runneth over. Surely goodneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the LORD for ever.

PSAL. XXIV.

God's ſovereignty in the world. An exhortation to receive him.

A pſalm of David.

THE earth *is* the LORD's, and the fulneſs thereof; the world, and they that dwell therein: for he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

Who ſhall aſcend into the hill of the LORD? and who ſhall ſtand in his holy place? He who hath clean hands, and a pure heart; who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully. He ſhall receive the bleſſing from the LORD, and righteouſneſs from the God of his ſalvation. * *

Lift up your heads, O ye gates! and be ye lifted up, ye everlaſting doors! and the King of glory ſhall come in. Who *is* this King of glory? —The LORD ſtrong and mighty; the LORD mighty in battle. Lift up your heads, O ye gates! even lift *them* up, ye everlaſting doors! and the King of glory ſhall come in. Who is this King of glory? — The LORD of hoſts, He *is* the King of glory.

PSAL. XXV.

David's confidence in prayer. He prayeth for remiſſion of ſins, and for help in affliction.

A pſalm of David.

UNTO thee, O LORD, do I lift up my ſoul! O my God, I truſt in thee! let me not be aſhamed; let not mine enemies triumph over me. Yea, let none that wait on thee be aſhamed: let them be aſhamed who tranſgreſs without cauſe.

Shew

Shew me thy ways, O LORD! teach me thy paths! lead me in thy truth, and teach me: for thou *art* the God of my ſalvation; on thee do I wait all the day. Remember, O LORD, thy tender mercies, and thy loving kindneſſes! for they *have been* ever of old. Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy, remember thou me for thy goodneſs ſake, O LORD!

Good and upright *is* the LORD; therefore he will teach ſinners in the way. The meek he will guide in judgement; and to the meek will he teach his way. All the paths of the LORD *are* mercy and truth unto ſuch as keep his covenant, and his teſtimonies. For thy name's ſake, O LORD, pardon mine iniquity! for it *is* great. What man *is* he that feareth the LORD? him ſhall he teach in the way that he ſhall chooſe. His ſoul ſhall dwell at eaſe; and his ſeed ſhall inherit the earth. The ſecret of the LORD *is* with them that fear him; and he will ſhew them his covenant.

Mine eyes *are* ever towards the LORD; for he ſhall pluck my feet out of the net. Turn thee unto me, and have mercy upon me! for I *am* deſolate and afflicted. The troubles of my heart are enlarged: *O* bring thou me out of my diſtreſſes! look upon mine affliction and my pain, and forgive all my ſins! Conſider mine enemies; for they are many; and they hate me with cruel hatred. *O* keep my ſoul and deliver me! let me not be aſhamed; for I put my truſt in thee. Let integrity and uprightneſs preſerve me; for I wait on thee.

* *

PSAL. XXVI.

David reſorteth unto God, in confidence of his integrity.

A pſalm of David.

JUDGE me, O LORD! for I have walked in mine integrity: I have truſted alſo in the LORD; *therefore* I ſhall not ſlide. Examine me, O LORD, and prove me! try my reins and my heart. For thy loving-kindneſs *is* before mine eyes; and I have walked in thy truth.

I have not ſat with vain perſons; neither will I go in with diſſemblers. I have hated the congregation of evil doers; and will not ſit with the wicked. I will waſh mine hands in innocence; ſo will I compaſs thine altar, O LORD! that I may publiſh with the voice of thankſgiving, and tell of all thy wonderous works.

LORD! I have loved the habitation of thy houſe, and the place where thine honour dwelleth. Gather not my ſoul with ſinners, nor my life with bloody men; in whoſe hands *is* miſchief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me! My foot ſtandeth in an even place; in the congregation will I bleſs the LORD.

PSAL. XXVII.

David ſuſtaineth his faith by the power of God, by his love to the ſervice of God, and by prayer.

A pſalm of David.

THE LORD *is* my light and my ſalvation; whom ſhall I fear? the LORD *is* the ſtrength of my life; of whom ſhall I be afraid? When the wicked, *even* mine enemies and my foes, come upon me to eat up my fleſh, they ſtumbled and fell. Though an hoſt ſhould encamp againſt me, my heart ſhall not fear; though war ſhould riſe againſt me, in this I *will be* confident.

One *thing* have I deſired of the LORD, that I will ſeek after; that I may dwell in the houſe of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle he ſhall hide me; he ſhall ſet me up upon a rock. And now ſhall mine head

head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes unto the LORD.

Hear, O LORD, when I cry with my voice! have mercy alſo upon me, and anſwer me! *When thou ſaidſt*, Seek ye my face; my heart ſaid unto thee, Thy face, LORD, will I ſeek. Hide not thy face *far* from me; put not thy ſervant away in anger: thou haſt been my help; leave me not, neither forſake me, O God of my ſalvation!

When my father and my mother forſake me, then the LORD will take me up. Teach me thy way, O LORD! and lead me in a plain path, becauſe of mine enemies. Deliver me not over unto the will of mine enemies; for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty. *I had fainted*, unleſs I had believed to ſee the goodneſs of the LORD in the land of the living. — Wait on the LORD: be of good courage, and he ſhall ſtrengthen thine heart; wait, I ſay, on the LORD.

PSAL. XXVIII.

David prayeth againſt his enemies. He bleſſeth God. He prayeth for the people.

A pſalm of David.

UNTO thee will I cry, O LORD my rock! be not ſilent to me; leſt *if* thou be ſilent to me, I become like them that go down into the pit. Hear the voice of my ſupplications when I cry unto thee, when I lift up my hands toward thy holy oracle! Draw me not away with the wicked, and with the workers of iniquity; who ſpeak peace to their neighbours, but miſchief *is* in their hearts. ** Becauſe they regard not the works of the LORD, nor the operation of his hands, he ſhall deſtroy them, and not build them up.

Bleſſed *be* the LORD, becauſe he hath heard the voice of my ſupplications! The LORD *is* my ſtrength, and my ſhield: my heart truſted in him, and I am helped; therefore my heart greatly rejoiceth, and with my ſong will I praiſe him. The LORD *is* their ſtrength; and he *is* the ſaving ſtrength of his anointed. Save thy people, and bleſs thine inheritance; feed them alſo, and lift them up for ever.

PSAL. XXIX.

David exhorteth princes to give glory to God, by reaſon of his power, and protection of his people.

A pſalm of David.

GIVE unto the LORD, O ye mighty! give unto the LORD glory and ſtrength! give unto the LORD the glory due unto his name; worſhip the LORD in the beauty of holineſs.

The voice of the LORD *is* upon the waters: the God of glory thundereth; the LORD *is* upon many waters. The voice of the LORD *is* powerful; the voice of the LORD *is* full of majeſty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. He maketh them alſo to ſkip like a calf; Lebanon and Sirion, like a young unicorn.

The voice of the LORD divideth the flames of fire. The voice of the LORD ſhaketh the wilderneſs; the LORD ſhaketh the wilderneſs of Kadeſh. The voice of the LORD cauſeth the hinds to calve, and diſcovereth the foreſts; and in his temple doth every one ſpeak of *his* glory. The LORD ſitteth upon the flood; yea, the LORD ſitteth King for ever. The LORD will give ſtrength unto his people; the LORD will bleſs his people with peace.

PSAL. XXX.

David praiſeth God for his deliverance. He exhorteth others to praiſe him by example of God's dealing with him.

A pſalm *and* ſong, *at* the dedication of the houſe of David.

I WILL extol thee, O LORD! for thou haſt lifted me up, and haſt not made my foes to rejoice over me.

O LORD

O LORD my God! I cried unto thee, and thou haſt healed me. O LORD, thou haſt brought up my ſoul from the grave! thou haſt kept me alive that I ſhould not go down to the pit.

Sing unto the LORD, O ye ſaints of his, and give thanks at the remembrance of his holineſs! for his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night; but joy *cometh* in the morning. And in my proſperity I ſaid, I ſhall never be moved. LORD, by thy favour thou haſt made my mountain to ſtand ſtrong; thou didſt hide thy face, *and* I was troubled. I cried to thee, O LORD; and unto the LORD I made my ſupplication.

What profit *is there* in my blood, when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth? Hear, O LORD, and have mercy upon me! LORD, be thou my helper! Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs; to the end that *my* glory may ſing praiſe to thee, and not be ſilent. O LORD my God, I will give thanks unto thee for ever!

PSAL. XXXI.

David ſheweth his confidence in God, craveth his help. He rejoiceth in his mercy. He prayeth in his calamity. He praiſeth God for his goodneſs.

A pſalm of David.

IN thee, O LORD, do I put my truſt! let me never be aſhamed: deliver me in thy righteouſneſs. Bow down thine ear to me; deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me. For thou *art* my rock and my fortreſs; therefore for thy name's ſake lead me, and guide me. Pull me out of the net that they have laid privately for me; for thou *art* my ſtrength.

Into thine hand I commit my ſpirit: thou haſt redeemed me, O LORD God of truth! I have hated them that regard lying vanities; but I truſt in the LORD. I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities, and haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.

Have mercy upon me, O LORD! for I am in trouble: mine eye is conſumed with grief, *yea*, my ſoul and my belly. For my life is ſpent with grief, and my years with ſighing; my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed. I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without fled from me. I am forgotten as a dead man out of mind; I am like a broken veſſel. For I have heard the ſlander of many: fear *was* on every ſide, while they took counſel together againſt me; they deviſed to take away my life.

But I truſted in thee, O LORD! I ſaid, Thou *art* my God! my times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me! Make thy face to ſhine upon thy ſervant, ſave me for thy mercy's ſake! let me not be aſhamed, O LORD! for I have called upon thee: let the wicked be aſhamed, *and* let them be ſilent in the grave. Let the lying lips be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt the righteous!

O how great *is* thy goodneſs, which thou haſt laid up for them that fear thee! *which* thou haſt wrought for them that truſt in thee, before the ſons of men! Thou ſhalt hide them in the ſecret of thy preſence from the pride of man; thou ſhalt keep them ſecretly in a pavilion from the ſtriſe of tongues.

Bleſſed *be* the LORD! for he hath ſhewed me his marvellous kindneſs in a ſtrong city. For I ſaid in my haſte,

haſte, I am cut off from before thine eyes: nevertheleſs, thou heardeſt the voice of my ſupplications, when I cried unto thee.

O love the LORD, all ye his ſaints! *for* the LORD preſerveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the LORD.

PSAL. XXXII.

Bleſſedneſs conſiſteth in remiſſion of ſins. Confeſſion of ſins giveth eaſe to the conſcience. God's promiſes being joy.

A pſalm of David.

BLeſſed *is he whoſe* tranſgreſſion *is* forgiven, *whoſe* ſin is covered! bleſſed *is* the man unto whom the LORD imputeth not iniquity, and in whoſe ſpirit *there is* no guile!

When I kept ſilence, my bones waxed old through my roaring [or *crying*] all the day long. For day and night thy hand was heavy upon me; my moiſture is turned into the drought of ſummer. I acknowledged my ſin unto thee, and mine iniquity have I not hidden. I ſaid, I will confeſs my tranſgreſſions unto the LORD; and thou forgaveſt the iniquity of my ſin.

For this ſhall every one that is godly pray unto thee in a time when thou mayeſt be found; ſurely in the floods of great waters, they ſhall not come nigh unto him. Thou *art* my hiding-place; thou ſhalt preſerve me from trouble; thou ſhalt compaſs me about with ſongs of deliverance.

I will inſtruct thee, and teach thee in the way which thou ſhalt go; I will guide thee with mine eye. Be ye not as the horſe, *or* as the mule, *which* have no underſtanding; whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee. Many ſorrows *ſhall be* to the wicked: but he that truſteth in the LORD, mercy ſhall compaſs him about. Be glad in the LORD, and rejoice, ye righteous! and ſhout for joy, all *ye that are* upright in heart.

PSAL. XXXIII.

God is to be praiſed for his goodneſs, for his power, and for his providence. Confidence is to be placed in God.

REJOICE in the LORD, O ye righteous! *for* praiſe is comely for the upright. Praiſe the LORD with harp; ſing unto him with the pſaltery, *and* an inſtrument of ten ſtrings! ſing unto him a new ſong, play ſkilfully with a loud noiſe. For the word of the LORD *is* right; and all his works *are done* in truth. He loveth righteouſneſs and judgement: the earth is full of the goodneſs of the LORD.

By the word of the LORD were the heavens made; and all the hoſt of them, by the breath of his mouth. He gathereth the waters of the ſea together as a heap: he layeth up the depth in ſtore-houſes. Let all the earth fear the LORD! let all the inhabitants of the world ſtand in awe of him! for he ſpake; and it was *done:* he commanded and it ſtood faſt. ** The counſel of the LORD ſtandeth for ever; the thoughts of his heart to all generations.

Bleſſed *is* the nation whoſe God *is* the LORD (51); *and* the people *whom* he hath choſen for his own inheritance. The LORD looketh from heaven; he beholdeth all the ſons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He faſhioneth their hearts alike; he conſidereth all their works. There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength. A horſe *is* a vain thing for ſafety; neither ſhall he deliver *any* by his great ſtrength.

Behold the eye of the LORD *is* upon them that fear him; upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive in famine. Our ſoul waiteth for the LORD; he *is* our help and our ſhield. For our heart

(51) *Or* JEHOVAH, *the living God.*

ſhall rejoice in him, becauſe we have truſted in his holy name. Let thy mercy, O LORD, be upon us, according as we hope in thee!

PSAL. XXXIV.

David praiſeth God, and exhorteth others thereto by his experience. They are bleſſed that truſt in God. He exhorteth to the fear of God.

A pſalm of David, when he changed his behaviour before Abimelech; who drove him away and he departed.

I WILL bleſs the LORD at all times: his praiſe *ſhall* continually *be* in my mouth. My ſoul ſhall make her boaſt in the LORD: the humble ſhall hear *thereof*, and be glad. O magnify the LORD with me, and let us exalt his name together!

I ſought the LORD, and he heard me, and delivered me from all my fears. — They looked unto him, and were lightened; and their faces were not aſhamed.—This poor man cried; and the LORD heard *him*, and ſaved him out of all his troubles.

The angel of the LORD encampeth round about them that fear him, and delivereth them. O taſte and ſee that the LORD *is* good! bleſſed *is* the man *that* truſteth in him! O fear the LORD, ye his ſaints! for *there is* no want to them that fear him. The young lions do lack and ſuffer hunger; but they that ſeek the LORD ſhall not want any good *thing*.

Come, ye children, hearken unto me! I will teach you the fear of the LORD. What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good? Keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil, and do good; ſeek peace, and purſue it.

The eyes of the LORD *are* upon the righteous; and his ears *are open* unto their cry. The face of the LORD *is* againſt them that do evil, to cut off the remembrance of them from the earth. *The righteous* cry; and the LORD heareth, and delivereth them out of all their troubles. The LORD *is* nigh unto them that are of a broken heart; and ſaveth ſuch as are of a contrite ſpirit.

Many *are* the afflictions of the righteous; but the LORD delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil ſhall ſlay the wicked; and they that hate the righteous ſhall be deſolate. The LORD redeemeth the ſoul of his ſervants; and none of them that truſt in him ſhall be deſolate.

PSAL. XXXVI.

The grievous ſtate of the wicked. The excellency of God's mercy. David prayeth for favour to God's children.

A pſalm of David, the ſervant of the LORD.

THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes. For he flattereth himſelf in his own eyes until his iniquity be found to be hateful. The words of his mouth *are* iniquity and deceit; he hath left off to be wiſe, *and* to do good. He deviſeth miſchief upon his bed: he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.—

Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds! thy righteouſneſs *is* like the great mountains: thy judgements *are* a great deep: O LORD, thou preſerveſt man and beaſt! How excellent *is* thy loving-kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures. For with thee *is* the fountain of life; in thy light ſhall we ſee light.

O continue thy loving kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart! Let not the foot of pride come againſt me; and let not the hand of the wicked remove me. There are the

workers

workers of iniquity ſallen; they are caſt down, and ſhall not be able to riſe.

PSAL. XXXVII.

David perſuadeth to patience and confidence in God, by the different eſtate of the godly and the wicked.

A pſalm of David.

FRET not thyſelf becauſe of evil doers; neither be thou envious againſt the workers of iniquity: for they ſhall ſoon be cut down like the graſs, and wither as the green herb. Truſt in the LORD, and do good; *ſo* ſhalt thou dwell in the land, and verily thou ſhalt be fed. Delight thyſelf alſo in the LORD; and he ſhall give thee the deſires of thine heart.

Commit thy way unto the LORD: truſt alſo in him; and he ſhall bring *it* to paſs. And he ſhall bring forth thy righteouſneſs as the light, and thy judgement as the noon-day. Reſt in the LORD, and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way; becauſe of the man, who bringeth wicked devices to paſs. Ceaſe from anger, and forſake wrath; fret not thyſelf in any wiſe to do evil.

For evil doers ſhall be cut off; but thoſe that wait upon the LORD, they ſhall inherit the earth. For yet a little while and the wicked *ſhall* not *be*; yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*. But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace.

The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth. The LORD ſhall laugh at him; for he ſeeth that his day is coming. The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, *and* to ſlay ſuch as are of upright converſation. Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

A little that a righteous man hath *is* better than the riches of many wicked: for the arms of the wicked ſhall be broken; but the LORD upholdeth the righteous. The LORD knoweth the days of the upright; and their inheritance ſhall be for ever. They ſhall not be aſhamed in the evil time; and in the days of famine they ſhall be ſatisfied.

But the wicked ſhall periſh; and the enemies of the LORD *ſhall be* as the fat of lambs: they ſhall conſume; into ſmoke ſhall they conſume away. The wicked borroweth, and payeth not again; but the righteous ſheweth mercy, and giveth. For *ſuch as are* bleſſed of him ſhall inherit the earth, and *they that are* curſed of him, ſhall be cut off.

The ſteps of a *good* man are ordered by the LORD; and he delighteth in his way. Though he fall, he ſhall not be utterly caſt down; for the LORD upholdeth *him* with his hand. I have been young, and *now* am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread. *He is* ever merciful and lendeth; and his ſeed *is* bleſſed.

Depart from evil, and do good; and dwell for evermore. For the LORD loveth judgement, and forſaketh not his ſaints; they are preſerved for ever: but the ſeed of the wicked ſhall be cut off. The righteous ſhall inherit the land, and dwell therein for ever.

The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgement. The law of his God *is* in his heart; none of his ſteps ſhall ſlide. The wicked watcheth the righteous; and ſeeketh to ſlay him. The LORD will not leave him in his hand; nor condemn him when he is judged.

Wait on the LORD, and keep his way; and he ſhall exalt thee to inherit the land; when the wicked are cut off, thou ſhalt ſee *it*. I have ſeen the wicked in great power, and ſpreading himſelf like a green bay-tree; yet he paſſed away, and lo, he *was* not; yea, I ſought him, but he could not be found.

Mark the perfect *man*, and behold the upright; for the end of *that* man *is* peace. But the tranſgreſſors ſhall be deſtroyed together; the end of the wicked ſhall be cut off.

But the ſalvation of the righteous *is* of the LORD: *he* is their ſtrength in the time of trouble. And the LORD ſhall help them, and deliver them; he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.

PSAL. XXXVIII.

David moveth God to take compaſſion of his deplorable caſe.

A pſalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath; neither chaſten me in thy hot diſpleaſure! for thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. *There is* no ſoundneſs in my fleſh, becauſe of thine anger; neither *is there any* reſt in my bones, becauſe of my ſin.

For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. ** I am troubled, I am bowed down greatly; I go mourning all the day long. ** I am feeble and ſore broken; I have roared by reaſon of the diſquietneſs of my heart.

LORD, all my deſire *is* before thee; and my groaning is not hid from thee! my heart panteth; my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me. My lovers and my friends ſtand aloof from my ſore; and my kinſmen ſtand afar off. They alſo that ſeek after my life, lay ſnares *for me*; and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long. But I, as a deaf *man*, heard not; and *I was* as a dumb man, *that* openeth not his mouth.

Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs. For in thee, O LORD, do I hope: thou wilt hear, O LORD my God! for I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me; when my foot ſlippeth, they magnify *themſelves* againſt me. For I *am* ready to halt, and my ſorrow *is* continually before me. For I will declare mine iniquity; I will be ſorry for my ſin.

But mine enemies *are* lively, *and* they are ſtrong; and they that hate me wrongfully are multiplied. They alſo that render evil for good are mine adverſaries; becauſe I follow *the thing that is* good. Forſake me not, O LORD! O my God, be not far from me! make haſte to help me, O LORD my ſalvation!

PSAL. XXXIX.

David's care of his words. His conſideration of the brevity and vanity of life. Reverence of God's judgements, and prayer, to bridle impatience in him.

A pſalm of David.

I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with ſilence; I held my peace, *even* from good; and my ſorrow was ſtirred. My heart was hot within me; while I was muſing, the fire burned; *then* ſpake I with my tongue;

"LORD, make me to know mine "end, and the meaſure of my days "what it *is: that* I may know how "frail I *am*. Behold, thou haſt made "my days *as* an hand-breadth; and "mine age *is* as nothing before thee: "verily every man, at his beſt ſtate, "*is* altogether vanity. Surely every "man walketh in a vain ſhow; "ſurely they are diſquieted in vain: "he heapeth up *riches*, and knoweth "not who ſhall gather them."

And now, LORD, what wait I for? —my hope is in thee. Deliver me from all my tranſgreſſions; make me not the reproach of the fooliſh. I was dumb, I opened not my mouth; becauſe thou didſt *it*. Remove thy ſtroke away from me: I am conſumed by the blow of thine hand. When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty

to

to conſume away like a moth; ſurely every man *is* vanity.

Hear my prayer, O LORD, and give ear unto my cry! hold not thy peace at my tears! for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*. O ſpare me, that I may recover ſtrength, before I go hence, and be no more!

PSAL. XL.

The benefit of confidence in God. Obedience is the beſt ſacrifice.

A pſalm of David.

I Waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up alſo out of a horrible pit, out of the miry clay; and ſet my feet upon a rock, *and* eſtabliſhed my goings. And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee *it* and fear, and ſhall truſt in the LORD.

Bleſſed *is* that man, that maketh the LORD his truſt; and reſpecteth not the proud, nor ſuch as turn aſide to lies. Many, O LORD my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward! they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

Sacrifice and offering thou didſt not deſire; mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come! in the volume of the book *it is* written of me: I delight to do thy will, O my God; yea, thy law *is* within my heart. I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O LORD, thou knoweſt! I have not hidden thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving kindneſs, and thy truth, from the great congregation.

Withhold not thou thy tender mercies from me, O LORD! let thy loving kindneſs and thy truth continually preſerve me! for innumerable evils have compaſſed me about: mine iniquities have taken hold upon me; ſo that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me. Be pleaſed, O LORD, to deliver me: O LORD, make haſte to help me! * *

Let all thoſe that ſeek thee rejoice and be glad in thee; let ſuch as love thy ſalvation ſay continually, The LORD be magnified! But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God!

PSAL. XLI.

God's care of the poor. David complaineth of the treachery of his enemies.

A pſalm of David.

BLeſſed *is* he that conſidereth the poor; the LORD will deliver him in time of trouble. The LORD will preſerve him, and keep him alive; *and* he ſhall be bleſſed upon the earth: — and thou wilt not deliver him into the will of his enemies. The LORD will ſtrengthen him upon the bed of languiſhing: — thou wilt make all his bed in his ſickneſs.

I ſaid, LORD, be merciful unto me! heal my ſoul; for I have ſinned againſt thee! Mine enemies ſpeak evil of me, When ſhall he die, and his name periſh? and if he come to ſee *me*, he ſpeaketh vanity: his heart gathereth iniquity to itſelf; *when* he goeth abroad, he telleth *it*. All that hate me whiſper together againſt me; againſt me do they deviſe my hurt. An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more. Yea, mine own familiar friend, in whom I truſted, who did eat of my bread, hath lifted up *his* heel againſt me.

But thou, O LORD, be merciful unto me, and raiſe me up. By this I know that thou favoureſt me, becauſe mine enemy doth not triumph

over me. And as for me, thou upholdeſt me in mine integrity; and ſetteſt me before thy face for ever. Bleſſed *be* the LORD God of Iſrael, from everlaſting, and to everlaſting. Amen, and amen!

PSAL. XLII.

David's zeal to ſerve God in the tabernacle. He encourageth his ſoul to truſt in God.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God! my ſoul thirſteth for God; for the living God: when ſhall I come and appear before God? My tears have been my food day and night, while they continually ſay unto me, Where *is* thy God?

When I remember theſe *things*, I pour out my ſoul in me: for I had gone with the multitude; I went with them to the houſe of God, with the voice of joy and praiſe; with a multitude that kept holy-day. Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God; for I ſhall yet praiſe him *for* the help of his countenance. O my God, my ſoul is caſt down within me! * *

Deep calleth unto deep at the noiſe of thy water-ſpouts; all thy waves and thy billows are gone over me. Yet the LORD will command his loving kindneſs in the day time; and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life. I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

As with a ſword in my bones, mine enemies reproach me, while they ſay daily unto me, Where *is* thy God? Why art thou caſt down, O my ſoul? and why *art* thou diſquieted within me? hope thou in God; for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIII.

David praying to be reſtored to the tabernacle, promiſeth to ſerve God joyfully. He encourageth his ſoul to truſt in God.

JUDGE me, O God, and plead my cauſe againſt an ungodly nation! O deliver me from the deceitful and unjuſt man! For thou *art* the God of my ſtrength; why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

O ſend out thy light and thy truth! let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God; unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God! Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God; for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLV.

The majeſty and grace of Chriſt's kingdom.

MY heart is enditing a good matter: I ſpeak of the things which I have made touching the king; my tongue *is* the pen of a ready writer. — Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath bleſſed thee for ever.

Gird thy ſword upon *thy* thigh, O *moſt* mighty, with thy glory and thy majeſty! and, in thy majeſty, ride proſperouſly, becauſe of truth, and meekneſs, *and* righteouſneſs; and thy right hand ſhall teach thee terrible things. Thine arrows *are* ſharp in the heart of the king's enemies; *whereby* the people fall under thee.

Thy throne, O God, *is* for ever and ever! the ſceptre of thy kingdom *is* a right ſceptre (52). Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows. ** I will cauſe thy name to be remembered in all generations; therefore ſhall the people praiſe thee for ever and ever.

(52) *Compare* Heb. i. 8, *&c.*

PSAL.

PSAL. XLVI.

The confidence which the church hath in God. An exhortation to behold his works.

GOD *is* our refuge and ſtrength, a very preſent help in trouble. Therefore will not we fear, though the earth be removed; and though the mountains be carried into the midſt of the ſea; *though* the waters thereof roar *and* be troubled; *though* the mountains ſhake with the ſwelling thereof. * *

The heathen raged, the kingdoms were moved: he uttered his voice; the earth melted. The LORD of hoſts *is* with us; the God of Jacob *is* our refuge. Come, behold the works of the LORD, what deſolations he hath made in the earth! He maketh wars to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire. Be ſtill, and know that I *am* God: I will be exalted among the heathen; I will be exalted on the earth. The LORD of hoſts *is* with us; the God of Jacob *is* our refuge.

PSAL. XLVII.

The nations are exhorted cheerfully to entertain the kingdom of God.

O Clap your hands, all ye people! ſhout unto God with the voice of triumph! for the LORD moſt High *is* terrible; *he is* a great king over all the earth. * *

God is gone up with a ſhout, the LORD with the ſound of a trumpet: ſing praiſes to God, ſing praiſes! ſing praiſes unto our King, ſing praiſes! for God *is* the King of all the earth: ſing ye praiſes with underſtanding! God reigneth over the heathen; God ſitteth upon the throne of his holineſs. * *

PSAL. XLIX.

An earneſt perſuaſion to build their faith, not on worldly power, but on God. Worldly proſperity is not to be admired.

HEAR this, all *ye* people! give ear, all *ye* inhabitants of the world, both low and high, rich and poor together! my mouth ſhall ſpeak of wiſdom; and the meditation of my heart *ſhall be* of underſtanding. I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels (53) ſhall compaſs me about? They that truſt in their wealth, and boaſt themſelves in the multitude of their riches; none *of them* can by any means redeem *his* brother, nor give to God a ranſom for him; (for the redemption of their ſoul *is* precious; and it ceaſeth for ever;) that he ſhould ſtill live for ever; *and* not ſee corruption. For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others. Their inward thought *is that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations; they call *their* lands after their own names.

Nevertheleſs, man *being* in honour, abideth not; he is like the beaſts *that* periſh. This their way *is* their folly; yet their poſterity approve their ſayings. Like ſheep they are laid in the grave: death ſhall feed on them; and the upright ſhall have dominion over them in the morning; and their beauty ſhall conſume in the grave from their dwelling. But God will redeem my ſoul from the power of the grave; for he ſhall receive me.

Be not thou afraid when one is made rich; when the glory of his houſe is increaſed: for when he dieth, he ſhall carry nothing away; his glory ſhall not deſcend after him. Though while he lived, he bleſſed his ſoul: — and *men* will praiſe thee, when thou doeſt well to thyſelf. He ſhall go to the generation of his fathers; they ſhall never ſee light. Man *that is* in honour, and underſtandeth not, is like the beaſts *that* periſh.

(53) *That is, My paſt wickedneſs.*

PSAL. L.

The majeſty of God in the church. His order to gather the ſaints. The pleaſure of God is not in ceremonies, but in ſincerity of obedience.

A pſalm of Aſaph.

THE mighty God, *even* the LORD, hath ſpoken, and called the earth from the riſing of the ſun unto the going down thereof. Out of Zion the perfection of beauty, God hath ſhined. Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him; and it ſhall be very tempeſtuous round about him.

He ſhall call to the heavens from above, and to the earth; that he may judge his people. "Gather my ſaints "together unto me! thoſe that have "made a covenant with me by ſacri- "fice." And the heavens ſhall declare his righteouſneſs; for God *is* judge himſelf.

Hear, O my people, and I will ſpeak! O Iſrael, and I will teſtify againſt thee; I *am* God, *even* thy God. I will not reprove thee for thy ſacrifices or thy burnt-offerings, *to have been* continually before me. I will take no bullock out of thy houſe, *nor* he-goat out of thy folds: for every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills. I know all the fowls of the mountains; and the wild beaſts of the field *are* mine. If I were hungry, I would not tell thee; for the world *is* mine, and the fulneſs thereof. Will I eat the fleſh of bulls, or drink the blood of goats? — Offer unto God thankſgiving; and pay thy vows unto the moſt High; and call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorify me.

But unto the wicked God ſaith, "What haſt thou to do to declare "my ſtatutes, or *that* thou ſhouldeſt "take my covenant in thy mouth? "ſeeing thou hateſt inſtruction, and "caſteſt my words behind thee. "When thou ſaweſt a thief, then "thou conſentedſt with him; and "haſt been partaker with adulterers. "Thou giveſt thy mouth to evil; and "thy tongue frameth deceit. Thou "ſitteſt, *and* ſpeakeſt againſt thy "brother; thou ſlandereſt thine own "mother's ſon."

Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch a one* as thyſelf; *but* I will reprove thee, and ſet *them* in order before thine eyes. Now conſider this, ye that forget God; leſt I tear *you* in pieces, and *there be* none to deliver. Whoſo offereth praiſe, glorifieth me: and to him that ordereth *his* converſation *aright* will I ſhew the ſalvation of God.

PSAL. LI.

David prayeth for remiſſion of ſins, whereof he maketh a deep confeſſion. He prayeth for ſanctification. God delighteth not in ſacrifice, but in ſincerity. David prayeth for the church.

A pſalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-ſheba.

HAVE mercy upon me, O God, according to thy loving kindneſs! according to the multitude of thy tender mercies, blot out my tranſgreſſions! waſh me throughly from mine iniquity, and cleanſe me from my ſin! for I acknowledge my tranſgreſſions; and my ſin *is* ever before me.

Againſt thee, thee only, have I ſinned, and done *this* evil in thy ſight; that thou mighteſt be juſtified when thou ſpeakeſt, *and* be clear when thou judgeſt. Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me. Behold, thou deſireſt truth in the inward parts; and in the hidden *part* thou ſhalt make me to know wiſdom.

Purge me with hyſſop, and I ſhall be clean! waſh me, and I ſhall be whiter than ſnow! cauſe me to hear joy and gladneſs; *that* the bones *which* thou haſt broken may rejoice. Hide thy face from my ſins, and blot out all mine iniquities!

Create

Create in me a clean heart, O God! and renew a right ſpirit within me. Caſt me not away from thy preſence; and take not thy Holy Spirit from me! reſtore unto me the joy of thy ſalvation; and uphold me *with thy* free ſpirit! *Then* will I teach tranſgreſſors thy ways; and ſinners ſhall be converted unto thee. * *

O LORD, open thou my lips! and my mouth ſhall ſhew forth thy praiſe. For thou deſireſt not ſacrifice; elſe would I give *it:* thou delighteſt not in burnt-offering. The ſacrifices of God *are* a broken ſpirit; — a broken and a contrite heart, O God, thou wilt not deſpiſe (54)! * *

PSAL. LIV.

David complaining of the Ziphim, prayeth for ſalvation.

A pſalm of David, when the Ziphim came and ſaid to Saul, Doth not David hide himſelf with us?

SAVE me, O God, by thy name, and judge me by thy ſtrength! hear my prayer, O God! give ear to the words of my mouth! for ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them.

Behold, God *is* mine helper; the LORD *is* with them that uphold my ſoul. ** I will praiſe thy name, O LORD! for *it is* good. For he hath delivered me out of all trouble.

* *

PSAL. LV.

David in his prayer complaineth of his fearful caſe. He prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth. He comforteth himſelf in God's preſervation of him.

A pſalm of David.

GIVE ear to my prayer, O God! and hide not thyſelf from my ſupplication! attend unto me, and hear me! I mourn in my complaint, and make a noiſe; becauſe of the voice of the enemy; becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.

My heart is ſore pained within me; and the terrors of death are fallen upon me. Fearfulneſs and trembling are come upon me; and horror hath overwhelmed me. And I ſaid, Oh, that I had wings like a dove! *for then* would I fly away, and be at reſt. Lo, *then* would I wander far off, *and* remain in the wilderneſs; I would haſten my eſcape from the windy ſtorm *and* tempeſt. * *

For *it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himſelf* againſt me; then I would have hid myſelf from him: but *it was* thou, a man, mine equal, my guide and mine acquaintance. We took ſweet counſel together, *and* walked unto the houſe of God in company. * *

As for me, I will call upon God; and the LORD will ſave me. Evening, and morning, and at noon will I pray, and cry aloud; and he ſhall hear my voice. He hath delivered my ſoul in peace from the battle *that was* againſt me; for there were many with me. ** Caſt thy burden upon the LORD, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved. ** I will truſt in thee.

PSAL. LVI.

David prayeth to God in confidence of his word, complaineth of his enemies. He profeſſeth his confidence in God's word, and promiſeth to praiſe him.

Michtam (55) of David, when the Philiſtines took him in Gath.

BE merciful unto me, O God! for man would ſwallow me up; he, fighting daily, oppreſſeth me. Mine enemies would daily ſwallow *me* up; for *they are* many that fight againſt me;

(54) Pſal. lii. *is particularly addreſſed to Doeg the Edomite, who had betrayed David to Saul*; *and* Pſal. liii. *is the ſame with* Pſal. xiv. *and therefore they are both omitted.*

(55) *Or a golden pſalm.*

me; O thou moſt High! what time I am afraid, I will truſt in thee.

In God I will praiſe his word; in God I have put my truſt: I will not fear what fleſh can do unto me. Every day they wreſt my words; all their thoughts *are* againſt me for evil. They gather themſelves together; they hide themſelves; they mark my ſteps, when they wait for my ſoul. ** Thou telleſt my wanderings: put thou my tears into thy bottle; *are they* not in thy book?

When I cry *unto thee*, then ſhall mine enemies turn back: this I know; for God *is* for me. In God will I praiſe *his* word; in the LORD, will I praiſe *his* word. In God have I put my truſt: I will not be afraid what man can do unto me.

Thy vows *are* upon me, O God! I will render praiſes unto thee. For thou haſt delivered my ſoul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSAL. LVII.

David, in prayer fleeing unto God, complaineth of his dangerous caſe. He encourageth himſelf to praiſe God.

Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God! be merciful unto me! for my ſoul truſteth in thee; yea, in the ſhadow of thy wings will I make my refuge until *theſe* calamities be paſt over. I will cry unto God moſt high; unto God that performeth *all things* for me. He ſhall ſend from heaven, and ſave me *from* the reproach of him that would ſwallow me up. God ſhall ſend forth his mercy and his truth. * *

Be thou exalted, O God, above the heavens! *let* thy glory *be* above all the earth! ** My heart is fixed, O God, my heart is fixed! I will ſing and give praiſe. Awake up, my glory! awake pſaltery and harp! I *myſelf* will awake early. I will praiſe thee, O LORD, among the people! I will ſing unto thee among the nations. For thy mercy *is* great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens! *let* thy glory *be* above all the earth.

PSAL. LIX.

David prayeth to be delivered from his enemies. He praiſeth God.

Michtam of David; when Saul ſent, and they watched the houſe to kill him.

DEliver me from mine enemies, O my God! defend me from them that riſe up againſt me! deliver me from the workers of iniquity; and ſave me from bloody men! for lo, they lie in wait for my ſoul! the mighty are gathered againſt me: not *for* my tranſgreſſion, nor *for* my ſin, O LORD! * *

I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble. Unto thee, O my ſtrength, will I ſing! for God *is* my defence, *and* the God of my mercy.

PSAL. LXI.

David fleeth to God upon his former experience. He voweth perpetual ſervice unto him becauſe of his promiſes.

A pſalm of David.

HEAR my cry, O God! attend unto my prayer! from the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I. For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

I will abide in thy tabernacle for ever; I will truſt in the covert of thy wings: for thou, O God, haſt heard my vows! ** O prepare mercy and truth *which* may preſerve (56) *me*! ſo will I ſing praiſe unto thy name for ever; that I may daily perform my vows.

PSAL. LXII.

David profeſſing his confidence in God,

(56) Him, *in ſome copies.*

diſcourageth

diſcourageth his enemies. In the ſame confidence he encourageth the godly. No truſt to be put in worldly things. Power and mercy belong to God.

A pſalm of David.

TRULY my ſoul waiteth upon God: from him *cometh* my ſalvation; he only *is* my rock and my ſalvation; *he is* my defence: I ſhall not be greatly moved. * *

My ſoul wait thou only upon God; for my expectation *is* from him. He only *is* my rock and my ſalvation; *he is* my defence: I ſhall not be moved. In God *is* my ſalvation and my glory; the rock of my ſtrength, *and* my refuge *is* in God. Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us.

Surely men of low degree *are* vanity; *and* men of high degree *are* a lye: to be laid in the balance, they *are* altogether *lighter* than vanity. Truſt not in oppreſſion; and become not vain in robbery: if riches increaſe, ſet not your heart *upon them.*

God hath ſpoken once, twice have I heard this; that power *belongeth* unto God. Alſo unto thee, O LORD, *belongeth* mercy! for thou rendereſt to every man according to his work.

PSAL. LXIII.

David's thirſt for God. His manner of bleſſing God.

A pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God! early will I ſeek thee: my ſoul thirſteth for thee; my fleſh longeth for thee in a dry and thirſty land, where no water is, to ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

Becauſe thy loving kindneſs *is* better than life, my lips ſhall praiſe thee. Thus will I bleſs thee, while I live; I will lift up my hands in thy name. My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips; when I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoice. My ſoul followeth hard after thee; thy right hand upholdeth me. * *

PSAL. LXIV.

David prayeth for deliverance, complaining of his enemies. He promiſeth himſelf to ſee ſuch an evident deſtruction of them that the righteous ſhall rejoice at it.

A pſalm of David.

HEAR my voice, O God, in my prayer! preſerve my life from fear of the enemy! Hide me from the ſecret counſel of the wicked, from the inſurrection of the workers of iniquity! who whet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words; that they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not. * *

But God ſhall ſhoot at them *with* an arrow; ſuddenly ſhall they be wounded. So they ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flee away. And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing. The righteous ſhall be glad in the LORD, and ſhall truſt in him; and all the upright in heart ſhall glory.

PSAL. LXV.

David praiſeth God for his grace. The bleſſedneſs of God's choſen. His general providence.

A pſalm *and* ſong of David.

PRAISE waiteth for thee, O God, in Sion! and unto thee ſhall the vow be performed. O thou that heareſt prayer! unto thee ſhall all fleſh come. Iniquities prevail againſt me; *as for* our tranſgreſſions, thou ſhalt purge them away. Bleſſed *is the man whom* thou chooſeſt and cauſeſt to approach *unto thee, that* he may dwell in thy courts. * *

By terrible things in righteouſneſs wilt thou anſwer us, O God of our ſalvation! *who art* the confidence of all the ends of the earth, and of them that

that are afar off *upon* the ſea.—Who by his ſtrength, ſetteth faſt the mountains; *being* girded with power: Who ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people. They alſo that dwell in the uttermoſt parts are afraid at thy tokens; thou makeſt the out-goings of the morning and evening to rejoice.

Thou viſiteſt the earth (57), and watereſt it; thou greatly enricheſt it with the river of God (58), *which* is full of water; thou prepareſt them corn, when thou haſt ſo provided for it. Thou watereſt the ridges thereof abundantly; thou ſettleſt the furrows thereof; thou makeſt it ſoft with ſhowers; thou bleſſeſt the ſpringing thereof.

Thou crowneſt the year with thy goodneſs; and thy paths drop fatneſs. They drop *upon* the paſtures of the wilderneſs; and the little hills rejoice on every ſide. The paſtures are clothed with flocks; the valleys alſo are covered over with corn: they ſhout for joy, they alſo ſing.

PSAL. LXVI.

David exhorteth to praiſe God, to obſerve his great works, to bleſs him for his gracious benefits. He voweth for himſelf religious ſervice to God. He declareth God's ſpecial goodneſs to himſelf.

A ſong *or* pſalm.

MAKE a joyful noiſe unto God, all ye lands! ſing forth the honour of his name; make his praiſe glorious. Say unto God, How terrible *art thou in* thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee. All the earth ſhall worſhip thee, and ſhall ſing unto thee; they ſhall ſing *to* thy name.

Come and ſee the works of God! *he is* terrible *in his* doing toward the children of men. He turned the ſea into dry land; they went through the flood on foot: there did we rejoice in him. He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themſelves.

O bleſs our God, ye people, and make the voice of his praiſe to be heard! who holdeth our ſoul in life, and ſuffereth not our feet to be moved. For thou, O God, haſt proved us! thou haſt tried us, as ſilver is tried! ** I will go into thy houſe; I will pay thee my vows, which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

* *

Come *and* hear, all ye that fear God! and I will declare what he hath done for my ſoul. I cried unto him with my mouth; and he was extolled with my tongue. If I regard iniquity in my heart, the LORD will not hear *me*: *but* verily God hath heard *me*; he hath attended to the voice of my prayer. Bleſſed *be* God! who hath not turned away my prayer, nor his mercy from me.

PSAL. LXVII.

A prayer for the enlargement of God's kingdom, to the joy of the people, and the increaſe of God's bleſſings.

A pſalm *or* ſong.

GOD be merciful unto us, and bleſs us; *and* cauſe his face to ſhine upon us! that thy way may be known upon earth, thy ſaving health among all nations.

Let the people praiſe thee, O God! let all the people praiſe thee! O let the nations be glad and ſing for joy! for thou ſhalt judge the people righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God! let all the people praiſe thee! *then* ſhall the earth yield her increaſe; *and* God, *even* our own God, ſhall bleſs us. God ſhall bleſs us; and all the ends of earth ſhall fear him.

PSAL. LXVIII.

A prayer at the removing of the ark. An exhortation

(57) *Or the* land, *that is, Canaan.*

(58) Jordan, *probably, is the river here meant.*

exhortation to praiſe God for his mercies, for his care of the church, and for his great works.

A pſalm *or* ſong of David.

LET God ariſe, let his enemies be ſcattered! let them alſo that hate him flee before him. As ſmoke is driven away; *ſo* drive *them* away: as wax melteth before the fire; *ſo* let the wicked periſh at the preſence of God. But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.

* *

Sing unto God; ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

O God! when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs; the earth ſhook, the heavens alſo dropped, at the preſence of God: *even* Sinai itſelf *was moved* at the preſence of God, the God of Iſrael.

Thou, O God, didſt ſend a plentiful rain; whereby thou didſt confirm thine inheritance when it was weary. Thy congregation hath dwelt therein: thou, O God, haſt prepared, of thy goodneſs, for the poor.

The LORD gave the word; great *was* the company of thoſe that publiſhed *it*. ** The chariots of God *are* twenty thouſand, *even* thouſands of angels: the LORD *is* among them *as* in Sinai, in the holy *place*. Thou haſt aſcended on high; thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the LORD God might dwell *among them*.

Bleſſed *be* the LORD! *who* daily loadeth us *with benefits*, *even* the God of our ſalvation. He that is our God, *is* the God of ſalvation; and unto God the Lord *belong* the iſſues from death. But God ſhall wound the head of his enemies, *and* of ſuch a one as goeth on ſtill in his treſpaſſes. * *

Sing unto God, ye kingdoms of the earth! O ſing praiſes *unto* the LORD; to him that rideth upon the heaven of heavens *which were* of old! lo, he doth ſend out his voice, *and that* a mighty voice. * *

PSAL. LXIX.

David complaineth of his affliction. He prayeth for his deliverance. He praiſeth God with thankſgiving.

A pſalm of David.

SAVE me, O God! for the waters (59) are come in unto *my* ſoul. I ſink in deep mire, where *there is* no ſtanding; I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried: mine eyes fail, while I wait for my God. * *

O God, thou knoweſt my fooliſhneſs (60); and my ſins are not hid from thee. Let not them that wait on thee, O LORD God of hoſts, be aſhamed for my ſake! let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael! becauſe for thy ſake I have borne reproach; ſhame hath covered my face. ** For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

When I wept, *and chaſtened* my ſoul with faſting, that was to my reproach. I made ſackcloth alſo my garment; and I became a proverb to them. They that ſit in the gate ſpeak againſt me; and *I was* the ſong of the drunkards. But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time! O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation!

Deliver me out of the mire, and let me not ſink; let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep ſwallow me up; and let not the

(59) *Afflictions are often expreſſed in Scripture, by waters, the deep, &c.*

(60) *Or, My ſimplicity.*

pit-

pit ſhut her mouth upon me.

Hear me, O LORD! for thy loving kindneſs *is* good; turn unto me according to the multitude of thy tender mercies, and hide not thy face from thy ſervant; for I am in trouble; hear me ſpeedily! draw nigh unto my ſoul, *and* redeem it! deliver me becauſe of mine enemies.

Thou haſt known my reproach, and my ſhame, and my diſhonour; mine adverſaries *are* all before thee. Reproach hath broken my heart, and I am full of heavineſs: and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none. They gave me alſo gall for my meat; and in my thirſt they gave me vinegar to drink. ** I *am* poor and ſorrowful; let thy ſalvation, O God, ſet me up on high!

I will praiſe the name of God with a ſong, and will magnify him with thankſgiving. ** The humble ſhall ſee *this, and* be glad: and your heart ſhall live that ſeek God. For the LORD heareth the poor, and deſpiſeth not his priſoners. Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein!

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PSAL. LXX.

David ſoliciteth God for deliverance, and the preſervation of the godly.

A pſalm of David, to bring to remembrance.

MAKE *haſte*, O God, to deliver me; make haſte to help me, O LORD! ** Let all thoſe that ſeek thee rejoice, and be glad in thee! and let ſuch as love thy ſalvation ſay continually, Let God be magnified! But I *am* poor and needy: make haſte unto me, O God; thou *art* my help and my deliverer; O LORD, make no tarrying!

PSAL. LXXI.

The Pſalmiſt, in confidence of faith, and experience of God's favour, prayeth. He promiſeth conſtancy. He prayeth for perſeverance. He praiſeth God, and promiſeth to do it chearfully.

IN thee, O LORD, do I put my truſt; let me never be put to confuſion! deliver me in thy righteouſneſs, and cauſe me to eſcape; incline thine ear unto me, and ſave me! Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me; for thou *art* my rock and my fortreſs. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man!

For thou *art my* hope, O LORD God! *thou art* my truſt from my youth. By thee have I been holden up from the womb; thou art he that took me out of my mother's bowels: my praiſe *ſhall be* continually of thee. I am as a wonder unto many; but thou *art* my ſtrong refuge. Let my mouth be filled *with* thy praiſe *and with* thy honour all the day!

Caſt me not off in the time of old age; forſake me not when my ſtrength faileth. ** O God, be not far from me! O my God, make haſte for my help! ** I will hope continually; and will yet praiſe thee more and more. My mouth ſhall ſhew forth thy righteouſneſs *and* thy ſalvation all the day; for I know not the numbers *thereof*. I will go in the ſtrength of the Lord GOD: I will make mention of thy righteouſneſs, *even* of thine only.

O God, thou haſt taught me from my youth! and hitherto have I declared thy wonderous works. Now alſo when I am old and grey-headed, O God, forſake me not! until I have ſhewed thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come. Thy righteouſneſs alſo O God *is* very high, who haſt done great things! O God, who *is* like unto thee! *Thou*, who haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. * *

I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God! unto

unto thee will I ſing with the harp, O thou Holy One of Iſrael! My lips ſhall greatly rejoice when I ſing unto thee; and my ſoul, which thou haſt redeemed: My tongue alſo ſhall talk of thy righteouſneſs all the day long.

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PSAL. LXXII.

David praying for Solomon, ſheweth the goodneſs and glory of his kingdom in type, and of Chriſt's in truth. He bleſſeth God.

A pſalm for Solomon.

GIVE the kng thy judgement, O God, and thy righteouſneſs unto the king's ſon! He ſhall judge thy people with righteouſneſs, and thy poor with judgement. The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs. He ſhall judge the poor of the people; he ſhall ſave the children of the needy; and ſhall break in pieces the oppreſſor.

They ſhall fear thee as long as the ſun and moon endure, throughout all generations. He ſhall come down like rain upon the mown graſs; as ſhowers *that* water the earth. In his days ſhall the righteous flouriſh; and abundance of peace ſo long as the moon endureth. He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

They that dwell in the wilderneſs ſhall bow before him; and his enemies ſhall lick the duſt. The kings of Tarſhiſh and of the iſles ſhall bring preſents; and the kings of Sheba and Seba ſhall offer gifts. Yea, all kings ſhall fall down before him; all nations ſhall ſerve him. For he ſhall deliver the needy when he crieth; the poor alſo, and *him* that hath no helper. He ſhall ſpare the poor and needy; and ſhall ſave the ſouls of the needy.

He ſhall redeem their ſoul from deceit and violence; and precious ſhall their blood be in his ſight. And he ſhall live, and to him ſhall be given of the gold of Sheba: prayer alſo ſhall be made for him continually; *and* daily ſhall he be praiſed. ** His name ſhall endure for ever; his name ſhall be continued as long as the ſun; and *men* ſhall be bleſſed in him: all nations ſhall call him bleſſed.

Bleſſed *be* the LORD God, the God of Iſrael, who only doeth wonderous things! and bleſſed *be* his glorious name for ever! and let the whole earth be filled *with* his glory. Amen, and amen!

The prayers of David the ſon of Jeſſe are ended.

PSAL. LXXIII.

The Pſalmiſt prevailing in a temptation, ſheweth the occaſion of it, the proſperity of the wicked; the wound given thereby; diffidence, and victory over it, knowledge of God's purpoſe in deſtroying the wicked, and ſuſtaining the righteous.

A pſalm of Aſaph.

TRULY God *is* good to Iſrael, *even* to ſuch as are of a clean heart. But as for me, my feet were almoſt gone; my ſteps had well-nigh ſlipped. For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked.

For *there are* no bands in their death; but their ſtrength *is* firm. They *are* not in trouble *as other* men; neither are they plagued like *other* men. Therefore pride compaſſeth them about as a chain; violence covereth them *as* a garment. Their eyes ſtand out with fatneſs; they have more than heart could wiſh. They are corrupt, and ſpeak wickedly *concerning* oppreſſion; they ſpeak loftily. They ſet their mouth againſt the heavens; and their tongue walketh through the earth. Therefore his people return hither: and waters of a full *cup* are wrung out to them; and they ſay, How doth God know? and is there knowledge in the Moſt High?

Behold, theſe *are* the ungodly, who proſper in the world; they increaſe

creaſe *in* riches. Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency. For all the day long have I been plagued, and chaſtened every morning. If I ſay, I will ſpeak thus: behold, I ſhould offend *againſt* the generation of thy children.

When I thought to know this, it *was* too painful for me; until I went into the ſanctuary of God: *then* underſtood I their end. Surely thou didſt ſet them in ſlippery places; thou caſtedſt them down into deſtruction. How are they *brought* into deſolation, as in a moment! they are utterly conſumed with terrors. As a dream when *one* awaketh; *ſo*, O LORD, when thou awakeſt, thou ſhalt deſpiſe their image.

Thus my heart was grieved, and I was pricked in my reins. So fooliſh *was* I, and ignorant; I was *as* a beaſt before thee. Nevertheleſs, I *am* continually with thee; thou haſt holden *me* by my right hand. Thou ſhalt guide me with thy counſel, and afterward receive me *to* glory.

Whom have I in heaven *but thee?* and *there is* none upon earth *that* I deſire beſides thee. My fleſh and my heart faileth; *but* God *is* the ſtrength of my heart, and my portion for ever. For lo, they that are far from thee ſhall periſh; thou haſt deſtroyed all them that go a whoring (61) from thee. But it is good for me to draw near to God; I have put my truſt in the Lord GOD, that I may declare all thy works.

PSAL. LXXIV.

The prophet complaineth of the deſolation of the ſanctuary. He moveth God to help, in conſideration of his power, &c.

Maſchil (62) of Aſaph.

O God, why haſt thou caſt *us* off for ever? *why* doth thine anger ſmoke againſt the ſheep of thy paſture? remember thy congregation *which* thou haſt purchaſed of old; the rod of thine inheritance *which* thou haſt redeemed. ** O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever? Why withdraweſt thou thy hand, even thy right hand? for God *is* my king of old, working ſalvation in the midſt of the earth. * *

The day *is* thine; the night alſo *is* thine: thou haſt prepared the light and the ſun. Thou haſt ſet all the borders of the earth; thou haſt made ſummer and winter. ** O let not the oppreſſed return aſhamed! let the poor and needy praiſe thy name. Ariſe, O God, plead thine own cauſe!

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PSAL. LXXV.

The Pſalmiſt praiſeth God, and promiſeth to judge uprightly. He rebuketh the proud by conſideration of God's providence. He praiſeth God.

A pſalm *or* ſong of Aſaph.

UNTO thee, O God, do we give thanks! *unto thee* do we give thanks; for, that thy name *is* near, thy wonderous works declare. When I ſhall receive the congregation, I will judge uprightly. The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it.

I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn. Lift not up your horn on high; ſpeak *not* with a ſtiff neck; for promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth. But God *is* the judge: he putteth down one, and ſetteth up another.

For in the hand of the LORD *there is* a cup, and the wine is red: it is full of mixture; and he poureth out of the ſame: but the dregs thereof, all the wicked of the earth ſhall wring *them* out, *and* drink *them*. But I will declare for ever; I will ſing praiſes to the God of Jacob. All the horns of the wicked alſo will I cut off

(61) *That is, Go after other gods, or worſhip idols, which is called ſpiritual fornication in ſcripture-language.*

(62) *Or, A pſalm to give Aſaph inſtruction.*

off; *but* the horns of the righteous ſhall be exalted.

PSAL. LXXVI.

A declaration of God's majeſty. An exhortation to ſerve him reverently.

A pſalm *or* ſong of Aſaph.

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THOU, *even* thou, [*O Lord,*] *art* to be feared; and who may ſtand in thy ſight when once thou art angry? Thou didſt cauſe judgement to be heard from heaven; the earth feared, and was ſtill, when God aroſe to judgement, to ſave all the meek of the earth.

Surely the wrath of man ſhall praiſe thee; the remainder of wrath ſhalt thou reſtrain. Vow, and pay unto the LORD your God; let all that are around him bring preſents unto him that ought to be feared. He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

PSAL. LXXVII.

The pſalmiſt ſheweth what fierce combat he had with diffidence. The victory which he had by conſideration of God's great and gracious works.

A pſalm of Aſaph.

I Cried unto God with my voice, *even* unto God with my voice; and he gave ear unto me. In the day of my trouble I ſought the LORD; in the night [*I*] ceaſed not: my ſoul refuſed to be comforted. I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

I have conſidered the days of old, the years of ancient times. I call to remembrance my ſong in the night: I commune with mine own heart; and my ſpirit made diligent ſearch. "Will the Lord caſt off for ever? "and will he be favourable no "more? is his mercy clean gone for "ever? doth *his* promiſe fail for ever-"more? hath God forgotten to be "gracious? hath he, in anger, ſhut up "his tender mercies?"

And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the Moſt High. I will remember the works of the LORD; ſurely I will remember thy wonders of old. I will meditate alſo of all thy work, and talk of thy doings.

"Thy way, O God, *is* in the ſanc-"tuary: who *is ſo* great a God as "*our* God? Thou *art* the God that "doeſt wonders: thou haſt declared "thy ſtrength among the people. ** "The waters ſaw thee, O God, the "waters ſaw thee (63): they were "afraid; the depths alſo were trou-"bled. The clouds poured out water; "the ſkies ſent out a ſound; thine ar-"rows alſo went abroad. The voice "of thy thunder *was* in the heaven; "the lightenings lightened the world, "the earth trembled and ſhook. Thy "way *is* in the ſea, and thy path in "the great waters; and thy footſteps "are not known." * *

PSAL. LXXXII.

The pſalmiſt having exhorted the judges, and reproved their negligence, prayeth God to judge.

A pſalm of Aſaph.

GOD ſtandeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjuſtly, and accept the perſons of the wicked! Defend the poor and fatherleſs; do juſtice to the afflicted and needy. Deliver the poor and needy; rid *them* out of the hand of the wicked. * *

Ariſe, O God, judge the earth! for thou ſhalt inherit all nations.

PSAL. LXXXIV.

The pſalmiſt longing for the communion of the ſanctuary, ſheweth how bleſſed they are that dwell therein. He prayeth to be reſtored unto it.

A pſalm for the ſons of Korah.

HOW amiable *are* thy tabernacles, O LORD of hoſts! my ſoul longeth, yea, even fainteth, for

(63) *This ſeems to allude to the paſſage of the Iſraelites through the red ſea, &c.*

the courts of the LORD: my heart and my fleſh cry out for the living God. Yea, the ſparrow hath found a houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young; *even* thine altars, O LORD of hoſts, my King, and my God!

Bleſſed *are* they that dwell in thy houſe; they will be ſtill praiſing thee. Bleſſed *is* the man whoſe ſtrength *is* in thee; in whoſe heart *are* thy ways. * *

O LORD God of hoſts, hear my prayer! give ear, O God of Jacob! ** A day in thy courts *is* better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs. For the LORD God *is* a ſun and ſhield; the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly. O LORD of hoſts, bleſſed *is* the man that truſteth in thee!

PSAL. LXXXV.

The pſalmiſt, out of the experience of former mercies, prayeth for the continuance thereof. He promiſeth to wait thereon, out of confidence of God's goodneſs.

A pſalm for the ſons of Korah.

LORD, thou haſt been favourable unto thy land! thou haſt brought back the captivity of Jacob (64)! Thou haſt forgotten the iniquity of thy people; thou haſt covered all their ſin. Thou haſt taken away all thy wrath; thou haſt turned *thyſelf* from the fierceneſs of thine anger. Turn us, O God of our ſalvation! and cauſe thine anger towards us to ceaſe.

Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? wilt not thou revive us again, that thy people may rejoice in thee? Shew us thy mercy, O LORD! and grant us thy ſalvation! I will hear what God the LORD will ſpeak; for he will ſpeak peace unto his people, and to his ſaints:—but let them not turn again to folly.

Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteouſneſs and peace have kiſſed *each other*. Truth ſhall ſpring out of the earth; and righteouſneſs ſhall look down from heaven. Yea, the LORD ſhall give *that which is* good; and our land ſhall yield her increaſe. Righteouſneſs ſhall go before him; and ſhall ſet *us* in the way of his ſteps.

PSAL. LXXXVI

David ſtrengtheneth his prayer by the conſcience of his religion, by the goodneſs and power of God. He deſireth the continuance of former grace. Complaining of the proud, he craveth ſome token of God's goodneſs.

A prayer of David.

BOW down thine ear, O LORD, hear me! for I *am* poor and needy. Preſerve my ſoul; for I *am* holy: O thou my God, ſave thy ſervant that truſteth in thee! Be merciful unto me, O LORD! for I cry unto thee daily. Rejoice the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul!

For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O LORD, unto my prayer; and attend to the voice of my ſupplications! In the day of my trouble I will call upon thee; for thou wilt anſwer me. Among the gods *there is* none like unto thee, O LORD! neither *are there any works* like unto thy works. All nations whom thou haſt made ſhall come and worſhip before thee, O LORD! and ſhall gloriſy thy name. For thou *art* great, and doeſt wonderous things; thou *art* God alone.

Teach me thy way, O LORD! I will walk in thy truth: unite my heart to fear thy name. I will praiſe thee,

(64) *This pſalm was, probably, compoſed after the return of the Jews from the Babyloniſh captivity of ſeventy years.*

thee, O LORD my God, with all my heart! and I will glorify thy name for evermore. For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell (65).

O God, the proud are riſen againſt me, and the aſſemblies of violent *men* have ſought after my ſoul; and have not ſet thee before them. But thou, O LORD! *art* a God full of compaſſion, and gracious; long ſuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me! give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid. Shew me a token for good; that they who hate me, may ſee *it*, and be aſhamed, becauſe thou, LORD, haſt holpen me, and comforted me.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

A ſong *or* pſalm for the ſons of Korah, Maſchil of Heman the Ezrahite.

O LORD God of my ſalvation, I have cried day *and* night before thee! let my prayer come before thee: incline thine ear unto my cry; for my ſoul is full of troubles, and my life draweth nigh unto the grave.

I am counted with them that go down into the pit; I am as a man *that hath* no ſtrength: free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more; and they are cut off from thy hand. Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps. Thy wrath lieth hard upon me; and thou haſt afflicted *me* with all thy waves.

Thou haſt put away mine acquaintance far from me; thou haſt made me an abomination unto them: I *am* ſhut up, and I cannot come forth. Mine eye mourneth by reaſon of affliction: LORD, I have called daily upon thee! I have ſtretched out my hands unto thee. Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? ſhall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction? ſhall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

But unto thee have I cried, O LORD! and in the morning ſhall my prayer prevent thee. LORD, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me? I *am* afflicted and ready to die from *my* youth up: *while* I ſuffer thy terrors I am diſtracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compaſſed me about together. Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSAL. LXXXIX.

The pſalmiſt praiſeth God for his mercy, for his faithfulneſs, for his wonderful power, and for his care of his church.

Maſchil of Ethan the Ezrahite.

I Will ſing of the mercies of the LORD for ever; with my mouth will I make known thy faithfulneſs to all generations. For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens. ** The heavens ſhall praiſe thy wonders, O LORD! thy faithfulneſs alſo in the congregation of the ſaints. For who in the heaven can be compared unto the LORD! *who* among the ſons of the mighty can be likened unto the LORD! God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all *them that are* about him.

O LORD God of hoſts, Who *is* a ſtrong LORD like unto thee! or to thy faithfulneſs round about thee! Thou ruleſt the raging of the ſea; when the waves thereof ariſe, thou ſtilleſt them. ** The heavens *are* thine, the earth alſo *is* thine; *as for* the world, and the fulneſs thereof,

(65) *That is, My life from the grave, or death.*

thou haſt founded them, the north and the ſouth thou haſt created. ** Thou haſt a mighty arm; ſtrong is thy hand, *and* high is thy right hand. Juſtice and judgement *are* the habitation of thy throne; mercy and truth ſhall go before thy face.

Bleſſed *is* the people that know the joyful ſound; they ſhall walk, O LORD, in the light of thy countenance. In thy name ſhall they rejoice all the day; and in thy righteouſneſs ſhall they be exalted. For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

For the LORD *is* our defence; and the Holy One of Iſrael *is* our king. Then thou ſpakeſt in viſion to thy Holy One, and ſaideſt, I have laid help upon *one that is* mighty; I have exalted *one* choſen out of the people. ** Alſo I will make him *my* firſt-born, higher than the kings of the earth. * *

PSAL. XC.

Moſes ſetteth forth God's providence, complaineth of human frailty, divine chaſtiſement, and brevity of life. He prayeth for the knowledge and ſenſible experience of God's good providence.

A prayer (66) of Moſes, the man of God.

LORD, thou haſt been our dwelling-place in all generations! before the mountains were brought forth, or ever thou hadſt formed the earth and the world, even from everlaſting to everlaſting, thou *art* God!

Thou turneſt man to deſtruction; and ſayeſt, Return, ye children of men! for a thouſand years, in thy ſight, *are but* as yeſterday when it is paſt, and *as* a watch in the night. Thou carrieſt them away as with a flood; they are *as* aſleep: in the morning *they are* like graſs *which* groweth up. In the morning it flouriſheth, and groweth up; in the evening it is cut down, and withereth.

For we are conſumed by thine anger; and by thy wrath are we troubled. Thou haſt ſet our iniquities before thee, our ſecret *ſins* in the light of thy countenance. For all our days are paſſed away in thy wrath; we ſpend our years as a tale *that is told.* The days of our years *are* threeſcore years and ten (67); and if, by reaſon of ſtrength, *they be* fourſcore years, yet *is* their ſtrength labour and ſorrow: for it is ſoon cut off, and we fly away. * *

So teach us to number our days, that we may apply *our* hearts unto wiſdom. Return, O LORD! how long? and let it repent thee concerning thy ſervants. O ſatisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil. Let thy work appear unto thy ſervants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and eſtabliſh thou the work of our hands upon us; yea, the work of our hands eſtabliſh thou.

PSAL. XCI.

The ſtate of the godly. Their ſafety in their habitation. Their guardian angels; with the effects of them all.

HE, that dwelleth in the ſecret place of the Moſt High, ſhall abide under the ſhadow of the Almighty. I will ſay of the LORD, *He is* my refuge and my fortreſs, my God; in him will I truſt. — Surely he ſhall deliver thee from the ſnare of the fowler, *and* from the noiſome peſtilence. He ſhall cover thee with

(66) *This pſalm ſeems to have been compoſed by Moſes, during the ſojourning of the Iſraelites in the wilderneſs.*

(67) *This is more applicable to the untimely death of the people in the deſert, than to the general period of human life in Moſes's time.*

his

his feathers; and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler.

Thou ſhalt not be afraid for the terror by night, for the arrow *that* flieth by day; for the peſtilence *that* walketh in darkneſs, *nor* for the deſtruction *that* waſteth at noon-day. A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand; *but* it ſhall not come nigh thee. Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked.

Becauſe thou haſt made the LORD, *who is* my refuge, *even* the Moſt High, thy habitation; there ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling. For he ſhall give his angels charge over thee, to keep thee in all thy ways: They ſhall bear thee up in *their* hands, leſt thou daſh thy foot againſt a ſtone. Thou ſhalt tread upon the lion and adder; the young lion and the dragon ſhalt thou trample under feet. —

Becauſe he hath ſet his love upon me, therefore will I deliver him; I will ſet him on high, becauſe he hath known my name. He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble; I will deliver him, and honour him. With long life will I ſatisfy him, and ſhew him my ſalvation.

PSAL. XCII.

The pſalmiſt exhorteth to praiſe God, for his great works; and for his goodneſs to the godly.

A pſalm *or* ſong for the ſabbath-day.

IT *is a* good *thing* to give thanks unto the LORD, and to ſing praiſes unto thy name, O Moſt High! to ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night, upon an inſtrument of ten ſtrings, and upon the pſaltery, upon the harp with a ſolemn ſound.

For thou, LORD, haſt made me glad through thy works; I will triumph in the works of thy hands. O LORD, how great are thy works! *and* thy thoughts are very deep. A bruiſh man knoweth not, neither doth a fool underſtand this: when the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; *it is* that they ſhall be deſtroyed for ever: but thou, LORD, *art moſt* High for evermore. * *

The righteous ſhall flouriſh like the palm-tree; he ſhall grow like a cedar in Lebanon. Thoſe that are planted in the houſe of the LORD, ſhall flouriſh in the courts of our God. They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing; to ſhew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

PSAL. XCIII.

The majeſty, power, and holineſs of God.

THE LORD reigneth; he is clothed with majeſty: the LORD is clothed with ſtrength, *wherewith* he hath girded himſelf; the world alſo is eſtabliſhed that it cannot be moved.

Thy throne *is* eſtabliſhed of old; thou *art* from everlaſting! The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. (The LORD on high *is* mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea.) Thy teſtimonies are very ſure: holineſs becometh thine houſe, O LORD, for ever!

PSAL. XCIV.

The pſalmiſt calling for juſtice, complaineth of tyranny and impiety. He ſheweth the bleſſedneſs of affliction: God is the defender of the afflicted.

O LORD God, to whom vengeance belongeth! O God, to whom vengeance belongeth, ſhew thyſelf! lift up thyſelf, thou judge of the earth! render a reward to the proud. LORD, how long ſhall the wicked, how long ſhall the wicked triumph? *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves? They break in pieces thy people, O LORD! and

afflict thine heritage. They ſlay the widow and the ſtranger, and murder the fatherleſs. Yet they ſay, The LORD ſhall not ſee; neither ſhall the God of Jacob regard *it*.

Underſtand, ye brutiſh among the people; and *ye* fools, when will ye be wiſe? He that planted the ear, ſhall he not hear? He that formed the eye, ſhall he not ſee? He that chaſtiſeth the heathen, ſhall he not he correct? He that teacheth man knowledge, *ſhall not he know?* The LORD knoweth the thoughts of man, that they *are* vanity.

Bleſſed *is* the man whom thou chaſteneſt, O LORD! and teacheſt him out of thy law; that thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked. For the LORD will not caſt off his people; neither will he forſake his inheritance. But judgement ſhall return unto righteouſneſs; and all the upright in heart ſhall follow it. ✱ ✱

Unleſs the LORD *had been* my help, my ſoul had almoſt dwelt in ſilence. When I ſaid, My foot ſlippeth; thy mercy, O LORD, held me up! In the multitude of my thoughts within me, thy comforts delight my ſoul.

Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law? they gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood. But the LORD is my defence; and my God *is* the rock of my refuge. ✱ ✱

PSAL. XCV.

An exhortation to praiſe God, for his greatneſs, and for his goodneſs.

O Come, let us ſing unto the LORD! let us make a joyful noiſe unto the rock of our ſalvation! let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

For the LORD *is* a great God, and a great King above all gods. In his hand *are* the deep places of the earth; the ſtrength of the hills *is* his alſo. The ſea *is* his, and he made it; and his hands formed the dry land.

O come, let us worſhip and bow down; let us kneel before the LORD our maker. For he *is* our God; and we *are* the people of his paſture, and the ſheep of his hand. ✱ ✱

PSAL. XCVI.

An exhortation to praiſe God, for his greatneſs, for his kingdom, and for his general judgement.

O Sing unto the LORD a new ſong! ſing unto the LORD, all the earth! ſing unto the LORD, bleſs his name; ſhew forth his ſalvation from day to day! Declare his glory among the heathen, his wonders among all people.

For the LORD *is* great, and greatly to be praiſed; he *is* to be feared above all gods. For all the gods of the nations *are* idols: but the LORD made the heavens. Honour and majeſty *are* before him; ſtrength and beauty *are* in his ſanctuary.

Give unto the LORD, O ye kindreds of the people! give unto the LORD glory and ſtrength. Give unto the LORD the glory *due unto* his name; bring an offering, and come into his courts. O worſhip the LORD in the beauty of holineſs; fear before him, all the earth. Say among the heathen *that* the LORD reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people righteouſly.

Let the heavens rejoice, and let the earth be glad; let the ſea roar, and the fulneſs thereof! let the field be joyful, and all that *is* therein! then ſhall all the trees of the wood rejoice before the LORD: for he cometh, for he cometh to judge the earth; he ſhall judge the world with righteouſneſs, and the people with his truth.

PSAL. XCVII.

The Majeſty of God's kingdom. An exhortation to godlineſs and gladneſs.

THE

THE LORD reigneth: let the earth rejoice; let the multitude of isles be glad *thereof*. Clouds and darkness *are* round about him; righteousness and judgement *are* the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightenings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth. The heavens declare his righteousness, and all the people see his glory.

Confounded (68) be all they that serve graven images, that boast themselves of idols: — worship him all *ye* gods! ** For thou, LORD, *art* high above all the earth; thou art exalted far above all gods.

Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light *is* sown for the righteous, and gladness for the upright in heart. Rejoice in the LORD, ye righteous! and give thanks at the remembrance of his holiness.

PSAL. XCVIII.

The psalmist exhorteth the Jews, the Gentiles, and all creatures to praise God.

A psalm.

O Sing unto the LORD a new song! for he hath done marvellous things: his right hand, and his holy arm have gotten him the victory. The LORD hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the LORD, all the earth; make a loud noise, and rejoice, and sing praise. Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet, make a joyful noise before the LORD, the King. Let the sea roar, and the fulness thereof, the world and they that dwell therein: Let the floods clap *their* hands, let the hills be joyful together, before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSAL. XCIX.

The psalmist setteth forth the kingdom and holiness of God in Zion, exhorteth all to worship God.

THE LORD reigneth; let the people tremble: he sitteth *between* the cherubim; let the earth be moved. The LORD *is* great in Zion, and he *is* high above all people. Let them praise thy great and terrible name; *for* it *is* holy. ** Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy. * *

PSAL. C.

An exhortation to praise God chearfully, for his greatness, and for his power.

A psalm of praise.

MAKE a joyful noise unto the LORD, all ye lands! serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name. For the LORD *is* good: his mercy *is* everlasting; and his truth *endureth* to all generations.

PSAL. CI.

David's vow and profession of godliness.

A psalm of David.

I Will sing of mercy and judgement: unto thee O LORD, will I sing! I will behave myself wisely in a perfect way. O! when wilt thou come unto me? I will walk within my house with a perfect heart.

(68) *Or they shall blush or be ashamed, as the original signifies.*

I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide; *it* ſhall not cleave to me. A froward heart ſhall depart from me; I will not know a wicked *perſon*. Whoſo privily ſlandereth his neighbour, him will I cut off; him that hath an high look, and a proud heart, will I not ſuffer.

Mine eyes *ſhall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me. He that worketh deceit ſhall not dwell within my houſe; he that telleth lies ſhall not tarry in my ſight. ✱ ✱

PSAL. CII.

The pſalmiſt in his prayer maketh a grievous complaint. He taketh comfort in the eternity and mercy of God. The mercies of God are to be recorded. He ſuſtaineth his weakneſs by the unchangeableneſs of God.

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD! and let my cry come unto thee! Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, anſwer me ſpeedily. For my days are conſumed like ſmoke, and my bones are burned as an hearth. My heart is ſmitten, and withered like graſs; ſo that I forget to eat my bread. By reaſon of the voice of my groaning, my bones cleave to my ſkin. I am like a pelican of the wilderneſs; I am like an owl of the deſert. I watch; and am as a ſparrow alone upon the houſe-top.

Mine enemies reproach me all the day; *and* they that are mad againſt me, are ſworn againſt me. For I have eaten aſhes like bread, and mingled my drink with weeping, becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down. My days *are* like a ſhadow, that declineth; and I am withered like graſs.

But thou, O LORD, ſhalt endure for ever! and thy remembrance unto all generations. — ** He will regard the prayer of the deſtitute, and not deſpiſe their prayer. This ſhall be written for the generation to come: and the people who ſhall be created ſhall praiſe the LORD. For he hath looked down from the height of his ſanctuary: from heaven did the LORD behold the earth, to hear the groaning of the priſoner, to looſe thoſe that are appointed to death.

✱ ✱

He weakened my ſtrength in the way; he ſhortened my days. I ſaid, O my God, take me not away in the midſt of my days!—thy years *are* throughout all generations.

Of old haſt thou laid the foundation of the earth, and the heavens *are* the work of thy hands: they ſhall periſh, but thou ſhalt endure; yea, all of them ſhall wax old like a garment: as a veſture ſhalt thou change them, and they ſhall be changed; but thou *art* the ſame, and thy years ſhall have no end. ✱ ✱

PSAL. CIII.

An exhortation to praiſe God for his mercy, and for the conſtancy thereof.

A pſalm of David.

BLESS [*or praiſe*] the LORD, O my ſoul! and all that is within me *bleſs* his holy name. Bleſs the LORD, O my ſoul! and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diſeaſes; who redeemeth thy life from deſtruction; who crowneth thee with loving-kindneſs and tender mercies; Who ſatisfieth thy mouth with good *things*; *ſo that* thy youth is renewed like the eagle's.

The LORD executeth righteouſneſs and judgement for all *that are* oppreſſed. ** The LORD *is* merciful and gracious, ſlow to anger, and plenteous in mercy. He will not always chide; neither will he keep *his anger* for ever. He hath not dealt with us after our ſins; nor rewarded

ed us according to our iniquities.

For as the heaven is high above the earth; *ſo* great is his mercy toward them that fear him. As far as the eaſt is from the weſt; *ſo* far hath he removed our tranſgreſſions from us. As a father pitieth *his* children; *ſo* the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* duſt. *As for* man, his days *are* as graſs; as a flower of the field, ſo he flouriſheth. For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more.

But the mercy of the LORD *is* from everlaſting to everlaſting upon them that fear him, and his righteouſneſs unto children's children; to ſuch as keep his covenant, and to thoſe that remember his commandments, to do them. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bleſs the LORD, ye his angels, that excel in ſtrength; that do his commandments hearkening unto the voice of his word! Bleſs ye the LORD, all *ye* his hoſts! *ye* miniſters of his, that do his pleaſure. Bleſs the LORD, all his works in all places of his dominion! Bleſs the LORD, O my ſoul!

PSAL. CIV.

A meditation upon the mighty power, and wonderful providence of God. God's glory is eternal. The pſalmiſt voweth perpetually to praiſe God.

BLESS the LORD, O my ſoul! O LORD my God, thou art very great! thou art clothed with honour and majeſty: Who covereſt *thyſelf* with light as *with* a garment; who ſtretcheſt out the heavens like a curtain.

Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind: who maketh his angels ſpirits; his miniſters a flaming fire: *Who* laid the foundation of the earth, *that* it ſhould not be removed for ever.

Thou coveredſt it with the deep as *with* a garment; the waters ſtood above the mountains: at thy rebuke they fled; at the voice of thy thunder they haſted away. They go up by the mountains; they go down by the valleys unto the place which thou haſt founded for them. Thou haſt ſet a bound that they may not paſs over, that they turn not again to cover the earth.

He ſendeth the ſprings into the valleys, *which* run among the hills. They give drink to every beaſt of the field: the wild aſſes quench their thirſt. By them ſhall the fowls of the heaven have their habitation; *which* ſing among the branches. He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.

He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man; that he may bring forth food out of the earth, and wine *that* maketh glad the heart of man, *and* oil to make *his* face to ſhine, and bread *which* ſtrengtheneth man's heart.

The trees of the LORD are full *of ſap*, the cedars of Lebanon, which he hath planted; where the birds make their neſts: *as for* the ſtork, the fir-trees *are* her houſe. The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

He appointeth the moon for ſeaſons; the ſun knoweth its going down. Thou makeſt darkneſs, and it is night, wherein all the beaſts of the foreſt do creep *forth*. The young lions roar after their prey, and ſeek their meat from God. The ſun ariſeth; they gather themſelves together, and lay them down in their dens. Man goeth forth to his work, and to his labour until the evening.

O LORD, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches; *ſo is* this great and wide ſea, wherein *are* things creeping innumerable,

merable, both ſmall and great beaſts. There go the ſhips; *there is* that leviathan, *whom* thou haſt made to play therein.

Theſe wait all upon thee, that thou mayeſt give *them* their meat in due ſeaſon. *What* thou giveſt them, they gather: thou openeſt thine hand; they are filled with good. Thou hideſt thy face; they are troubled: thou takeſt away their breath; they die, and return to their duſt. Thou ſendeſt forth thy Spirit; they are created: and thou reneweſt the face of the earth.

The glory of the LORD ſhall endure for ever; the LORD ſhall rejoice in his works. He looketh on the earth; and it trembleth: he toucheth the hills; and they ſmoke. I will ſing unto the LORD as long as I live; I will ſing praiſe unto my God while I have my being. My meditation of him ſhall be ſweet; I will be glad in the LORD. ** Bleſs thou the LORD, O my ſoul! Praiſe ye the LORD.

PSAL. CV.

An Exhortation to praiſe God.

O Give thanks unto the LORD! call upon his name: make known his deeds among the people. Sing unto him; ſing pſalms unto him; talk ye of all his wonderous works. Glory ye in his holy name: let the heart of them rejoice that ſeek the LORD. Seek the Lord, and his ſtrength; ſeek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgements of his mouth.

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PSAL. CVI.

The pſalmiſt exhorteth to praiſe God.

PRAISE ye the LORD! O give thanks unto the LORD! for *he is* good; for his mercy *endureth* for ever. Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe? Bleſſed *are* they that keep judgement, *and* he that doeth righteouſneſs at all times. Remember me, O LORD, with the favour *that thou beareſt unto* thy people! O viſit me with thy ſalvation! * *

PSAL. CVII.

The pſalmiſt exhorteth the redeemed, in praiſing God, to obſerve his manifold providence, over captives, over ſeamen, and in divers varieties of life.

O Give thanks unto the LORD! for *he is* good; for his mercy *endureth* for ever. Let the redeemed of the LORD ſay *ſo*, whom he hath redeemed from the hand of the enemy. ** O that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

For he ſatisfieth the longing ſoul; and filleth the hungry ſoul with goodneſs. Such as ſit in darkneſs, and in the ſhadow of death, *being* bound in affliction and iron; becauſe they rebelled againſt the words of God, and contemned the counſel of the Moſt High, therefore he brought down their heart with labour; they fell down and *there was* none to help. Then they cried unto the LORD in their trouble; *and* he ſaved them out of their diſtreſſes. He brought them out of darkneſs, and the ſhadow of death; and brake their bands in ſunder. Oh, that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men! ** And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing.

They that go down to the ſea in ſhips, that do buſineſs in great waters; theſe ſee the works of the LORD, and his wonders in the deep. For he commandeth, and raiſeth the ſtormy wind, which liſteth up the waves thereof. They mount up to the heaven; they go down again to the depths: their ſoul is melted becauſe of trouble. They reel to and fro, and ſtagger like a drunken man, and are at their wit's end. Then they cry unto the LORD in their trouble; and he bringeth them out of

of their diſtreſſes. He maketh the ſtorm a calm; ſo that the waves thereof are ſtill. Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven. Oh, that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

* *

He turneth rivers into a wilderneſs, and the water-ſprings into dry ground; a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein. He turneth the wilderneſs into a ſtanding water, and dry ground into water ſprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and ſow the fields, and plant vineyards, which may yield fruits of increaſe. He bleſſeth them alſo, ſo that they are multiplied greatly; and ſuffereth not their cattle to decreaſe.

Again they are diminiſhed and brought low through oppreſſion, affliction, and ſorrow. ** He ſetteth the poor on high from affliction; and maketh *him* families like a flock. The righteous ſhall ſee *it*, and rejoice; and all iniquity ſhall ſtop its mouth. Whoſo *is* wiſe, and will obſerve thoſe *things*; even they ſhall underſtand the loving-kindneſs of the LORD.

PSAL. CVIII.

David encourageth himſelf to praiſe God.

A ſong *or* pſalm of David.

O God, my heart is fixed! I will ſing and give praiſe, even with my glory. Awake, pſaltery and harp! I *myſelf* will awake early. I will praiſe thee, O LORD, among the people; and I will ſing praiſes unto thee among the nations.

For thy mercy *is* great above the heavens; and thy truth *reacheth* unto the clouds. Be thou exalted, O God, above the heavens! and thy glory above all the earth; that thy beloved may be delivered: ſave *with* thy right hand, and anſwer me! * *

PSAL. CX.

The kingdom, the prieſthood, and the conqueſt of Chriſt.

A pſalm of David.

THE LORD ſaid unto my Lord, "Sit thou at my right hand, "until I make thine enemies thy "footſtool (69)." The LORD ſhall ſend the rod of thy ſtrength out of Zion; rule thou in the midſt of thine enemies. Thy people *ſhall be* willing in the day of thy power; in the beauties of holineſs, from the womb of the morning thou haſt the dew of thy youth. The LORD hath ſworn and will not repent, Thou *art* a prieſt for ever after the order of Melchizedec. The LORD, at thy right hand, ſhall ſtrike through kings in the day of his wrath. He ſhall judge among the heathen; he ſhall fill *the places* with the dead bodies; he ſhall wound the heads [*or chiefs*] over many countries. He ſhall drink of the brook in the way, therefore ſhall he lift up the head.

PSAL. CXI.

The pſalmiſt by his example exciteth others to praiſe God for his glorious, and gracious works.

PRAISE ye the LORD! I will praiſe the LORD with *my* whole heart, in the aſſembly of the upright, and *in* the congregation. The works of the LORD *are* great, ſought out by all them that have pleaſure therein. His work *is* honourable and glorious; and his righteouſneſs endureth for ever. He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compaſſion. He hath given meat unto them that fear him; he will ever be mindful of his covenant. ** The works of his hands *are* verity and judgement; all his commandments *are* ſure. They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

(69) *That is, Till thou haſt trampled them under thy feet.*

He

He ſent redemption unto his people; he hath commanded his covenant for ever; holy and reverend *is* his name. The fear of the LORD *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments*; his praiſe endureth for ever.

PSAL. CXII.

Godlineſs hath the promiſes of this life, and of the life to come. The proſperity of the godly ſhall be an eye-ſore to the wicked.

PRAISE ye the LORD! Bleſſed *is* the man *that* feareth the LORD; *that* delighteth greatly in his commandments. His ſeed ſhall be mighty upon earth; the generation of the upright ſhall be bleſſed. Wealth and riches *ſhall be* in his houſe; and his righteouſneſs endureth for ever. Unto the upright there ariſeth light in the darkneſs; *he is* gracious, and full of compaſſion, and righteous.

A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion. Surely he ſhall not be moved for ever; the righteous ſhall be in everlaſting remembrance. He ſhall not be afraid of evil tidings; his heart is fixed, truſting in the LORD. His heart *is* eſtabliſhed; he ſhall not be afraid, ** He hath diſperſed; he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour. The wicked [*man*] ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

PSAL. CXIII.

An exhortation to praiſe God for his excellency, and for his mercy.

PRAISE ye the LORD! Praiſe, O ye ſervants of the LORD, praiſe the name of the LORD! Bleſſed be the name of the LORD, from this time forth for evermore! from the riſing of the ſun, unto the going down of the ſame, the LORD's name *is* to be praiſed.

The LORD *is* high above all nations; *and* his glory above the heavens. Who *is* like unto the LORD our God, who dwelleth on high! who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth! He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghil; that he may ſet *him* with princes, *even* with the princes of his people. He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the LORD!

PSAL. CXV.

Becauſe God is truly glorious, and idols are vanity, the pſalmiſt exhorteth to confidence in God. God is to be praiſed for his bleſſings.

NOT unto us, O LORD! not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's ſake. Wherefore ſhould the heathen ſay, "Where *is* now their "God?" But our God *is* in the heavens: he hath done whatſoever he pleaſed.

Their idols *are* ſilver and gold, the work of men's hands. They have mouths, but they ſpeak not; eyes have they, but they ſee not; they have ears, but they hear not; noſes have they, but they ſmell not: they have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat. They that make them are like unto them; *ſo is* every one that truſteth in them. ** **

Ye that fear the LORD, truſt in the LORD; he *is* their help and their ſhield. The LORD hath been mindful of us; he will bleſs *us*: ** He will bleſs them that fear the LORD, *both* ſmall and great. ** The heaven, *even* the heavens *are* the LORD's; but the earth hath he given to the children of men. The dead praiſe not the LORD, neither any that go down into ſilence: but we will bleſs the LORD from this time forth and for evermore. Praiſe the LORD!

PSAL.

PSAL. CXVI.

The pſalmiſt profeſſeth his love and duty to God for his deliverance. He ſtudieth to be thankful.

I Love the LORD, becauſe he hath heard my voice *and* my ſupplications: becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live. The ſorrows of death compaſſed me, and the pains of hell (70) gat hold upon me; I found trouble and ſorrow. Then I called upon the name of the LORD; O LORD, I beſeech thee, deliver my ſoul!

Gracious *is* the LORD and righteous; yea, our God *is* merciful. The LORD preſerveth the ſimple; I was brought low, and he helped me. Return unto thy reſt, O my ſoul! for the LORD hath dealt bountifully with thee. For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

I will walk before the LORD in the land of the living. I believe; therefore have I ſpoken: I was greatly afflicted. I ſaid in mine haſte, All men *are* liars. What ſhall I render unto the LORD *for* all his benefits toward me? — I will take the cup of ſalvation, and call upon the name of the LORD. I will pay my vows unto the LORD, now in the preſence of all his people. Precious in the ſight of the LORD *is* the death of his ſaints.

O LORD! truly I *am* thy ſervant; I *am* thy ſervant, *and* the ſon of thy handmaid: thou haſt looſed my bands. I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the preſence of all his people; in the courts of the LORD's houſe. ** Praiſe ye the LORD!

PSAL. CXVII.

An exhortation to all to praiſe God for his mercy and truth.

O Praiſe the LORD, all ye nations! praiſe him all ye people! for his merciful kindneſs is great towards us; and the truth of the LORD *endureth* for ever. Praiſe ye the LORD!

PSAL. CXVIII.

An exhortation to praiſe God for his mercy. The pſalmiſt ſheweth how good it is to truſt in God. The coming of Chriſt's kingdom typified.

O Give thanks unto the LORD! for *he is* good; becauſe his mercy *endureth* for ever. ** Let them now that fear the LORD ſay, that his mercy *endureth* for ever. I called upon the LORD in diſtreſs: the LORD anſwered me, *and ſet me* in a large place. The LORD *is* on my ſide; I will not fear: what can man do unto me? the LORD taketh my part with them that help me. ** *It is* better to truſt in the LORD than to put confidence in man: *It is* better to truſt in the LORD than to put confidence in princes. * *

The LORD *is* my ſtrength and ſong; and is become my ſalvation. The voice of rejoicing and ſalvation *is* in the tabernacle of the righteous; the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly. I ſhall not die; but live, and declare the works of the LORD. The LORD hath chaſtened me ſore; but he hath not given me over unto death.

Open to me the gates of righteouſneſs; I will go into them, *and* I will praiſe the LORD. — This *is* the gate of the LORD, into which the righteous ſhall enter. I will praiſe thee; for thou haſt heard me, and art become my ſalvation. The ſtone, which the builders refuſed, is become the the head-*ſtone* of the corner; this is the LORD's doing; it *is* marvellous in our eyes. This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

Save now, I beſeech thee, O LORD!

(70) *Or rather the pains of death, ſuch pains as bring to the grave.*

LORD! O LORD, I beſeech thee, ſend now proſperity! Bleſſed *be* he that cometh in the name of the LORD! we have bleſſed you out of the houſe of the LORD. God *is* the LORD, who hath ſhewed us light. ** Thou *art* my God, and I will praiſe thee; *thou art* my God, I will exalt thee. O give thanks unto the LORD! for *he is* good; for his mercy *endureth* for ever.

PSAL. CXIX (71).

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

I.

BLeſſed *are* the undefiled in the way; who walk in the law of the LORD! bleſſed *are* they that keep his teſtimonies, *and* ſeek him with the whole heart! they alſo do no iniquity; they walk in his ways. Thou haſt commanded *us* to keep thy precepts diligently.

O that my ways were directed to keep thy ſtatutes! then ſhall I not be aſhamed, when I have reſpect unto all thy commandments. I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgements. I will keep thy ſtatutes; O forſake me not utterly!

II.

Wherewith ſhall a young man cleanſe his way? — by taking heed *thereto* according to thy word. With my whole heart have I ſought thee: O let me not wander from thy commandments! Thy word have I hidden in mine heart; that I might not ſin againſt thee. Bleſſed *art* thou, O LORD! teach me thy ſtatutes!

With my lips, have I declared all the judgements of thy mouth. I have rejoiced in the way of thy teſtimonies as *much as* in all riches. I will meditate on thy precepts, and have reſpect unto thy ways. I will delight myſelf in thy ſtatutes; I will not forget thy word.

III.

Deal bountifully with thy ſervant; *that* I may live, and keep thy word. Open thou mine eyes, that I may behold wonderous things out of thy law. I *am* a ſtranger on the earth; hide not thy commandments from me. My ſoul breaketh, for the longing *that it hath* unto thy judgements, at all times.

Thou haſt rebuked the proud *that are* curſed; who do err from thy commandments. Remove from me reproach and contempt; for I have kept thy teſtimonies. Princes alſo did ſit *and* ſpeak againſt me; *but* thy ſervant did meditate on thy ſtatutes. Thy teſtimonies alſo *are* my delight, *and* my counſellors.

IV.

My ſoul cleaveth unto the duſt; quicken thou me according to thy word. I have declared my ways, and thou heardeſt me; teach me thy ſtatutes. Make me to underſtand the way of thy precepts; ſo ſhall I talk of thy wonderful works. My ſoul melteth for heavineſs; ſtrengthen thou me according unto thy word.

Remove from me the way of lying; and grant me thy law graciouſly. I have choſen the way of truth; thy judgements have I laid *before me*. I have ſtuck unto thy teſtimonies; O LORD, put me not to ſhame! I will run the way of thy commandments, when thou ſhalt enlarge my heart.

V.

Teach me, O LORD, the way of thy ſtatutes! and I ſhall keep it *unto* the end. Give me underſtanding; and I ſhall keep thy law: yea, I ſhall obſerve it with *my* whole heart. Make me to go in the path of thy commandments; for therein I do delight. Incline my heart unto thy teſtimonies, and not to covetouſneſs.

Turn away mine eyes from beholding vanity; *and* quicken thou me

(71) *This pſalm is divided into* xxii. *parts, according to the number of letters in the Hebrew Alphabet; the eight verſes in each part beginning with the ſame Hebrew letter.*

me in thy way. Eſtabliſh thy word unto thy ſervant; who *is devoted* to thy fear. Turn away my reproach, which I fear; for thy judgements *are* good. Behold, I have longed after thy precepts; quicken me in thy righteouſneſs.

VI.

Let thy mercies come alſo unto me, O LORD! *even* thy ſalvation, according to thy word; ſo ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgements: ſo ſhall I keep thy law continually for ever and ever.

And I will walk at liberty; for I ſeek thy precepts. I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed. And I will delight myſelf in thy commandments, which I have loved. My hands alſo will I lift up unto thy commandments, which I have loved; and I will meditate on thy ſtatutes.

VII.

Remember the word unto thy ſervant; upon which thou haſt cauſed me to hope. This *is* my comfort in my affliction; for thy word hath quickened me. The proud have had me greatly in deriſion; *yet* have I not declined from thy law. I remembered thy judgements of old, O LORD! and have comforted myſelf.

Horror hath taken hold upon me; becauſe of the wicked that forſake thy law. Thy ſtatutes have been my ſongs in the houſe of my pilgrimage. I have remembered thy name, O LORD, in the night! and have kept thy law. This I had, becauſe I kept thy precepts.

VIII.

Thou art my portion, O LORD! I have ſaid, that I would keep thy words. I intreated thy favour with *my* whole heart; be merciful unto me according to thy word! I thought on my ways; and turned my feet unto thy teſtimonies. I made haſte, and delayed not to keep thy commandments.

The bands of the wicked have robbed me: *but* I have not forgotten thy law. At midnight I will riſe to give thanks unto thee; becauſe of thy righteous judgements. I *am* a companion of all *them* that fear thee, and of them that keep thy precepts. The earth, O LORD, is full of thy mercy! teach me thy ſtatutes.

IX.

Thou haſt dealt well with thy ſervant, O LORD! according unto thy word. Teach me good judgement, and knowledge; for I have believed thy commandments. Before I was afflicted, I went aſtray; but now have I kept thy word. Thou *art* good, and doeſt good; teach me thy ſtatutes.

The proud have forged a lye againſt me: *but* I will keep thy precepts with *my* whole heart. Their heart is as fat as greaſe; *but* I delight in thy law. *It is* good for me that I have been afflicted; that I might learn thy ſtatutes. The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

X.

Thy hands have made me, and faſhioned me: give me underſtandſtanding, that I may learn thy commandments. They that fear thee, will be glad when they ſee me; becauſe I have hoped in thy word. I know, O LORD! that thy judgements *are* right; and *that* thou in faithfulneſs haſt afflicted me.

Let, I pray thee, thy merciful kindneſs be for my comfort; according to thy word unto thy ſervant. Let thy tender mercies come unto me, that I may live; for thy law *is* my delight. Let the proud be aſhamed; for they dealt preverſly with me without a cauſe: *but* I will meditate on thy precepts. Let thoſe that fear thee turn unto me, and thoſe that

that have known thy teſtimonies. Let my heart be found in thy ſtatutes; that I be not aſhamed.

XI.

My ſoul fainteth for thy ſalvation: I hope in thy word. Mine eyes fail for thy word, ſaying, "When wilt thou comfort me?" For I am become like a bottle in the ſmoke (72); *yet* do I not forget thy ſtatutes. How many *are* the days of thy ſervant? when wilt thou execute judgement on them that perſecute me?

The proud have digged pits for me; which *are* not after thy law. All thy commandments *are* faithful: they perſecute me wrongfully; help thou me. They had almoſt conſumed me upon earth; but I forſook not thy precepts. Quicken me after thy loving-kindneſs; ſo ſhall I keep the teſtimony of thy mouth.

XII.

For ever, O LORD! thy word is ſettled in heaven. Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth; and it abideth. They continue this day according to thine ordinances; for all *are* thy ſervants.

Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction. I will never forget thy precepts; for with them thou haſt quickened me. I *am* thine, ſave me! for I have ſought thy precepts.

The wicked have waited for me to deſtroy me; *but* I will conſider thy teſtimonies. I have ſeen an end of all perfection; but thy commandment is exceeding broad.

XIII.

O how I love thy law! it *is* my meditation all the day. Thou, through thy commandments, haſt made me wiſer than mine enemies; for they *are* ever with me. I have more underſtanding than all my teachers; for thy teſtimonies *are* my meditation. I underſtand more than the ancients; becauſe I keep thy precepts.

I have refrained my feet from every evil way; that I might keep thy word. I have not departed from thy judgements; for thou haſt taught me. How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth. Through thy precepts I get underſtanding; therefore I hate every falſe way.

XIV.

Thy word *is* a lamp unto my feet, and a light unto my path. I have ſworn, (and I will perform *it*) that I will keep thy righteous judgements. I am afflicted very much; quicken me, O LORD, according unto thy word! Accept, I beſeech thee, the free-will-offerings of my mouth, O LORD! and teach me thy judgements.

My ſoul *is* continually in my hand; yet do I not forget thy law. The wicked have laid a ſnare for me; yet I erred not from thy precepts. Thy teſtimonies have I taken as an heritage for ever; for they *are* the rejoicing of my heart. I have inclined mine heart to perform thy ſtatutes always, *even unto* the end.

XV.

I hate *vain* thoughts; but thy law do I love. Thou *art* my hiding-place, and my ſhield: I hope in thy word. Depart from me, ye evil doers; for I will keep the commandments of my God. Uphold me according unto thy word, that I may live; and let me not be aſhamed of my hope.

Hold thou me up, and I ſhall be ſafe; and I will have reſpect unto thy ſtatutes continually. Thou haſt trodden down all them that err from thy ſtatutes; for their deceit *is* falſehood. Thou putteſt away all the wicked of the earth *like* droſs; therefore I love thy teſtimonies. My fleſh trembleth

(72) *That is, As* a ſkin (*in which the ancients put their wine*) *is ſhrivelled in the* ſmoke; *ſo am I emaciated with grief.*

trembleth for fear of thee; and I am afraid of thy judgements.

XVI.

I have done judgement and juſtice; leave me not to mine oppreſſors. Be ſurety for thy ſervant for good: let not the proud oppreſs me. Mine eyes fail for thy ſalvation (73), and for the word of thy righteouſneſs. Deal with thy ſervant according unto thy mercy; and teach me thy ſtatutes.

I *am* thy ſervant; give me underſtanding, that I may know thy teſtimonies. *It is* time for *thee*, LORD, to work; *for* they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

XVII.

Thy teſtimonies *are* wonderful; therefore doth my ſoul keep them. The entrance of thy words giveth light; it giveth underſtanding unto the ſimple. I opened my mouth, and panted; for I longed for thy commandments. Look thou upon me, and be merciful unto me; as thou uſeſt to do unto thoſe that love thy name.

Order my ſteps in thy word; and let not any iniquity have dominion over me. Deliver me from the oppreſſion of man; ſo will I keep thy precepts. Make thy face to ſhine upon thy ſervant; and teach me thy ſtatutes. Rivers of waters run down mine eyes; becauſe they keep not thy law.

XVIII.

Righteous *art* thou, O LORD! and upright *are* thy judgements. Thy teſtimonies *that* thou haſt commanded, *are* righteous and very faithful. My zeal hath conſumed me; becauſe mine enemies have forgotten thy words. Thy word *is* very pure; therefore thy ſervant loveth it.

I *am* ſmall and deſpiſed; *yet* I do not forget thy precepts. Thy righteouſneſs *is* an everlaſting righteouſneſs; and thy law *is* the truth. Trouble and anguiſh have taken hold on me; *yet* thy commandments *are* my delights. The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live.

XIX.

I cried with *my* whole heart; hear me, O LORD! I will keep thy ſtatutes. I cried unto thee: ſave me, and I ſhall keep thy teſtimonies! I prevented the dawning of the morning, and cried; I hoped in thy word. Mine eyes prevent the *night*-watches; that I might meditate on thy word.

Hear my voice according unto thy loving kindneſs; O LORD, quicken me according to thy judgement! They draw nigh that follow after miſchief; they are far from thy law. Thou *art* near, O LORD! and all thy commandments *are* truth. Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.

XX.

Conſider mine affliction, and deliver me; for I do not forget thy law. Plead my cauſe, and deliver me: quicken me according to thy word. Salvation *is* far from the wicked; for they ſeek not thy ſtatutes. Great *are* thy tender mercies, O LORD! quicken me according to thy judgements.

Many *are* my perſecutors, and mine enemies; *yet* do I not decline from thy teſtimonies. I beheld the tranſgreſſors, and was grieved becauſe they kept not thy word. Conſider how I love thy precepts: quicken me, O LORD, according to thy loving kindneſs! Thy word *is* true *from* the beginning; and every one of thy righteous judgements *endureth* for ever.

XXI.

Princes have perſecuted me without a cauſe; but my heart ſtandeth in awe

(73) *That is, In looking for, or expecting deliverance.*

awe of thy word. I rejoice at thy word, as one that findeth great ſpoil. I hate and abhor lying; *but* thy law do I love. Seven times a day do I praiſe thee; becauſe of thy righteous judgements.

Great peace have they who love thy law; and nothing ſhall offend them. LORD, I have hoped for thy ſalvation, and done thy commandments! my ſoul hath kept thy teſtimonies; and I love them exceedingly. I have kept thy precepts, and thy teſtimonies; for all my ways *are* before thee.

XXII.

Let my cry come near before thee, O LORD! give me underſtanding according to thy word. Let my ſupplication come before thee: deliver me according to thy word. My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes. My tongue ſhall ſpeak of thy word; for all thy commandments *are* righteouſneſs.

Let thine hand help me; for I have choſen thy precepts. I have longed for thy ſalvation, O LORD! and thy law *is* my delight. Let my ſoul live; and it ſhall praiſe thee: and let thy judgements help me. I have gone aſtray like a loſt ſheep: ſeek thy ſervant; for I do not forget thy commandments.

PSAL. CXX.

David prayeth againſt Doeg, and reproveth his tongue.

A ſong of degrees.

IN my diſtreſs I cried unto the LORD; and he heard me. Deliver my ſoul, O LORD, from lying lips, *and* from a deceitful tongue! What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue? — Sharp arrows of the mighty with coals of juniper. ** My ſoul hath long dwelt with him that hateth peace. I *am for* peace; but when I ſpeak, they *are* for war.

PSAL. CXXI.

The great ſafety of the godly, who put their truſt in God's protection.

A ſong of degrees.

I WILL lift mine eyes unto the hills; from whence cometh my help. My help *cometh* from the LORD, who made heaven and earth. He will not ſuffer thy foot to be moved; he that keepeth thee will not ſlumber. Behold, he that keepeth Iſrael will neither ſlumber nor ſleep!

The LORD *is* thy keeper: the LORD *is* thy ſhade upon thy right hand. The ſun ſhall not ſmite thee by day; nor the moon by night. The LORD ſhall preſerve thee from all evil; he ſhall preſerve thy ſoul. The LORD ſhall preſerve thy going out and thy coming in, from this time forth, and even for evermore.

PSAL. CXXIII.

The godly profeſs their confidence in God, and pray to be delivered from contempt.

A ſong of degrees.

UNTO thee I lift up mine eyes, O thou that dwelleſt in the heavens! behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes *wait* upon the LORD our God, until that he have mercy upon us.

Have mercy upon us, O LORD! have mercy upon us! for we are exceedingly filled with contempt. Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

PSAL. CXXVII.

The virtue of God's bleſſing. Children are his gift.

A ſong of degrees for Solomon.

EXCEPT the LORD build the houſe, they labour in vain that build it; except the LORD keep the city, the watchman waketh *but* in vain. *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for ſo* he giveth his beloved ſleep.

Lo, children *are* an heritage of the LORD; *and* the fruit of the womb *is his* reward. As arrows *are* in the hand of a mighty man; ſo *are* children of the youth.

youth. Happy *is* the man that hath his quiver full of them: they ſhall not be aſhamed; but they ſhall ſpeak with the enemies in the gate.

PSAL. CXXVIII.

The ſundry bleſſings which follow them that fear God.

A ſong of degrees.

BLeſſed *is* every one that feareth the LORD; that walketh in his ways. For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*; and *it ſhall be* well with thee. Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe; thy children like olive-plants round about thy table. Behold, thus ſhall the man be bleſſed that feareth the LORD. * *

PSAL. CXXX.

The pſalmiſt profeſſeth his hope in prayer, and his patience in hope.

A ſong of degrees.

OUT of the depths have I cried unto thee, O LORD! LORD, hear my voice! let thine ears be attentive to the voice of my ſupplications!

If thou, LORD, ſhouldeſt mark iniquities; O LORD, who ſhall ſtand? But *there is* forgiveneſs with thee; that thou mayeſt be feared. I wait for the LORD; my ſoul doth wait, and in his word do I hope. My ſoul *waiteth* for the LORD more than they that watch for the morning; *more than* they that watch for the morning (74).

* *

PSAL. CXXXI.

David profeſſeth his humility.

A ſong of degrees of David.

LORD! my heart is not haughty, nor mine eyes loſty; neither do I exerciſe myſelf in great matters, or in things too high for me. Surely I have behaved and quieted myſelf as a child that is weaned by his mother; my ſoul *is* even as a weaned child. * *

PSAL. CXXXIII.

The benefit of unity and concord.

A ſong of degrees of David.

BEhold, how good and how pleaſant *it is* for brethren to dwell together in unity! *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the ſkirts of his garments: as the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion; for there the LORD commanded the bleſſing, *even* life for evermore.

PSAL. CXXXV.

An exhortation to praiſe God for his mercy, and for his power.

PRaiſe ye the LORD! Praiſe ye the name of the LORD; praiſe *him*, O ye ſervants of the LORD! ye that ſtand in the houſe of the LORD, in the courts of the houſe of our God. Praiſe ye the LORD! for the LORD *is* good; ſing praiſes unto his name! for *it is* pleaſant. * *

For I know that the LORD *is* great, and *that* our LORD *is* above all gods. Whatſoever the LORD pleaſed; *that* did he in heaven and in earth, in the ſeas, and all deep places. He cauſeth all the vapours to aſcend from the ends of the earth; he maketh lightenings for the rain; he bringeth the wind out of his treaſuries. ** Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations! ** Praiſe ye the LORD!

PSAL. CXXXVI.

An exhortation to praiſe God for his mercy, and the diſplay of his power.

OGive thanks unto the LORD! for he *is* good; for his mercy *endureth* for ever. O give thanks unto the God of gods; for his mercy *endureth* for ever. O give thanks to the LORD of lords; for his mercy *endureth* for ever:

To him who alone doeth great wonders; for his mercy *endureth* for ever: to him that by wiſdom made the heavens; for his mercy *endureth* for ever: to him that ſtretched out

(74) *Or, the dawn of day.* Heb.

the earth above the waters; for his mercy *endureth* for ever: To him that made great lights; for his mercy *endureth* for ever: The ſun, to rule by day; for his mercy *endureth* for ever: The moon and ſtars, to rule by night; for his mercy *endureth* for ever.

* *

Who giveth food to all fleſh; for his mercy *endureth* for ever. O give thanks unto the God of heaven! for his mercy *endureth* for ever!

PSAL. CXXXVIII.

David praiſeth God for the truth of his word. He propheſieth that the kings of the earth ſhall praiſe God.

A pſalm of David.

I Will praiſe thee with my whole heart; before the gods will I ſing praiſe unto thee. I will worſhip towards thy holy temple, and praiſe thy name, for thy loving kindneſs and for thy truth; for thou haſt magnified thy word above all thy name. In the day when I cried, thou anſweredſt me; *and* ſtrengthenedſt me *with* ſtrength in my ſoul.

All the kings of the earth ſhall praiſe thee, O LORD! when they hear the words of thy mouth. Yea, they ſhall ſing in the ways of the LORD; for great *is* the glory of the LORD. Though the LORD *be* high, yet he hath reſpect unto the lowly; but the proud he knoweth afar off.

Though I walk in the midſt of trouble, thou wilt revive me; thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me. The LORD will perfect *that which* concerneth me: Thy mercy, O LORD, *endureth* for ever! forſake not the works of thine own hands.

PSAL. CXXXIX.

David praiſeth God for his all-ſeeing providence.

A pſalm of David.

O LORD! thou haſt ſearched me, and known *me*. Thou knoweſt my down-ſitting and mine up-riſing; thou underſtandeſt my thought afar off. Thou compaſſeſt my path, and my lying down; and art acquainted *with* all my ways. For *there is* not a word in my tongue, *but* lo, O LORD, thou knoweſt it altogether.

Thou haſt beſet me behind and before; and laid thine hand upon me. *Such* knowledge *is* too wonderful for me: it is high; I cannot *attain* unto it. Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence?

If I aſcend up into heaven thou *art* there; if I make my bed in hell (75), behold, thou *art there*. *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea; even there ſhall thy hand lead me, and thy right hand ſhall hold me. If I ſay, Surely the darkneſs ſhall cover me; even the night ſhall be light about me. Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light *are* both alike *to thee*.

For thou haſt poſſeſſed my reins; thou haſt covered me in my mother's womb. I will praiſe thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my ſoul knoweth right well. My ſubſtance was not hidden from thee, when I was made in ſecret, *and* curiouſly wrought in the loweſt parts of the earth. Thine eyes did ſee my ſubſtance, yet being imperfect: and in thy book all *my members* were written; *which* in continuance were faſhioned, when *as yet there was* none of them.

How precious alſo are thy thoughts unto me, O God! how great is the ſum of them! *if* I ſhould count them, they are more in number than the ſand; when I wake, I am ſtill with thee. ** Search me, O God, and know my heart! try me, and know my thoughts! and ſee if *there be any* wicked way in me; and lead

(75) *That is, In* hades, *or the inviſible world.*

me

me in the way everlaſting.

PSAL. CXL.

David prayeth to be delivered from Saul and Doeg.

A pſalm of David.

DEliver me, O LORD, from the evil man! preſerve me from the violent man; who imagine miſchiefs in *their* heart; continually are they gathered together *for* war. They have ſharpened their tongues like a ſerpent; adders poiſon *is* under their lips.

Keep me, O LORD, from the hands of the wicked! preſerve me from the violent man! who have purpoſed to overthrow my goings. The proud have hid a ſnare for me, and cords; they have ſpread a net by the way-ſide; they have ſet gins for me.

I ſaid unto the LORD, Thou *art* my God! hear the voice of my ſupplications, O LORD! O God, the LORD, the ſtrength of my ſalvation, thou haſt covered my head in the day of battle. ** I know that the LORD will maintain the cauſe of the afflicted, *and* the right of the poor. Surely the righteous ſhall give thanks unto thy name; the upright ſhall dwell in thy preſence.

PSAL. CXLI.

David prayeth that his ſuit may be acceptable, his conſcience ſincere, and his life ſafe from ſnares.

A pſalm of David.

LORD, I cry unto thee! make haſte unto me! give ear unto my voice, when I cry unto thee. Let my prayer be ſet forth before thee *as* incenſe, *and* the lifting up of my hands *as* the evening ſacrifice. Set a watch, O LORD, before my mouth! keep the door of my lips! incline not my heart to *any* evil thing, to practiſe wicked works with men that work iniquity; and let me not eat of their dainties.

Let the righteous ſmite me; *it ſhall be* a kindneſs: and let him reprove me; *it ſhall be* an excellent oil, *which* ſhall not break my head; for yet my prayer alſo *ſhall be* in their calamities. ** Mine eyes are unto thee, O God the LORD! in thee is my truſt, leave not my ſoul deſtitute. Keep me from the ſnare *which* they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilſt that I withal eſcape.

PSAL. CXLII.

David ſheweth that, in his trouble, all his comfort was in prayer unto God.

Maſchil of David; a prayer when he was in the cave.

I Cried unto the LORD with my voice; with my voice, unto the LORD did I make my ſupplication. I poured out my complaint before him; I ſhewed before him my trouble. When my ſpirit was overwhelmed within me, then thou kneweſt my path. In the way wherein I walked, have they privily laid a ſnare for me.

I looked on *my* right hand, and beheld; but *there was* no man that would know me: refuge failed me; no man cared for my ſoul. I cried unto thee, O LORD! I ſaid, Thou *art* my refuge, *and* my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my perſecutors; for they are ſtronger than I. * *

PSAL. CXLIII.

David prayeth for favour and judgement. He complaineth of his griefs. He prayeth for grace, for deliverance, for ſanctification.

A pſalm of David.

HEAR my prayer, O LORD! give ear to my ſupplications; in thy faithfulneſs anſwer me, *and* in thy righteouſneſs: and enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified. ** My ſpirit is overwhelmed within me; my heart within me is deſolate. I remember the days of old; I meditate on all thy works; I muſe on the work of thy hands. I ſtretch

forth my hands unto thee: my ſoul *thirſteth* after thee as a thirſty land.

Hear me ſpeedily, O LORD! my ſpirit faileth; hide not thy face from me, leſt I be like unto them that go down into the pit. Cauſe me to hear thy loving kindneſs in the morning; for in thee do I truſt: cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee.

Deliver me, O LORD, from mine enemies! I flee unto thee to hide me. Teach me to do thy will, for thou *art* my God; thy ſpirit *is* good; lead me into the land of uprightneſs. Quicken me, O LORD, for thy name's ſake; for thy righteouſneſs' ſake bring my ſoul out of trouble!

* *

PSAL. CXLIV.

David bleſſeth God for his mercy. He prayeth that God would powerfully deliver him from his enemies.

A pſalm of David.

BLeſſed *be* the LORD my ſtrength! who teacheth my hands to war *and* my fingers to fight. My goodneſs, and my fortreſs; my high tower, and my deliverer; my ſhield, and *he* in whom I truſt. LORD, what *is* man, that thou takeſt knowledge of him? *or* the ſon of man, that thou makeſt account of him? man is like to vanity; his days *are* as a ſhadow that paſſeth away.

Bow thy heavens, O LORD, and come down! touch the mountains, and they ſhall ſmoke. ** Send thine hand from above: rid me and deliver me out of great waters, from the hand of ſtrange children, whoſe mouth ſpeaketh vanity; and their right hand *is* a right hand of falſehood.

I will ſing a new ſong unto thee, O God! upon a pſaltery, *and* an inſtrument of ten ſtrings, will I ſing praiſes unto thee. * *

PSAL. CXLV.

David praiſeth God for his fame, goodneſs, kingdom, providence, and for his ſaving mercy.

David's *pſalm* of praiſe.

I Will extol thee, my God, O King! and I will bleſs thy name for ever and ever. Every day will I bleſs thee; and I will praiſe thy name for ever and ever. Great *is* the LORD, and greatly to be praiſed; and his greatneſs *is* unſearchable. One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

I will ſpeak of the glorious honour of thy majeſty, and of thy wonderous works. And *men* ſhall ſpeak of the might of thy terrible acts; and I will declare thy greatneſs. They ſhall abundantly utter the memory of thy great goodneſs; and ſhall ſing of thy righteouſneſs. The LORD *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy. The LORD *is* good to all; and his tender mercies *are* over all his works.

All thy works ſhall praiſe thee, O LORD! and thy ſaints ſhall bleſs thee. They ſhall ſpeak of the glory of thy kingdom, and talk of thy power; to make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom. Thy kingdom *is* an everlaſting kingdom; and thy dominion *endureth* throughout all generations.

The LORD upholdeth all that fall; and raiſeth up all *thoſe that are* bowed down. The eyes of all wait upon thee; and thou giveſt them their meat in due ſeaſon. Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing. The LORD *is* righteous in all his ways, and holy in all his works.

The LORD *is* nigh unto all them that call upon him; to all that call upon him in truth. He will fulfil the deſire of them that fear him; he alſo will hear their cry, and will ſave them. The LORD preſerveth all them that love him; but all the wicked will he deſtroy. My mouth ſhall ſpeak the praiſe of the LORD: and let all fleſh bleſs his holy

holy name for ever and ever!

PSAL. CXLVI.

The pſalmiſt voweth perpetual praiſes to God. He exhorteth not to truſt in man. God for his power, juſtice, mercy, and kingdom, is only worthy to be truſted in.

PRAISE ye the LORD! Praiſe the LORD, O my ſoul! while I live will I praiſe the LORD; I will ſing praiſes unto my God while I have any being. Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help. His breath goeth forth; he returneth to his earth: in that very day his thoughts periſh.

Happy *is he* that *hath* the God of Jacob for his help; whoſe hope *is* in the LORD his God: who made heaven and earth, the ſea, and all that therein *is*; who keepeth truth for ever; who executeth judgement for the oppreſſed, who giveth food to the hungry.

The LORD looſeth the priſoners; the LORD openeth *the eyes of* the blind; the LORD raiſeth *them that are* bowed down; the LORD loveth the righteous; the LORD preſerveth the ſtrangers: he relieveth the fatherleſs and widow; but the way of the wicked he turneth up-ſide down. The LORD ſhall reign for ever. Praiſe ye the LORD!

PSAL. CXLVII.

The pſalmiſt exhorteth to praiſe God, for his care of the church, his power, and his mercy; for his providence; and for his power over the meteors.

PRAISE ye the LORD! for *it is* good to ſing praiſes unto our God; for *it is* pleaſant, *and* praiſe is comely. The LORD ** healeth the broken in heart, and bindeth up their wounds. He telleth the number of the ſtars; he calleth them all by *their* names. Great *is* our LORD, and of great power: his underſtanding *is* infinite. The LORD lifteth up the meek; he caſteth the wicked down to the ground.

Sing unto the LORD with thankſgiving! ſing praiſe upon the harp unto our God; who covereth the heaven with clouds; who prepareth rain for the earth; who maketh graſs to grow upon the mountains. He giveth to the beaſt his food, *and* to the young ravens which cry. ** The LORD taketh pleaſure in them that fear him, and thoſe that hope in his mercy. * *

He ſendeth forth his commandment *upon* earth; his word runneth very ſwiftly. He giveth ſnow like wool; he ſcattereth the hoar-froſt like aſhes. He caſteth forth his ice like morſels: who can ſtand before his cold? he ſendeth out his word and melteth them (75); he cauſeth his wind to blow, *and* the waters flow. * *

PSAL. CXLVIII.

The pſalmiſt exhorteth celeſtial, terreſtrial, and rational creatures to praiſe God.

PRAISE ye the LORD! Praiſe ye the LORD from the heavens! praiſe him in the heights; praiſe ye him, all his angels! praiſe ye him, all his hoſts! praiſe ye him, ſun and moon! praiſe him, all ye ſtars of light! praiſe him, ye heaven of heavens, and ye waters that *are* above the heavens.

Let them praiſe the name of the LORD; for he commanded, and they were created. He hath alſo eſtabliſhed them for ever and ever; he hath made a decree which ſhall not paſs. Praiſe the LORD from the earth, ye dragons, and all deeps! fire and hail, ſnow and vapour, ſtormy wind fulfilling his word: mountains, and all hills, fruitful trees, and all cedars: beaſts, and all cattle; creeping things, and flying fowl.

Kings of the earth, and all people; princes, and all judges of the earth; both young men, and maidens; old men, and children; let them praiſe the name of the LORD:

(75) *That is, The frozen waters.*

for his name alone is excellent; his glory *is* above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints. ** Praise ye the LORD!

PSAL. CL.

An Exhortation to praise God with all kind of instruments.

PRAISE ye the LORD! Praise God in his sanctuary; praise him in the firmament [*or expanse*] of his power! praise him for his mighty acts; praise him according to his excellent greatness.

Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high-sounding cymbals.

Let every thing that hath breath praise the LORD. Praise ye the LORD!

The PROVERBS.

CHAP. I.

The use of Proverbs. An exhortation to fear God, and believe his word; to avoid the enticings of sinners. Wisdom complaineth of contempt: she threateneth her contemners.

THE Proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, judgement, and equity; to give subtilty to the simple, to the young man knowledge and discretion.

A wise *man* will hear, and will increase learning: and a man of understanding shall attain unto wise counsels; to understand a proverb, and the interpretation; and the words of the wise, and their dark sayings.

The fear of the LORD *is* the beginning of knowledge; *but* fools despise wisdom and instruction. My son, hear the instruction of thy father; and forsake not the law of thy mother: for they *shall be* an ornament of grace unto thy head, and chains about thy neck.

My son, if sinners entice thee, consent thou not. If they say, "Come "with us, let us lay wait for blood; "let us lurk privily for the innocent "without cause; let us swallow them "up alive as the grave, and whole as "those that go down into the pit: "we shall find all precious substance, "we shall fill our houses with spoil; "cast in thy lot among us; let us all "have one purse:" My son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood.

Surely in vain the net is spread in the sight of any bird. And they lay wait for their *own* blood, they lurk privily for their *own* lives. So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof. Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, *saying*, "How long, ye "simple ones, will ye love simpli-"city? and the scorners delight in "their scorning, and fools hate "knowledge? Turn ye at my re-"proof; behold, I will pour out my "spirit unto you, I will make known "my words unto you.

"Because I have called, and ye "refused, I have stretched out my "hand, and no man regarded; but "ye have set at nought all my coun-"sel, and would none of my reproof: "I also will laugh at your calamity; "I will mock when your fear com-"eth; when your fear cometh as de-"solation, and your destruction com-"eth as a whirlwind; when distress

"and

"and anguiſh cometh upon you:
"then ſhall they call upon me; but I
"will not anſwer: they ſhall ſeek
"me early; but they ſhall not find
"me: for that they hated knowledge,
"and did not chooſe the fear of the
"LORD.

"They would none of my coun-
"ſel; they deſpiſed all my reproof.
"Therefore ſhall they eat of the fruit
"of their own way, and be filled
"with their own devices. For the
"turning away of the ſimple ſhall
"ſlay them; and the proſperity of
"fools ſhall deſtroy them. But
"whoſo hearkeneth unto me, ſhall
"dwell ſafely, and ſhall be quiet
"from fear of evil."

CHAP. II.

Wiſdom promiſeth godlineſs to her children, and ſafety from evil company, and direction in good ways.

MY ſon, if thou wilt receive my words, and hide my commandments with thee; ſo that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding; yea if thou crieſt after knowledge, *and* lifteſt up thy voice for underſtanding; if thou ſeekeſt her as ſilver, and ſearcheſt for her as *for* hidden treaſures; then ſhalt thou underſtand the fear of the LORD, and find the knowledge of God.

For the LORD giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding. He layeth up ſound wiſdom for the righteous; *he is* a buckler to them that walk uprightly. He keepeth the paths of judgement; and preſerveth the way of his ſaints. Then ſhalt thou underſtand righteouſneſs, and judgement, and equity; *yea*, every good path.

When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul; diſcretion ſhall preſerve thee, underſtanding ſhall keep thee; to deliver thee from the way of the evil *man*, from the man that ſpeaketh froward things: who leave the paths of uprightneſs, to walk in the ways of darkneſs; who rejoice to do evil, *and* delight in the frowardneſs of the wicked; whoſe ways *are* crooked, and *they* froward in their paths.

To deliver thee from the ſtrange woman, *even* from the ſtranger *who* flattereth with her words: who forſaketh the guide of her youth, and forgetteth the covenant of her God. For her houſe inclineth unto death, and her paths unto the dead. None that go unto her return again; neither take they hold of the paths of life.

That thou mayeſt walk in the way of good *men*; and keep the paths of the righteous. For the upright ſhall dwell in the land; and the perfect ſhall remain in it. But the wicked ſhall be cut off from the earth: and the tranſgreſſors ſhall be rooted out of it.

CHAP. III.

An exhortation to obedience, to faith, to mortification, to devotion, to patience. The happy gain of wiſdom. The power, and benefits of wiſdom. An exhortation to charitableneſs, peaceableneſs, and contentedneſs. The curſed ſtate of the wicked.

MY ſon, forget not my law; but let thine heart keep my commandments: for length of days and long life, and peace ſhall they add to thee. Let not mercy and truth forſake thee: bind them about thy neck; write them upon the table of thine heart; ſo ſhalt thou find favour and good underſtanding in the ſight of God and man.

Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding. In all thy ways acknowledge him, and he ſhall direct thy paths. Be not wiſe in thine own eyes: fear the LORD, and depart from evil. It ſhall be health to thy navel, and marrow to thy bones.

Honour the LORD with thy ſubſtance, and with the firſt-fruits of all thine increaſe; ſo ſhall thy barns be filled

filled with plenty, and thy preſſes ſhall burſt out with new wine.

My ſon, deſpiſe not the chaſtening of the LORD, neither be weary of his correction; for whom the LORD loveth he correcteth, even as a father the ſon *in whom* he delighteth.

Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding: for the merchandize of it *is* better than the merchandize of ſilver, and the gain thereof than fine gold. She *is* more precious than rubies; and all the things thou canſt deſire are not to be compared unto her. Length of days *is* in her right hand; *and* in her left hand, riches and honour. Her ways are ways of pleaſantneſs, and all her paths *are* peace. She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her.

The LORD by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

My ſon, let not them depart from thine eyes; keep ſound wiſdom and diſcretion; ſo ſhall they be life unto thy ſoul, and grace to thy neck. Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble. When thou lieſt down, thou ſhalt not be afraid; yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet. Be not afraid of ſudden fear; neither of the deſolation of the wicked when it cometh. For the LORD ſhall be thy confidence, and ſhall keep thy foot from being taken.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou haſt it by thee. Deviſe not evil againſt thy neighbour; ſeeing he dwelleth ſecurely by thee.

Strive not with a man without cauſe, if he have done thee no harm. Envy thou not the oppreſſor; and chooſe none of his ways. For the froward *is* abomination to the LORD; but his ſecret *is* with the righteous.

The curſe of the LORD *is* in the houſe of the wicked; but he bleſſeth the habitation of the juſt. Surely he ſcorneth the ſcorners; but he giveth grace unto the lowly. The wiſe ſhall inherit glory; but ſhame ſhall be the promotion of fools.

CHAP. IV.

Solomon, to perſuade to obedience, ſheweth what inſtruction he had of his parents, to ſtudy wiſdom, and to ſhun the path of the wicked. He exhorteth to faith, and ſincerity.

HEAR, ye children, the inſtruction of a father, and attend to know underſtanding! for I give you good doctrine; forſake ye not my law. For I was my father's ſon; tender and only *beloved* in the ſight of my mother. He taught me alſo, and ſaid unto me, Let thine heart retain my words; keep my commandments, and live.

Get wiſdom; get underſtanding, forget *it* not; neither decline from the words of my mouth. Forſake her not; and ſhe ſhall preſerve thee: love her; and ſhe ſhall keep thee. Wiſdom *is* the principal thing; *therefore* get wiſdom; and, with all thy getting, get underſtanding. Exalt her, and ſhe ſhall promote thee; ſhe ſhall bring thee to honour when thou doſt embrace her. She ſhall give to thine head an ornament of grace; a crown of glory ſhall ſhe deliver to thee.

Hear, O my ſon! and receive my ſayings; and the years of thy life ſhall be many. I have taught thee in the way of wiſdom; I have led thee in right paths. When thou goeſt, thy ſteps ſhall not be ſtraitened; and when thou runneſt, thou ſhalt not ſtumble. Take faſt hold of inſtruction; let her not go: keep her; for ſhe *is* thy life.

Enter

Enter not into the path of the wicked, and go not in the way of evil *men:* avoid it, paſs not by it; turn from it, and paſs away. For they ſleep not except they have done miſchief; and their ſleep is taken away, unleſs they cauſe *ſome* to fall. For they eat the bread of wickedneſs, and drink the wine of violence. But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day. The way of the wicked *is* as darkneſs; they know not at what they ſtumble.

My ſon, attend to my words; incline thine ear unto my ſayings! let them not depart from thine eyes; keep them in the midſt of thine heart. For they *are* life unto thoſe that find them, and health to all their fleſh.

Keep thy heart with all diligence; for out of it *are* the iſſues of life. Put away from thee a froward mouth; and perverſe lips put far from thee. Let thine eyes look right on; and let thine eye-lids look ſtraight before thee. Ponder the path of thy feet; and let all thy ways be eſtabliſhed. Turn not to the right hand, nor to the left; remove thy foot from evil.

CHAP. V.

Solomon exhorteth to the ſtudy of wiſdom. He ſheweth the miſchief of whoredom and riot. He exhorteth to contentedneſs, liberality, and chaſtity. The wicked are overtaken with their own ſins.

MY ſon, attend unto my wiſdom; *and* bow thine ear to my underſtanding: That thou mayeſt regard diſcretion, and that thy lips may keep knowledge. For the lips of a ſtrange woman drop *as* an honey-comb, and her mouth *is* ſmoother than oil; but her end is bitter as wormwood, ſharp as a two-edged ſword. Her feet go down to death; her ſteps take hold on hell. Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them.*

Hear me now therefore, O ye children! and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her houſe; leſt thou give thine honour unto others, and thy years unto the cruel; leſt ſtrangers be filled with thy wealth, and thy labours *be* in the houſe of a ſtranger; and thou mourn at the laſt, when thy fleſh and thy body are conſumed, and ſay, "How have I hated inſtruc-"tion, and my heart deſpiſed re-"proof? and have not obeyed the "voice of my teachers, nor inclined "mine ear to them that inſtructed "me? I was almoſt in all evil, in "the midſt of the congregation and "aſſembly."

Drink waters out of thine own ciſtern, and running waters out of thine own well. Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets: Let them be only thine own, and not ſtrangers with thee. Let thy fountain be bleſſed; and rejoice with the wife of thy youth. *Let her be as* the loving hind, and pleaſant roe; let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love.

And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger? for the ways of a man *are* before the eyes of the LORD; and he pondereth all his goings. His own iniquities ſhall take the wicked himſelf; and he ſhall be holden with the cords of his ſins. He ſhall die without inſtruction; and in the greatneſs of his folly he ſhall go aſtray.

CHAP. VI.

Againſt ſuretiſhip, idleneſs, and miſchievouſneſs. The bleſſings of obedience. The miſchiefs of whoredom.

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger; thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my ſon, and deliver thyſelf, when thou art come into

into the hand of thy friend; go, humble thyſelf, and make ſure thy friend. Give not ſleep to thine eyes, nor ſlumber to thine eye-lids; deliver thyſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

Go to the ant, thou ſluggard; conſider her ways, and be wiſe; which having no guide, overſeer, or ruler, provideth her meat in the ſummer, *and* gathereth her food in the harveſt. How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep? *yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep. So ſhall thy poverty come as one that travaileth, and thy want as an armed man.

A naughty perſon, a wicked man, walketh with a froward mouth. He winketh with his eyes; he ſpeaketh with his feet; he teacheth with his fingers. Frowardneſs *is* in his heart; he deviſeth miſchief continually; he ſoweth diſcord. Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

Theſe ſix *things* doth the LORD hate; yea, ſeven *are* an abomination unto him: a proud look, a lying tongue, and hands that ſhed innocent blood, an heart that deviſeth wicked imaginations, feet that are ſwift in running to miſchief; a falſe witneſs *that* ſpeaketh lyes, and him that ſoweth diſcord among brethren.

My ſon, keep thy father's commandment; and forſake not the law of thy mother: bind them continually upon thine heart, *and* tie them about thy neck. When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee. For the commandment *is* a lamp, and the law *is* light; and reproofs of inſtruction *are* the way of life; to keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman.

Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids. For by means of a whoriſh woman *a man is brought* to a piece of bread; and the adultereſs will hunt for the precious life. Can a man take fire in his boſom, and his clothes not be burned? can one go upon hot coals, and his feet not be burned? ſo he that goeth in to his neighbour's wife, whoſoever toucheth her ſhall not be innocent.

Men do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry; but *if* he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe: *but* whoſo committeth adultery with a woman, lacketh underſtanding; he *that* doeth it deſtroyeth his own ſoul. A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away. For jealouſy *is* the rage of a man; therefore he will not ſpare in the day of vengeance. He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

CHAP. VII.

Solomon perſuadeth to a ſincere and kind familiarity with wiſdom. In an example of his own experience he ſheweth, the cunning of a whore, and the folly of a young wanton. He dehorteth from ſuch wickedneſs.

MY ſon, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers; write them upon the table of thine heart. Say unto wiſdom, Thou *art* my ſiſter, and call underſtanding *thy* kinſwoman; that they may keep thee from the ſtrange woman, from the ſtranger *who* flattereth with her words.

For, at the window of my houſe, I looked through my caſement, and beheld among the ſimple ones; I diſcerned among the youths a young man void of underſtanding, paſſing through

through the ſtreet near her corner; and he went the way to her houſe in the twilight, in the evening, in the black and dark night. And behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart. She *is* loud and ſtubborn; her feet abide not in her houſe: now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner.

So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him, "*I have* peace-offerings with "me; this day have I payed my "vows. Therefore came I forth to "meet thee, diligently to ſeek thy "face; and I have found thee. I "have decked my bed with cover-"ings of tapeſtry, with carved *works*, "with fine linen of Egypt. I have "perfumed my bed with myrrh, "aloes, and cinnamon. Come let "us take our fill of love until the "morning; let us ſolace ourſelves "with loves. For the good man *is* "not at home; he is gone a long "journey: he hath taken a bag of "money with him, *and* will come "home at the day appointed."

With her much fair ſpeech ſhe cauſed him to yield; with the flattering of her lips ſhe forced him. He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks, till a dart ſtrike through his liver; as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

Hearken unto me now therefore, O ye children! and attend to the words of my mouth. Let not thine heart decline to her ways; go not aſtray in her paths. For ſhe hath caſt down many wounded; yea, many ſtrong *men* have been ſlain by her. Her houſe *is* the way to hell, going down to the chambers of death.

CHAP. VIII.

The fame, and evidence of wiſdom. The excellency, the nature, the power, the riches, and the eternity of it.

DOTH not wiſdom cry? and underſtanding put forth her voice? She ſtandeth on the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in of the doors. Unto you, O men, I call! and my voice *is* to the ſons of man. O ye ſimple, underſtand wiſdom! and ye fools, be ye of an underſtanding heart!

Hear, for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things. For my mouth ſhall ſpeak truth; and wickedneſs *is* an abomination to my lips. All the words of my mouth *are* in righteouſneſs; *there is* nothing froward or perverſe in them. They *are* all plain to him that underſtandeth, and right to them that find knowledge.

Receive my inſtruction, and not ſilver; and knowledge rather than choice gold. For wiſdom *is* better than rubies; and all the things that may be deſired *are* not to be compared to it.

I Wiſdom dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD *is* to hate evil; pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counſel *is* mine, and ſound wiſdom: I *am* underſtanding; I have ſtrength. By me kings reign, and princes decree juſtice. By me princes rule, and nobles, *even* all the judges of the earth. I love them that love me; and thoſe that ſeek me early, ſhall find me.

Riches and honour *are* with me; *yea*, durable riches and righteouſneſs. My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver. I lead in the way of righteouſneſs, in the midſt of the paths of judgement; that I may cauſe thoſe that love me to inherit ſubſtance: and I will fill their treaſures.

The LORD poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting;

lasting; from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water: before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens, I *was* there; when he set a compass upon the face of the depths; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea its decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him, rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

Now therefore hearken unto me, O ye children! for blessed *are they that* keep my ways. Hear instruction, and be wise; and refuse it not. Blessed *is* the man that heareth me; watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life; and shall obtain favour of the LORD. But he that sinneth against me, wrongeth his own soul; all they that hate me love death.

CHAP. IX.

The discipline, and doctrine of wisdom. The custom, and error of folly.

WISDOM hath builded her house; she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city: Whoso *is* simple, let him turn in hither; *as* for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine *which* I have mingled. Forsake the foolish, and live; and go in the way of understanding.

He that reproveth a scorner, getteth to himself shame; and he that rebuketh a wicked *man, getteth* himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise *man*, and he will love thee. Give *instruction* to a wise *man*, and he will be yet wiser; teach a just *man*, and he will increase in learning.

The fear of the LORD *is* the beginning of wisdom: and the knowledge of the Holy, *is* understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself; but *if* thou scornest, thou alone shalt bear *it*.

A foolish woman *is* clamorous; *she is* simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers, who go right on their ways. Whoso *is* simple, let him turn in hither; and *as* for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread *eaten* in secret is pleasant. But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth, are sundry observations of moral virtues and their contrary vices.

THE proverbs of Solomon. A wise son maketh a glad father; but a foolish son *is* the heaviness of his mother. Treasures of wickedness profit nothing; but righteousness delivereth from death. The LORD will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked.

He becometh poor that dealeth *with* a slack hand; but the hand of the diligent maketh rich. He that gathereth in summer, *is* a wise son; *but* he that sleepeth in harvest *is* a son that causeth shame. Blessings *are* upon

upon the head of the juſt; but violence covereth the mouth of the wicked. The memory of the juſt *is* bleſſed; but the name of the wicked ſhall rot.

The wiſe in heart will receive commandments; but a prating fool ſhall fall. He that walketh uprightly, walketh ſurely; but he that perverteth his ways ſhall be known. He that winketh with the eye cauſeth ſorrow; but a prating fool ſhall fall. The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked. Hatred ſtirreth up ſtrifes; but love covereth all ſins (76).

In the lips of him that hath underſtanding wiſdom *is* found; but a rod *is* for the back of him that is void of underſtanding. Wiſe *men* lay up knowledge; but the mouth of the fooliſh *is* near deſtruction. The rich man's wealth *is* his ſtrong city; the deſtruction of the poor *is* their poverty. The labour of the righteous *tendeth* to life; the fruit of the wicked to ſin.

He *is in* the way of life that keepeth inſtruction; but he that refuſeth reproof, erreth. He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool. In the multitude of words there wanteth not ſin; but he that refraineth his lips *is* wiſe. The tongue of the juſt *is as* choice ſilver; the heart of the wicked *is* little worth. The lips of the righteous feed many; but fools die for want of wiſdom.

The bleſſing of the LORD maketh rich; and he addeth no ſorrow with it. *It is* a ſport to a fool to do miſchief; but a man of underſtanding hath wiſdom. The fear of the wicked ſhall come upon him; but the deſire of the righteous ſhall be granted. As the whirlwind paſſeth; ſo *is* the wicked no *more:* but the righteous *is* an everlaſting foundation. As vinegar to the teeth, and as ſmoke to the eyes; ſo *is* the ſluggard to them that ſend him.

The fear of the LORD prolongeth days; but the years of the wicked ſhall be ſhortened. The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh. The way of the LORD *is* ſtrength to the upright; but deſtruction *ſhall be* to the workers of iniquity. The righteous ſhall never be removed; but the wicked ſhall not inhabit the earth. The mouth of the juſt bringeth forth wiſdom; but the froward tongue ſhall be cut out. The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* frowardneſs.

CHAP. XI.

A falſe balance *is* abomination to the LORD; but a juſt weight *is* his delight. *When* pride cometh, then cometh ſhame; but with the lowly *is* wiſdom. The integrity of the upright ſhall guide them; but the perverſeneſs of tranſgreſſors ſhall deſtroy them. Riches profit not in the day of wrath; but righteouſneſs delivereth from death. The righteouſneſs of the perfect ſhall direct his way; but the wicked ſhall fall by his own wickedneſs. The righteouſneſs of the upright ſhall deliver them; but tranſgreſſors ſhall be taken in *their own* naughtineſs.

When a wicked man dieth, *his* expectation ſhall periſh; and the hope of unjuſt *men* periſheth. The righteous is delivered out of trouble; and the wicked cometh in his ſtead. An hypocrite with *his* mouth deſtroyeth his neighbour; but through knowledge ſhall the juſt be delivered. When it goeth well with the righteous, the city rejoiceth; and when the wicked periſh, *there is* ſhouting. By the bleſſing of the upright the city is exalted; but it is overthrown by the mouth of the wicked.

He that is void of wiſdom deſpiſeth his neighbour; but a man of underſtanding

(76) *Compare* 1 Pet. iv. 8.

derſtanding holdeth his peace. A tale-bearer revealeth ſecrets; but he that is of a faithful ſpirit concealeth the matter. Where no counſel *is*, the people fall; but in the multitude of counſellors *there is* ſafety. He that is ſurety for a ſtranger ſhall ſmart *for it*: and he that hateth ſuretiſhip is ſure. A gracious woman retaineth honour; and ſtrong *men* retain riches. The merciful man doeth good to his own ſoul; but *he that is* cruel troubleth his own fleſh.

The wicked worketh a deceitful work; but to him that ſoweth righteouſneſs *ſhall be* a ſure reward. As righteouſneſs *tendeth* to life; ſo he that purſueth evil, *purſueth it* to his own death. They that are of a froward heart *are* abomination to the LORD; but *ſuch as are* upright in *their* way *are* his delight. *Though* hand join in hand, the wicked ſhall not be unpuniſhed; but the ſeed of the righteous ſhall be delivered.

As a jewel of gold in a ſwine's ſnout; *ſo is* a fair woman who is without diſcretion. The deſire of the righteous *is* only good; *but* the expectation of the wicked *is* wrath. There is that ſcattereth, and yet increaſeth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. The liberal ſoul ſhall be made fat; and he that watereth ſhall be watered alſo himſelf. He that withholdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

He that diligently ſeeketh good, procureth favour; but he that ſeeketh miſchief, it ſhall come unto him. He that truſteth in his riches ſhall fall; but the righteous ſhall flouriſh as a branch. He that troubleth his own houſe ſhall inherit the wind; and the fool *ſhall be* ſervant to the wiſe of heart. The fruit of the righteous *is* a tree of life; and he that winneth ſouls *is* wiſe. Behold, the righteous ſhall be recompenſed in the earth; much more the wicked and the ſinner.

CHAP. XII.

WHOSO loveth inſtruction, loveth knowledge; but he that hateth reproof *is* brutiſh. A good *man* obtaineth favour of the LORD; but a man of wicked devices will he condemn. A man ſhall not be eſtabliſhed by wickedneſs; but the root of the righteous ſhall not be moved.

A virtuous woman *is* a crown to her huſband; but ſhe that maketh aſhamed *is* as rottenneſs in his bones. The thoughts of the righteous *are* right; *but* the counſels of the wicked *are* deceit. The words of the wicked *are* to lie in wait for blood; but the mouth of the upright ſhall deliver them. The wicked are overthrown, and *are* not; but the houſe of the righteous ſhall ſtand.

A man ſhall be commended according to his wiſdom; but he that is of a perverſe heart ſhall be deſpiſed. *He that is* deſpiſed and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread. A righteous *man* regardeth the life of his beaſt; but the tender mercies of the wicked *are* cruel. He that tilleth his land ſhall be ſatisfied with bread; but he that followeth vain *perſons is* void of underſtanding.

The wicked deſireth the net of evil *men*; but the root of the righteous yieldeth *fruit*. The wicked is ſnared by the tranſgreſſion of *his* lips; but the juſt ſhall come out of trouble. A man ſhall be ſatisfied with good by the fruit of *his* mouth; and the recompence of a man's hands ſhall be rendered unto him. The way of a fool *is* right in his own eyes; but he that hearkeneth unto counſel *is* wiſe. A fool's wrath is preſently known; but a prudent man covereth ſhame.

He that ſpeaketh truth ſheweth forth righteouſneſs; but a falſe witneſs deceit. There is that ſpeaketh like the piercings of a ſword; but the tongue of the wiſe *is* health. The

lip

lip of truth ſhall be eſtabliſhed for ever; but a lying tongue *is* but for a moment. Deceit *is* in the heart of them that imagine evil; but to the counſellors of peace *is* joy. There ſhall no evil happen to the juſt; but the wicked ſhall be filled with miſchief. Lying lips *are* abomination to the LORD; but they that deal truly *are* his delight.

A prudent man concealeth knowledge; but the heart of fools proclaimeth fooliſhneſs. The hand of the diligent ſhall bear rule; but the ſlothful ſhall be under tribute. Heavineſs in the heart of man maketh it ſtoop; but a good word maketh it glad. The righteous *is* more excellent than his neighbour; but the way of the wicked ſeduceth them. The ſlothful *man* roaſteth not that which he took in hunting; but the ſubſtance of a diligent man *is* precious.

In the way of righteouſneſs *is* life; and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wiſe ſon *heareth* his father's inſtruction; but a ſcorner heareth not rebuke. A man ſhall eat good by the fruit of *his* mouth; but the ſoul of the tranſgreſſors *ſhall eat* violence. He that keepeth his mouth keepeth his life; *but* he that openeth wide his lips, ſhall have deſtruction. The ſoul of the ſluggard deſireth, and *hath* nothing; but the ſoul of the diligent ſhall be made fat.

A righteous *man* hateth lying; but a wicked *man* is loathſome, and cometh to ſhame. Righteouſneſs keepeth *him that is* upright in the way; but wickedneſs over-throweth the ſinner. There is that maketh himſelf rich, yet *hath* nothing; *there is* that maketh himſelf poor, yet *hath* great riches. The ranſom of a man's life *are* his riches; but the poor heareth not rebuke.

The light of the righteous rejoiceth; but the lamp of the wicked ſhall be put out. Only by pride cometh contention; but with the well-adviſed *is* wiſdom. Wealth *gotten* by vanity ſhall be diminiſhed; but he that gathereth by labour ſhall increaſe. Hope deferred maketh the heart ſick; but *when* the deſire cometh, *it is* a tree of life.

Whoſo deſpiſeth the word (77) ſhall be deſtroyed; but he that feareth the commandment ſhall be rewarded. The law of the wiſe *is* a fountain of life, to depart from the ſnares of death. Good underſtanding giveth favour; but the way of tranſgreſſors *is* hard. Every prudent *man* dealeth with knowledge; but a fool layeth open *his* folly.

A wicked meſſenger falleth into miſchief: but a faithful ambaſſador *is* health. Poverty and ſhame *ſhall be to* him that refuſeth inſtruction; but he that regardeth reproof ſhall be honoured. The deſire accompliſhed is ſweet to the ſoul; but *it is* abomination to fools to depart from evil. He that walketh with wiſe *men* ſhall be wiſe; but a companion of fools ſhall be deſtroyed. Evil purſueth ſinners; but, to the righteous, good ſhall be repaid.

A good *man* leaveth an inheritance to his children's children; and the wealth of the ſinner *is* laid up for the juſt. Much food *is in* the tillage of the poor; but there is *that is* deſtroyed for want of judgement. He that ſpareth his rod, hateth his ſon; but he that loveth him, chaſteneth him betimes. The righteous eateth to the ſatisfying of his ſoul; but the belly of the wicked ſhall want.

CHAP. XIV.

EVERY wiſe woman buildeth her houſe; but the fooliſh plucketh it down with her hands. He that walketh in his uprightneſs feareth the LORD; but *he that is* perverſe in his ways deſpiſeth him. In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them. Where no oxen *are*, the crib *is* clean; but much increaſe *is* by

(77) *That is, The word of God.*

the ſtrength of the ox.

A faithful witneſs will not lye; but a falſe witneſs will utter lyes. A ſcorner ſeeketh wiſdom, and *findeth it* not; but knowledge *is* eaſy unto him that underſtandeth. Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge. The wiſdom of the prudent *is* to underſtand his way; but the folly of fools *is* deceit. Fools make a mock at ſin; but among the righteous *there is* favour.

The heart knoweth its own bitterneſs; and a ſtranger doth not intermeddle with its joy. The houſe of the wicked ſhall be over-thrown; but the tabernacle of the upright ſhall flouriſh. There is a way which ſeemeth right unto a man; but the end thereof *are* the ways of death. Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

The backſlider in heart ſhall be filled with his own ways; and a good man *ſhall be ſatisfied* from himſelf. The ſimple believeth every word; but the prudent *man* looketh well to his going. A wiſe *man* feareth, and departeth from evil; but the fool rageth, and is confident. *He that is* ſoon angry dealeth fooliſhly; and a man of wicked devices is hated. The ſimple inherit folly; but the prudent are crowned with knowledge. The evil bow before the good, and the wicked at the gates of the righteous.

The poor is hated even by his own neighbour; but the rich *hath* many friends. He that deſpiſeth his neighbour ſinneth; but he that hath mercy on the poor, happy *is* he. Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good. In all labour there is profit; but the talk of the lips *tendeth* only to penury. The crown of the wiſe *is* their riches; *but* the fooliſhneſs of fools *is* folly. A true witneſs delivereth ſouls; but a deceitful *witneſs* ſpeaketh lyes.

In the fear of the LORD *is* ſtrong confidence; and his children ſhall have a place of refuge. The fear of the LORD *is* a fountain of life, to depart from the ſnares of death. In the multitude of people *is* the king's honour; but in the want of people *is* the deſtruction of the prince. *He that is* ſlow to wrath *is* of great underſtanding; but *he that is* haſty of ſpirit exalteth folly. A ſound heart *is* the life of the fleſh; but envy the rottenneſs of the bones.

He that oppreſſeth the poor reproacheth his Maker; but he that honoureth him, hath mercy on the poor. The wicked is driven away in his wickedneſs; but the righteous hath hope in his death. Wiſdom reſteth in the heart of him that hath underſtanding; but *that which is* in the midſt of fools is made known. Righteouſneſs exalteth a nation; but ſin *is* a reproach to any people.

* *

CHAP. XV.

A Soft anſwer turneth away wrath; but grievous words ſtir up anger. The tongue of the wiſe uſeth knowledge aright; but the mouth of fools poureth out fooliſhneſs. The eyes of the LORD *are* in every place, beholding the evil and the good. A wholſome tongue *is* a tree of life; but perverſeneſs therein *is* a breach in the ſpirit. A fool deſpiſeth his father's inſtruction; but he that regardeth reproof, is prudent.

In the houſe of the righteous *is* much treaſure; but in the revenues of the wicked is trouble. The lips of the wiſe diſperſe knowledge; but the heart of the fooliſh *doeth* not ſo. The ſacrifice of the wicked *is* an abomination to the LORD; but the prayer of the upright *is* his delight. The way of the wicked *is* an abomination unto the LORD; but he loveth him that followeth after righteouſneſs.

Correction *is* grievous unto him that

that forſaketh the way; and he that hateth reproof ſhall die. Hell and deſtruction *are* before the LORD; how much more then the hearts of the children of men! A ſcorner loveth not one that reproveth him; neither will he go unto the wiſe. A merry heart maketh a chearful countenance; but by ſorrow of the heart the ſpirit is broken.

The heart of him that hath underſtanding ſeeketh knowledge; but the mouth of fools feedeth on fooliſhneſs. All the days of the afflicted *are* evil; but he that is of a merry (78) heart hath a continual feaſt. Better *is* little with the fear of the LORD; than great treaſure, and trouble therewith. Better *is* a dinner of herbs where love is; than a ſtalled ox, and hatred therewith.

A wrathful man ſtirreth up ſtrife; but *he that is* ſlow to anger appeaſeth ſtrife. The way of the ſlothful *man is* as an hedge of thorns; but the way of the righteous *is* made plain. A wiſe ſon maketh a glad father; but a fooliſh man deſpiſeth his mother. Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly. Without counſel purpoſes are diſappointed; but in the multitude of counſellors they are eſtabliſhed. A man hath joy by the anſwer of his mouth; and a word *ſpoken* in due ſeaſon, how good *is it!*

The way of life *is* above to the wiſe; that he may depart from hell beneath. The LORD will deſtroy the houſe of the proud; but he will eſtabliſh the border of the widow. The thoughts of the wicked *are* an abomination to the LORD; but *the words* of the pure *are* pleaſant words. He that is greedy of gain troubleth his own houſe; but he that hateth gifts ſhall live. The heart of the righteous ſtudieth to anſwer; but the mouth of the wicked poureth out evil things.

The LORD *is* far from the wicked; but he heareth the prayer of the righteous. The light of the eyes rejoiceth the heart; and a good report maketh the bones fat. The ear that heareth the reproof of life, abideth among the wiſe. He that refuſeth inſtruction deſpiſeth his own ſoul; but he that heareth reproof getteth underſtanding. The fear of the LORD *is* the inſtruction of wiſdom; and before honour *is* humility.

CHAP. XVI.

THE preparations of the heart in man, and the anſwer of the tongue, *are* from the LORD. All the ways of a man *are* clean in his own eyes; but the LORD weigheth the ſpirits. Commit thy works unto the LORD; and thy thoughts ſhall be eſtabliſhed. The LORD hath made all *things* for himſelf; yea, even the wicked for the day of evil.

Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he ſhall not be unpuniſhed. By mercy and truth iniquity is purged; and by the fear of the LORD *men* depart from evil. When a man's ways pleaſe the LORD, he maketh even his enemies to be at peace with him. Better *is* a little with righteouſneſs, than great revenues without right. A man's heart deviſeth his way; but the LORD directeth his ſteps. * *

A juſt weight and balance *are* the LORD's; all the weights of the bag *are* his work. *It is* an abomination to kings to commit wickedneſs; for the throne is eſtablſhed by righteouſneſs. ** How much better *is it* to get wiſdom than gold! and to get underſtanding, rather to be choſen than ſilver! The high-way of the upright *is* to depart from evil: he that keepeth his way preſerveth his ſoul. Pride *goeth* before deſtruction, and an haughty ſpirit before a fall. Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

(78) *Or rather* chearful.

He that handleth a matter wiſely ſhall find good; and whoſo truſteth in the LORD, happy *is* he. The wiſe in heart ſhall be called prudent; and the ſweetneſs of the lips increaſeth learning. Underſtanding *is* a well-ſpring of life unto him that hath it; but the inſtruction of fools *is* folly. The heart of the wiſe teacheth his mouth; and addeth learning to his lips. Pleaſant words *are as* an honey-comb; ſweet to the ſoul, and health to the bones.

There is a way that ſeemeth right unto a man; but the end thereof *are* the ways of death. He that laboureth, laboureth for himſelf; for his mouth craveth it of him. An ungodly man diggeth up evil; and in his lips *there is* as a burning fire. A froward man ſoweth ſtrife; and a whiſperer ſeparateth chief friends.

A violent man enticeth his neighbour; and leadeth him into the way *that is* not good. He ſhutteth his eyes to deviſe froward things; moving his lips, he bringeth evil to paſs. The hoary head *is* a crown of glory, *if* it be found in the way of righteouſneſs. *He that is* ſlow to anger *is* better than the mighty; and he that ruleth his ſpirit, than he that taketh a city. The lot *is* caſt into the lap; but the whole diſpoſing thereof *is* of the LORD.

CHAP. XVII.

BETTER *is* a dry morſel, and quietneſs therewith; than a houſe full of ſacrifices, *with* ſtrife. A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame, and ſhall have part of the inheritance among the brethren. The refining-pot *is* for ſilver, and the furnace for gold; but the LORD trieth the hearts. A wicked doer giveth heed to falſe lips; *and* a lyar giveth ear to a naughty tongue.

Whoſo mocketh the poor, reproacheth his Maker: *and* he that is glad at calamities, ſhall not be unpuniſhed. Children's children *are* the crown of old men; and the glory of children *are* their fathers. Excellent ſpeech becometh not a fool; much leſs do lying lips a prince. A gift *is as* a precious ſtone in the eyes of him that hath it; whithersoever it turneth, it proſpereth. He that covereth a tranſgreſſion ſeeketh love; but he that repeateth a matter ſeparateth *very* friends.

A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool. An evil *man* ſeeketh only rebellion; therefore a cruel meſſenger ſhall be ſent againſt him. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

The beginning of ſtrife *is*, *as* when one letteth out water; therefore leave off contention, before it be meddled with. He that juſtifieth the wicked, and he that condemneth the juſt; even they both *are* abomination to the LORD. Wherefore *is there* a price in the hand of a fool to get wiſdom, ſeeing *he hath* no heart *to it?* A friend loveth at all times; and a brother is born for adverſity.

A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend. He loveth tranſgreſſion that loveth ſtrife; *and* he that exalteth his gate ſeeketh deſtruction. He that hath a froward heart findeth no good; and he that hath a perverſe tongue falleth into miſchief. He that begetteth a fool, *doeth it* to his ſorrow; and the father of a fool hath no joy. A merry heart doeth good *like* a medicine; but a broken ſpirit drieth the bones. A wicked *man* taketh a gift out of the boſom, to pervert the ways of judgement.

Wiſdom *is* before him that hath underſtanding: but the eyes of a fool *are* in the ends of the earth. A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bore him. Alſo

to

to puniſh the juſt *is* not good; *nor* to ſtrike princes for equity. He that hath knowledge, ſpareth his words; *and* a man of underſtanding is of an excellent ſpirit. Even a fool, when he holdeth his peace, is counted wiſe; *and* he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

CHAP. XVIII.

THROUGH deſire, a man, having ſeparated himſelf, ſeeketh *and* intermeddleth with all wiſdom. A fool hath no delight in underſtanding; but that his heart may diſcover itſelf. When the wicked cometh, *then* cometh alſo contempt; and with ignominy, reproach. The words of a man's mouth *are as* deep waters; *and* the well-ſpring of wiſdom, *as* a flowing brook.

It is not good to accept the perſon of the wicked; to over-throw the righteous in judgement. A fool's lips enter into contention; and his mouth calleth for ſtrokes. A fool's mouth *is* his deſtruction; and his lips *are* the ſnare of his ſoul. The words of a tale-bearer *are* as wounds; and they go down into the innermoſt parts of the belly. He alſo that is ſlothful in his work, is brother to him that is a great waſter.

The name of the LORD *is* a ſtrong tower: the righteous runneth into it, and is ſafe. The rich man's wealth *is* his ſtrong city; and as an high wall, in his own conceit. Before deſtruction the heart of man is haughty; and before honour *is* humility. He that anſwereth a matter before he heareth *it*; it *is* folly and ſhame unto him.

The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear? The heart of the prudent getteth knowledge, and the ear of the wiſe ſeeketh knowledge. A man's gift maketh room for him, and bringeth him before great men. *He that is* firſt in his own cauſe; *ſeemeth* juſt; but his neighbour cometh, and ſearcheth him. The lot cauſeth contentions to ceaſe, and parteth between the mighty.

A brother offended, *is harder to be won* than a ſtrong city; and *their* contentions *are* like the bars of a caſtle. A man's belly ſhall be ſatisfied with the fruit of his mouth; *and*, with the increaſe of his lips, ſhall he be filled. Death and life *are* in the power of the tongue; and they that love it, ſhall eat the fruit thereof.

Whoſo findeth a wife, findeth a good *thing*; and obtaineth favour of the LORD. The poor uſeth intreaties; but the rich anſwereth roughly. A man *that hath* friends muſt ſhew himſelf friendly; and there is a friend, *that* ſticketh cloſer than a brother.

CHAP. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool. Alſo, *that* the ſoul *be* without knowledge, *it is* not good; and he that haſteth with his feet, ſinneth. The fooliſhneſs of man perverteth his way; and his heart fretteth againſt the LORD.

Wealth maketh many friends; but the poor is ſeparated from his neighbour. A falſe witneſs ſhall not be unpuniſhed; and *he that* ſpeaketh lyes ſhall not eſcape. Many will intreat the favour of the prince; and every man *is* a friend to him that giveth gifts. All the brethren of the poor do hate him; how much more do his friends go far from him! he purſueth *them with* words, *yet* they are wanting to him.

He that getteth wiſdom loveth his own ſoul: he that keepeth underſtanding ſhall find good. A falſe witneſs ſhall not be unpuniſhed; and *he that* ſpeaketh lyes ſhall periſh. Delight is not ſeemly for a fool; much leſs for a ſervant to have rule over princes.

The diſcretion of a man deferreth his anger; and *it is* his glory to paſs over a tranſgreſſion. ** A fooliſh ſon *is* the calamity of his father; and the

contentions of a wife *are* a continual dropping. Houſe and riches *are* the inheritance of fathers; and a prudent wife *is* from the LORD. Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger. He that keepeth the commandment keepeth his own ſoul; *but* he that deſpiſeth his ways, ſhall die.

He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again. Chaſten thy ſon while there is hope; and let not thy ſoul ſpare for his crying. A man of great wrath ſhall ſuffer puniſhment: for, if thou deliver *him*; yet, thou muſt do it again. Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

There are many devices in a man's heart; nevertheleſs, the counſel of the LORD, that ſhall ſtand. The deſire of a man *is* his kindneſs; and a poor man *is* better than a lyar. The fear of the LORD *tendeth* to life; and *he that hath it* ſhall abide ſatisfied; he ſhall not be viſited with evil. A ſlothful *man* hideth his hand in *his* boſom; and will not ſo much as bring it to his mouth again.

Smite a ſcorner, and the ſimple will beware: and reprove one that hath underſtanding; he will underſtand knowledge. He that waſteth *his* father, *and* chaſeth away his mother, *is* a ſon that cauſeth ſhame, and bringeth reproach. Ceaſe, my ſon, to hear the inſtruction *that cauſeth* to err from the words of knowledge. An ungodly witneſs ſcorneth judgement; and the mouth of the wicked devoureth iniquity. Judgements are prepared for ſcorners; and ſtripes for the back of fools.

CHAP. XX.

WINE *is* a mocker; ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe. ** *It is* an honour for a man to ceaſe from ſtrife; but every fool will be meddling. The ſluggard will not plow by reaſon of the cold: *therefore* ſhall he beg in harveſt, and *have* nothing.

Counſel in the heart of man *is like* deep water; but a man of underſtanding will draw it out. Moſt men will proclaim every one his own goodneſs; but a faithful man who can find? The juſt man walketh in his integrity; his children *are* bleſſed after him. ** Who can ſay, I have made my heart clean; I am pure from my ſin?

Divers weights, *and* divers meaſures, both of them *are* alike abomination to the LORD. Even a child is known by his doings, whether his work *be* pure, and whether *it be* right. The hearing ear, and the ſeeing eye, the LORD hath made even both of them. Love not ſleep, leſt thou come to poverty; open thine eyes, *and* thou ſhalt be ſatisfied with bread. *It is* naught, *it is* naught, ſaith the buyer; but when he is gone his way, then he boaſteth.

There is gold, and a multitude of rubies; but the lips of knowledge *are* a precious jewel. Take his garment, that is ſurety *for* a ſtranger; and take a pledge of him for a ſtrange woman. Bread of deceit is ſweet to a man; but afterwards his mouth ſhall be filled with gravel. *Every* purpoſe is eſtabliſhed by counſel; and with good advice make war. He that goeth about *as* a talebearer, revealeth ſecrets; therefore meddle not with him that flattereth with his lips.

Whoſo curſeth his father, or his mother; his lamp ſhall be put out in obſcure darkneſs. An inheritance *may be* gotten haſtily, at the beginning; but the end thereof ſhall not be bleſſed. Say not thou, I will recompenſe evil; *but* wait on the LORD, and he ſhall ſave thee. Divers weights *are* an abomination unto the LORD; and a falſe balance *is* not good.

Man's goings *are* of the LORD: how

how can a man then underſtand his own way? ** A wiſe king ſcattereth the wicked, and bringeth the wheel over them. The ſpirit of a man *is* the candle of the LORD; ſearching all the inward parts of the belly. Mercy and truth preſerve the king; and his throne is upholden by mercy. The glory of young men *is* their ſtrength; and the beauty of old men *is* the gray head. * *

CHAP. XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water; he turneth it whitherſoever he will. Every way of a man *is* right in his own eyes; but the LORD pondereth the hearts.

To do juſtice and judgement, *is* more acceptable to the LORD than ſacrifice. An high look, and a proud heart, *and* the ploughing of the wicked, *are* ſin. The thoughts of the diligent *tend* only to plenteouſneſs; but of every one *that is* haſty, only to want. The getting of treaſures by a lying tongue, *is* a vanity toſſed to and fro by them that ſeek death. The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgement.

The way of man *is* froward and ſtrange; but *as for* the pure, his work *is* right. *It is* better to dwell in a corner of the houſe-top, than with a brawling woman in a wide houſe. The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes. When the ſcorner is puniſhed, the ſimple is made wiſe; and when the wiſe is inſtructed, he receiveth knowledge. The righteous *man* wiſely conſidereth the houſe of the wicked; *but God* overthroweth the wicked for *their* wickedneſs.

Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf; but ſhall not be heard. A gift in ſecret pacifieth anger; and a reward in the boſom, ſtrong wrath. *It is* joy to the juſt to do judgement; but deſtruction *ſhall be* to the workers of iniquity. The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.

He that loveth pleaſure, *ſhall be* a poor man; he that loveth wine and oil, ſhall not be rich. The wicked *ſhall be* a ranſom for the righteous, and the tranſgreſſor for the upright. *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman. *There is* a treaſure to be deſired, and oil in the dwelling of the wiſe; but a fooliſh man ſpendeth it up.

He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour. A wiſe *man* ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof. Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles. Proud *and* haughty ſcorner *is* his name, who dealeth in proud wrath. The deſire of the ſlothful killeth him; for his hands refuſe to labour: he coveteth greedily all the day long; but the righteous giveth, and ſpareth not.

The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind! A falſe witneſs ſhall periſh; but the man that heareth, ſpeaketh conſtantly. A wicked man hardeneth his face; but *as for* the upright, he directeth his way.

There is no wiſdom, nor underſtanding, nor counſel, againſt the LORD. The horſe *is* prepared againſt the day of battle; but ſafety *is* of the LORD.

CHAP. XXII.

A *Good* name *is* rather to be choſen than great riches; *and* loveing favour, rather than ſilver and gold.

The rich and poor meet together; the LORD *is* the maker of them all. A prudent *man* foreſeeth the evil, and hideth himſelf; but the ſimple paſs on, and are puniſhed. By humility

mility *and* the fear of the LORD, *are* riches, and honour, and life. Thorns *and* ſnares *are* in the way of the froward; he that doth keep his ſoul ſhall be far from them.

Train up a child in the way he ſhould go; and when he is old, he will not depart from it. The rich ruleth over the poor; and the borrower *is* ſervant to the lender. He that ſoweth iniquity, ſhall reap vanity; and the rod of his anger ſhall fail. He that hath a bountiful eye ſhall be bleſſed; for he giveth of his bread to the poor. Caſt out the ſcorner, and contention ſhall go out; yea, ſtriſe and reproach ſhall ceaſe.

He that loveth pureneſs of heart, *for* the grace of his lips, the king *ſhall be* his friend. The eyes of the LORD preſerve knowledge; and he over-throweth the words of the tranſgreſſor. The ſlothful *man* ſaith, *There is* a lion without; I ſhall be ſlain in the ſtreets. The mouth of ſtrange women *is* a deep pit; he that is abhorred by the LORD ſhall fall therein. Fooliſhneſs *is* bound in the heart of a child; *but* the rod of correction ſhall drive it far from him.

He that oppreſſeth the poor, to increaſe his *riches, and* he that giveth to the rich, *ſhall* ſurely *come* to want. Bow down thine ear, and hear the words of the wiſe; and apply thine heart unto my knowledge: for *it is* a pleaſant thing if thou keep them within thee; they ſhall withal be fitted in thy lips. That thy truſt may be in the LORD, I have made known to thee this day, even to thee. Have I not written to thee excellent things in counſels and knowledge? that I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee.

Rob not the poor, becauſe he *is* poor; neither oppreſs the afflicted in the gate: for the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them. Make no friendſhip with an angry man: and with a furious man thou ſhalt not go; leſt thou learn his ways, and get a ſnare to thy ſoul.

Be not thou one of them that ſtrike hands, *or* of them that are ſureties for debts: If thou haſt nothing to pay, why ſhould he take away thy bed from under thee! Remove not the antient land-mark, which thy fathers have ſet. Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings; he ſhall not ſtand before mean *men*.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee; and put a knife to thy throat, if thou *be* a man given to appetite. Be not deſirous of his dainties; for they *are* deceitful meat. Labour not to be rich: ceaſe from thine own wiſdom.

Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings; they fly away as an eagle towards heaven. Eat thou not the bread of *him that hath* an evil eye; neither deſire thou his dainty meats: for as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee; but his heart *is* not with thee. ** Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words.

Remove not the old land-mark; and enter not into the fields of the fatherleſs: for their Redeemer *is* mighty; He ſhall plead their cauſe with thee.

Apply thine heart unto inſtruction, and thine ears to the words of knowledge. Withhold not correction from the child; for, *if* thou beateſt him with the rod, he ſhall not die: thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine: Yea, my reins ſhall rejoice, when thy lips ſpeak right things. Let not thy

thy heart envy ſinners; but *be thou* in the fear of the LORD all the day long: for ſurely there is an end; and thine expectation ſhall not be cut off.

Hear thou, my ſon, and be wiſe; and guide thine heart in the way. Be not among wine-bibbers; among riotous eaters of fleſh: for the drunkard and the glutton ſhall come to poverty; and drowſineſs ſhall clothe *a man* with rags.

Hearken unto thy father that begat thee; and deſpiſe not thy mother when ſhe is old. Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding. The father of the righteous ſhall greatly rejoice; and he that begetteth a wiſe *child*, ſhall have joy of him. Thy father and thy mother ſhall be glad; and ſhe that bore thee ſhall rejoice.

My ſon, give me thine heart; and let thine eyes obſerve my ways. For a whore ** lieth in wait, as *for* a prey; and increaſeth the tranſgreſſors among men. Who hath woe? who hath ſorrow? who hath contention? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes? They that tarry long at the wine; they that go to ſeek mixed wine. Look not thou upon the wine when it is red; when it giveth its colour in the cup; *when* it moveth itſelf aright: at the laſt it biteth like a ſerpent, and ſtingeth like an adder.

Thine eyes ſhall behold ſtrange women; and thine heart ſhall utter perverſe things. Yea, thou ſhalt be as he that lieth down in the midſt of the ſea; or as he that lieth upon the top of a maſt. They have ſtruck me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, *and* I felt *it* not: when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE not thou envious againſt evil men; neither deſire to be with them: for their heart ſtudieth deſtruction, and their lips talk of miſchief. Through wiſdom is an houſe builded; and by underſtanding it is eſtabliſhed: and, by knowledge, ſhall the chambers be filled with all precious and pleaſant riches.

A wiſe man *is* ſtrong; yea, a man of knowledge increaſeth ſtrength. For by wiſe counſel thou ſhalt make thy war; and in multitude of counſellors *there is* ſafety. Wiſdom *is* too high for a fool; he openeth not his mouth in the gate. He that deviſeth to do evil, ſhall be called a miſchievous perſon. The thought of fooliſhneſs *is* ſin; and the ſcorner *is* an abomination to men.

If thou faint in the day of adverſity, thy ſtrength *is* ſmall. If thou forbear to deliver *them that are* drawn unto death, *and thoſe that are* ready to be ſlain; if thou ſayeſt, behold we knew it not: doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall not he render to *every* man according to his works?

My ſon, eat thou honey, becauſe *it is* good, and the honey-comb, *which is* ſweet to thy taſte; ſo *ſhall* the knowledge of wiſdom *be* unto thy ſoul: when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off. Lay not wait, O wicked *man*, againſt the dwelling of the righteous; ſpoil not his reſting-place: for a juſt *man* falleth ſeven times, and riſeth up *again*; but the wicked ſhall fall into miſchief.

Rejoice not when thine enemy falleth; and let not thine heart be glad when he ſtumbleth: leſt the LORD ſee *it*, and it diſpleaſe him, and he turn away his wrath from him (79).

Fret not thyſelf, becauſe of evil *men*; neither be thou envious at the wicked: for there ſhall be no reward to the evil *man*; the candle of the

(79) *And, perhaps, tranſfer it to thee for thy uncharitableneſs.*

wicked

wicked ſhall be put out. My ſon, fear thou the LORD, and the king; *and* meddle not with them that are given to change: for their calamity ſhall riſe ſuddenly; and who knoweth the ruin of them both?

Theſe *things* alſo *belong* to the wiſe: *It is* not good to have reſpect of perſons in judgement. He that ſaith unto the wicked, Thou art righteous; him ſhall the people curſe, nations ſhall abhor him: but to them that rebuke *him*, ſhall be delight; and a good bleſſing ſhall come upon them. *Every man* ſhall kiſs *his* lips, that giveth a right anſwer. Prepare thy work without, and make it fit for thyſelf in the field; and afterward build thine houſe.

Be not a witneſs againſt thy neighbour without cauſe; and deceive *not* with thy lips. Say not, I will do ſo to him as he hath done to me; I will render to the man according to his work.

I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding; and lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down. Then I ſaw, *and* conſidered it well: I looked upon *it*, *and* received inſtruction. *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep; ſo ſhall thy poverty come *as* one that travelleth, and thy want as an armed man.

CHAP. XXV.

Obſervations about kings, and about avoiding of quarrels, and ſundry cauſes thereof.

THESE *are* alſo proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

It is the glory of God to conceal a thing: but the honour of kings *is* to ſearch out a matter. ** Take away the droſs from the ſilver, and there ſhall come forth a veſſel for the refiner: Take away the wicked *from* before the king; and his throne ſhall be eſtabliſhed in righteouſneſs. Put not forth thyſelf in the preſence of the king; and ſtand not in the place of great *men:* for better *it is* that it be ſaid unto thee (80), Come up hither, than that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen.

Go not forth haſtily to ſtrive; leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame. Debate thy cauſe with thy neighbour *himſelf*; and diſcover not a ſecret to another, leſt he that heareth *it*, put thee to ſhame, and thine infamy turn not away.

A word fitly ſpoken, *is like* apples of gold in pictures of ſilver. *As* an ear-ring of gold, and an ornament of fine gold; *ſo is* a wiſe reprover upon an obedient ear. As the cold of ſnow in the time of harveſt; *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

Whoſo boaſteth himſelf of a falſe gift, *is like* clouds and wind without rain. By long forbearing, is a prince perſuaded; and a ſoft tongue breaketh the bone. ** Withdraw thy foot from thy neighbour's houſe; leſt he be weary of thee, and *ſo* hate thee.

A man that beareth falſe witneſs againſt his neighbour, *is* a maul, and a ſword, and a ſharp arrow. Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joint. *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre; ſo *is* he that ſingeth ſongs to an heavy heart.

If thine enemy be hungry, give him bread to eat; and if he be thirſty, give him water to drink: for thou ſhalt heap coals of fire upon his head; and the LORD ſhall reward thee. The north-wind driveth away rain; ſo *doth* an angry countenance a backbiting tongue. *It is* better to

(80) *Compare* Luke xiv. 8, 9, 10.

dwell

dwell in a corner of the houſe-top, than with a brawling woman and in a wide houſe. ** He that *hath* no rule over his own ſpirit, *is like* a city *that is* broken down *and* without walls.

CHAP. XXVI.

Obſervations about fools, ſluggards, and contentious buſy-bodies.

AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool. As the bird by wandering, as the ſwallow by flying; ſo the curſe cauſeleſs ſhall not come. A whip for the horſe, a bridle for the aſs, and a rod for the fool's back. Anſwer not a fool according to his folly; leſt thou alſo be like unto him. Anſwer a fool according to his folly; leſt he be wiſe in his own conceit.

He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage. The legs of the lame are not equal; ſo *is* a parable in the mouth of fools. As he that bindeth a ſtone in a ſling; ſo *is* he that giveth honour to a fool. *As* a thorn goeth up into the hand of a drunkard; ſo *is* a parable in the mouth of fools. The great *God* that formed all *things*, both rewardeth the fool, and rewardeth tranſgreſſors. ** Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him.

The ſlothful *man* ſaith, *There is* a lion in the way; a lion *is* in the ſtreets. *As* the door turneth upon its hinges; ſo *doth* the ſlothful upon his bed. The ſlothful hideth his hand in *his* boſom; it grieveth him to bring it again to his mouth. The ſluggard *is* wiſer in his own conceit, than ſeven men that can render a reaſon.

He that paſſeth by, *and* meddleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the ears. As a mad *man* who caſteth fire-brands, arrows, and death; ſo *is* the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport? Where no wood is, *there* the fire goeth out; ſo where *there is* no tale-bearer, the ſtrife ceaſeth. *As* coals *are* to burning coals, and wood to fire; ſo *is* a contentious man to kindle ſtrife. * *

He that hateth, diſſembleth with his lips, and layeth up deceit within him; when he ſpeaketh fair, believe him not; for *there are* ſeven abominations in his heart: *Whoſe* hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the *whole* congregation. Whoſo diggeth a pit, ſhall fall therein; and he that rolleth a ſtone, it will return upon him. A lying tongue hateth *thoſe that are* afflicted by it; and a flattering mouth worketh ruin.

CHAP. XXVII.

Obſervations of ſelf-love, of true love, of care to avoid offences, and of the houſhold care.

BOAST not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth. Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips. A ſtone *is* heavy, and the ſand weighty; but a fool's wrath *is* heavier than them both. Wrath *is* cruel, and anger is outrageous; but who is able to ſtand before envy?

Open rebuke *is* better than ſecret love. Faithful *are* the wounds of a friend; but the kiſſes of an enemy *are* deceitful. The full ſoul loatheth an honey-comb; but to the hungry ſoul every bitter thing is ſweet. As a bird that wandereth from her neſt; ſo *is* a man that wandereth from his place. Ointment and perfume rejoice the heart; ſo *doth* the ſweetneſs of a man's friend by hearty counſel. Thine own friend, and thy father's friend forſake not; neither go into thy brother's houſe in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother far off.

My ſon, be wiſe, and make my heart glad; that I may anſwer him that

that reproacheth me. A prudent *man* foreſeeth the evil, *and* hideth himſelf; *but* the ſimple paſs on, *and* are puniſhed. ** A continual dropping in a very rainy day, and a contentious woman, are alike. ** Iron ſharpeneth iron; ſo a man ſharpeneth the countenance of his friend.

* *

As in water face *anſwereth* to face; ſo the heart of man to man. Hell and deſtruction are never full; ſo the eyes of man are never ſatisfied. ** Be thou diligent to know the ſtate of thy flocks, *and* look well to thy herds; for riches *are* not for ever: and doth the crown *endure* to every generation? * *

CHAP. XXVIII.

General obſervations of impiety, and religious integrity.

THE wicked flee when no man purſueth; but the righteous are bold as a lion. For the tranſgreſſion of a land, many *are* the princes thereof; but, by a man of underſtanding *and* knowledge, the ſtate *thereof* ſhall be prolonged. A poor man that oppreſſeth the poor, *is like* a ſweeping rain which leaveth no food.

They that forſake the law praiſe the wicked; but ſuch as keep the law contend with them. Evil men underſtand not judgement; but they that ſeek the LORD underſtand all *things*. Better *is* the poor that walketh in his uprightneſs; than *he that is* perverſe *in his* ways, though he *be* rich. Whoſo keepeth the law *is* a wiſe ſon; but he that is a companion of riotous *men* ſhameth his father.

He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer *ſhall be* abomination. Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit; but the upright ſhall have good *things* in poſſeſſion. The rich man *is* wiſe in his own conceit; but the poor that hath underſtanding, ſearcheth him out.

* *

He that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh *them*, ſhall have mercy. Happy *is* the man that feareth always; but he that hardeneth his heart ſhall fall into miſchief. *As* a roaring lion, and a raging bear; *ſo is* a wicked ruler over the poor people. The prince that wanteth underſtanding *is* alſo a great oppreſſor; *but* he that hateth covetouſneſs, ſhall prolong *his* days. * *

Whoſo walketh uprightly ſhall be ſaved; but *he that is* perverſe *in his* ways ſhall fall at once. He that tilleth his land ſhall have plenty of bread; but he that followeth after vain *perſons*, ſhall have poverty enough. A faithful man ſhall abound with bleſſings; but he that maketh haſte to be rich ſhall not be innocent. To have reſpect of perſons *is* not good; for, for a piece of bread, *that* man will tranſgreſs.

He that haſteth to be rich *hath* an evil eye; and conſidereth not that poverty ſhall come upon him. He that rebuketh a man, afterwards ſhall find more favour, than he that flattereth with the tongue. Whoſo robbeth his father or his mother, and ſaith, *It is* no tranſgreſſion; the ſame *is* the companion of a deſtroyer.

He that is of a proud heart ſtirreth up ſtrife; but he that putteth his truſt in the LORD ſhall be made fat. He that truſteth in his own heart is a fool; but whoſo walketh wiſely, he ſhall be delivered. He that giveth unto the poor ſhall not lack; but he that hideth his eyes ſhall have many a curſe. When the wicked riſe, men hide themſelves; but when they periſh, the righteous increaſe.

CHAP. XXIX.

Obſervations of public government, and of private. Of anger, pride, thievery, cowardice, and corruption.

HE

HE that, being often reproved, hardeneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy. When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn. Whoſo loveth wiſdom rejoiceth his father; but he that keepeth company with harlots, ſpendeth *his* ſubſtance. ** A man that flattereth his neighbour, ſpreadeth a net for his feet. In the tranſgreſſion of an evil man *there is* a ſnare; but the righteous doth ſing and rejoice.

The righteous conſidereth the cauſe of the poor; *but* the wicked regardeth not to know *it*. Scornful men bring a city into a ſnare; but wiſe *men* turn away wrath. *If* a wiſe man contendeth with a fooliſh man; whether he rage or laugh, *there is* no reſt. The blood-thirſty hate the upright; but the juſt ſeek his ſoul.

A fool uttereth all his mind; but a wiſe *man* keepeth it in till afterwards. If a ruler hearken to lyes, all his ſervants *are* wicked. The poor and the deceitful man meet together; the LORD lighteneth both their eyes. The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever.

The rod and reproof give wiſdom; but a child left *to himſelf* bringeth his mother to ſhame. When the wicked are multiplied, tranſgreſſion increaſeth; but the righteous ſhall ſee their fall. Correct thy ſon, and he ſhall give thee reſt; yea, he ſhall give delight unto thy ſoul. ** Seeſt thou a man *that is* haſty in his words? *there is* more hope of a fool than of him. * *

An angry man ſtirreth up ſtrife; and a furious man aboundeth in tranſgreſſion. A man's pride ſhall bring him low; but honour ſhall uphold the humble in ſpirit. Whoſo is partner with a thief, hateth his own ſoul; he heareth curſing, and bewrayeth *it* not. The fear of man bringeth a ſnare; but whoſo putteth his truſt in the LORD ſhall be ſafe. ** An unjuſt man *is* an abomination to the juſt; and *he that is* upright in the way, *is* an abomination to the wicked.

CHAP. XXX.

Agur confeſſeth his ignorance of natural cauſes, and divine things; aſſerts the purity of God's word, &c. The two points of his prayer. Parents are not to be deſpiſed.

THE words of Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto Ithiel, and Ucal.

Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man. I neither learned wiſdom; nor have the knowledge of the Holy. Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſon's name, if thou canſt tell?

Every word of God *is* pure; he *is* a ſhield unto them that put their truſt in him. Add thou not unto his words, leſt he reprove thee, and thou be found a lyar.

Two *things* have I required of thee; deny me *them* not before I die: Remove far from me vanity and lyes; give me neither poverty nor riches, feed me with food convenient for me: leſt I be full, and deny *thee*, and ſay, Who *is* the LORD? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

* *

The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* mother; the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it. ** If thou haſt done fooliſhly in lifting up thyſelf, or if thou haſt thought evil; *lay* thine hand upon thy mouth. * *

CHAP.

CHAP. XXXI.

Lemuel's leſſon of chaſtity and temperance. The afflicted are to be comforted and defended. The praiſe and properties of a good wife.

THE words of king Lemuel: the prophecy that his mother taught him. * *

Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings. *It is* not for kings, O Lemuel! *it is* not for kings to drink wine; nor for princes, ſtrong drink: leſt they drink, and forget the law; and pervert the judgement of any of the afflicted. Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that are of heavy hearts. ** Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction. Open thy mouth; judge righteouſly; and plead the cauſe of the poor and needy.

Who can find a virtuous woman? for her price *is* far above rubies. The heart of her huſband doth ſurely truſt in her; ſo that he ſhall have no need of ſpoil. She will do him good, and not evil, all the days of her life. She ſeeketh wool and flax, and worketh willingly with her hands. She is like the merchants ſhips; ſhe bringeth her food from afar.

She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens. She conſidereth a field, and buyeth it; with the fruit of her hands, ſhe planteth a vineyard. She girdeth her loins with ſtrength, and ſtrengtheneth her arms. She perceiveth that her merchandiſe *is* good; her candle goeth not out by night. She layeth her hands to the ſpindle, and her hands hold the diſtaff.

She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy. She is not afraid of the ſnow for her houſhold; for all her houſhold *are* clothed with ſcarlet. She maketh herſelf coverings of tapeſtry; her clothing *is* ſilk and purple. Her huſband is known in the gates, when he ſitteth among the elders of the land. She maketh fine linen, and ſelleth *it*; and delivereth girdles unto the merchant.

Strength and honour *are* her clothing; and ſhe ſhall rejoice in time to come. She openeth her mouth with wiſdom; and in her tongue *is* the law of kindneſs. She looketh well to the ways of her houſhold; and eateth not the bread of idleneſs. Her children ariſe up, and call her bleſſed; her huſband *alſo*, and he praiſeth her: many daughters have done virtuouſly, but thou excelleſt them all.

Favour *is* deceitful, and beauty *is* vain; *but* a woman that feareth the LORD, ſhe ſhall be praiſed. Give her of the fruit of her hands; and let her own works praiſe her in the gates.

ECCLESIASTES, or the PREACHER.

CHAP. I.

The preacher ſheweth that all human courſes are vain; becauſe the creatures are reſtleſs in their courſes; they bring forth nothing new, and all old things are forgotten: and becauſe he hath found it ſo in the ſtudies of wiſdom.

THE words of the Preacher, the ſon of David, king of Jeruſalem.

Vanity of vanities, ſaith the Preacher, vanity of vanities; all *is* vanity! What profit hath a man of all his labour which he taketh under the ſun?

One generation paſſeth away, and *another* generation cometh; but the earth abideth for ever. The ſun alſo ariſeth; and the ſun goeth down, and haſteneth to his place where he aroſe. The wind goeth toward the ſouth, and turneth about unto the north: it whirleth about continually; and the wind returneth again according

according to its circuits. All the rivers run into the ſea; yet the ſea *is* not full: unto the place from whence the rivers come, thither they return again. All things *are* full of labour; man cannot utter *it:* the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

The thing that hath been, it *is that* which ſhall be; and that which is done, is that which ſhall be done: and *there is* no new *thing* under the ſun. Is there any thing whereof it may be ſaid, See, this *is* new? it hath been already of old time, which was before us. *There is* no remembrance of former *things*; neither ſhall there be *any* remembrance of *things* that are to come, with *thoſe* that ſhall come after.

I the Preacher was king over Iſrael in Jeruſalem; and I gave my heart to ſeek and ſearch out by wiſdom, concerning all *things* that are done under heaven: this ſore travail hath God given to the ſons of man, to be exerciſed therewith. I have ſeen all the works that are done under the ſun; and behold, all *is* vanity and vexation of ſpirit! *That which is* crooked cannot be made ſtrait; and that which is wanting cannot be numbered.

I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all *they* that have been before me in Jeruſalem; yea, my heart hath great experience of wiſdom and knowledge. And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit. For in much wiſdom *is* much grief; and he that increaſeth knowledge increaſeth ſorrow.

CHAP. II.

The vanity of human courſes in the works of pleaſure. Though the wiſe man be better than the fool, yet both have one event. The vanity of human labour, in leaving it they know not to whom.

I Said in mine heart, Go to, now! I will prove thee with mirth; therefore enjoy pleaſure: and behold, this alſo *is* vanity. I ſaid of laughter, *It is* mad; and of mirth, What doeth it? I ſought in mine heart to give myſelf unto wine, yet acquainting mine heart with wiſdom, and to lay hold on folly; till I might ſee what *was* that good for the ſons of men, which they ſhould do under the heaven all the days of their life.

I made me great works; I builded me houſes: I planted me vineyards; I made me gardens and orchards; and I planted trees in them of all *kinds of* fruits. I made me pools of water, to water therewith the wood that bringeth forth trees; I got *me* ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me: I gathered me alſo ſilver and gold, and the peculiar treaſure of kings, and of the provinces: I got me men-ſingers, and women-ſingers, and the delights of the ſons of men, *as* muſical inſtruments, and that of all ſorts.

So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me. And whatſoever mine eyes deſired, I kept not from them; I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun.

And I turned myſelf to behold wiſdom, and madneſs, and folly; for what *can* the man *do* that cometh after the king? — *even* that which hath been already done. Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs. The wiſe man's eyes *are* in his head; but the

the fool walketh in darkneſs: and I myſelf perceived alſo, that one event happeneth to them all.

Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then *more* wiſe? Then I ſaid in my heart, that this alſo *is* vanity. For *there is* no remembrance of the wiſe more than of the fool for ever; ſeeing that which now *is*, in the days to come ſhall all be forgotten. And how dieth the wiſe *man?* — as the fool. Therefore I hated life; becauſe the work that is wrought under the ſun *is* grievous unto me: for all *is* vanity and vexation of ſpirit.

Yea, I hated all my labour which I had taken under the ſun; becauſe I ſhould leave it unto the man that ſhall be after me. And who knoweth whether he ſhall be a wiſe *man* or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun: This *is* alſo vanity. Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun. For there is a man whoſe labour *is* in wiſdom, and in knowledge, and in equity; yet to a man that hath not laboured therein ſhall he leave it *for* his portion. This alſo *is* vanity, and a great evil.

For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun? for all his days *are* ſorrows, and his travail (81) grief; yea, his heart taketh not reſt in the night. This is alſo vanity. *There is* nothing better for a man *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it *was* from the hand of God. For who can eat, or who elſe can haſten *hereunto* more than I?

For *God* giveth to a man that *is* good in his ſight, wiſdom and knowledge and joy: but to the ſinner he giveth travail, to gather and to heap up; that he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirit.

CHAP. III.

By the neceſſary change of times vanity is increaſed. God's works are excellent. But as for man, God ſhall judge his work hereafter, and here he ſhall be like a beaſt.

TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven. ** What profit hath he that worketh, in that wherein he laboureth? I have ſeen the travail which God hath given to the ſons of men, to be exerciſed in it.

He hath made every *thing* beautiful in its time: alſo he hath ſet the world in their heart; ſo that no man can find out the work that God maketh from the beginning to the end. I know that *there is* no good in them, but for a *man* to rejoice, and to do good in his life. ** I know that whatſoever God doeth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth *it*, that *men* ſhould fear before him. That which hath been is now; and that which is to be, hath already been; and God requireth that which is paſt.

And moreover, I ſaw under the ſun the place of judgement, *that* wickedneſs *was* there; and the place of righteouſneſs, *that* iniquity *was* there. I ſaid in mine heart, God ſhall judge the righteous and the wicked; for *there is* a time there for every purpoſe and for every work. I ſaid in mine heart concerning the ſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts. For that which befalleth the ſons of men, befalleth beaſts; even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have all one

(81) Travail, *in this place, and through this book, ſignifies* labour, *being an old Engliſh word derived from the French* travailler, *to work.*

one breath; ſo that a man hath no pre-eminence above a beaſt: for all *is* vanity. All go into one place; all are of the duſt, and all turn to duſt again. Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

Wherefore I perceive that *there is* nothing better than that a man ſhould rejoice in his own works; for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him?

CHAP. IV.

Vanity is increaſed unto men by oppreſſion, by envy, by idleneſs, by covetouſneſs.

SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold, the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the ſide of their oppreſſors *there was* power, but they had no comforter. Wherefore I praiſed the dead who are already dead, more than the living who are yet alive. Yea, better is *he* than both they, who hath not yet been; who hath not ſeen the evil work that is done under the ſun.

Again, I conſidered all travail, and every right work; that for this a man is envied by his neighbour. This *is* alſo vanity and vexation of ſpirit. ** Better *is* a handful *with* quietneſs, than both the hands full *with* travail and vexation of ſpirit.

Then I returned, and I ſaw vanity under the ſun. There is one *alone*, and *there is* not a ſecond; yea, he hath neither child nor brother; yet *is there* no end of all his labour; neither is his eye ſatisfied with riches: neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it *is* a ſore travail.

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CHAP. V.

Caution in divine ſervice; of murmuring againſt oppreſſion, and of riches. Joy in riches is the gift of God.

KEEP thy foot when thou goeſt to the houſe of God; and be more ready to hear, than to give the ſacrifice of fools; for they conſider not that they do evil. Be not raſh with thy mouth, and let not thine heart be haſty to utter *any* thing before God; for God *is* in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of buſineſs; and a fool's voice *is known* by multitude of words.

When thou voweſt a vow unto God, defer not to pay it; for *he hath* no pleaſure in fools: pay that which thou haſt vowed. Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay. Suffer not thy mouth to cauſe thy fleſh to ſin; neither ſay thou before the angel that it *was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands? For in the multitude of dreams and many words *there are* alſo *divers* vanities: but fear thou God.

If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgement and juſtice in a province, marvel not at the matter; for *he that is* higher than the higheſt regardeth, and *there are* higher than they. Moreover the profit of the earth is for all: the king *himſelf* is ſerved by the field. He that loveth ſilver ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe. This *is* alſo vanity.

When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes? The ſleep of a labouring man *is* ſweet, whether he eat little or much; but the abundance of the rich will not ſuffer him to ſleep.

There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt. But thoſe riches periſh by evil travail; and he begetteth a ſon, and *there is* nothing in his hand. As he came forth of his mother's womb,

naked ſhall he return to go as he came; and ſhall take nothing of his labour, which he may carry away in his hand. And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go; and what profit hath he that hath laboured for the wind? all his days alſo he eateth in darkneſs; and *he hath* much ſorrow, and wrath, with his ſickneſs.

Behold *that* which I have ſeen, *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life which God giveth him; for it *is* his portion. Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God. For he ſhall not much remember the days of his life; becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

The vanity of riches without uſe, of children, and old age without riches. The vanity of wandering deſires. The concluſion of vanities.

THERE is an evil which I have ſeen under the ſun; and it *is* common among men: A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God giveth him not power to eat thereof, but a ſtranger eateth it: this *is* vanity; and it *is* an evil diſeaſe.

If a man beget a hundred *children* and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial; I ſay, *that* an untimely birth *is* better than he: for he cometh in with vanity, and departeth in darkneſs; and his name ſhall be covered with darkneſs. Moreover, he hath not ſeen the ſun, nor known *any thing*: this hath more reſt than the other.

Yea, though he live a thouſand years twice *told*; yet hath he ſeen no good: do not all go to one place? All the labour of man *is* for his mouth; and yet the appetite is not filled. For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?

Better *is* the ſight of the eyes, than the wandering of the deſire. This *is* alſo vanity and vexation of ſpirit. ** Seeing there be many things that increaſe vanity; what *is* man the better? for who knoweth what *is* good for man in *this* life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun?

CHAP. VII.

Remedies againſt vanity are, a good name, mortification, patience, wiſdom. The difficulty of getting wiſdom.

A *Good* name *is* better than precious ointment; and the day of death, than the day of one's birth. *It is* better to go to the houſe of mourning, than to go to the houſe of feaſting: for that *is* the end of all men; and the living will lay *it* to his heart. Sorrow *is* better than laughter; for by the ſadneſs of the countenance the heart is made better. The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

It is better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools; for as the crackling of thorns under a pot, ſo *is* the laughter of the fool: This alſo *is* vanity. Surely oppreſſion maketh a wiſe man mad; and a gift deſtroyeth the heart. Better *is* the end of a thing, than the beginning thereof; *and* the patient in ſpirit *is* better than the proud in ſpirit.

Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſom of fools. Say not thou, What *is the cauſe* that the former days were better

better than theſe? for thou doſt not enquire wiſely concerning this. Wiſdom *is* good, with an inheritance; and *by it there is* profit to them that ſee the ſun. For wiſdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it.

Conſider the work of God; for who can make *that* ſtraight which he hath made crooked? In the day of proſperity be joyful; but in the day of adverſity conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould find nothing after him. All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his righteouſneſs; and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

Be not righteous over-much; neither make thyſelf over-wiſe: why ſhouldeſt thou deſtroy thyſelf? Be not over-much wicked; neither be thou fooliſh: why ſhouldeſt thou die before thy time? *It is* good that thou ſhouldeſt take hold of this; yea, alſo from this withdraw not thine hand: for he that feareth God ſhall come forth of them all.

Wiſdom ſtrengtheneth the wiſe, more than ten mighty *men* who are in the city. For *there is* not a juſt man upon earth that doeth good, and ſinneth not. Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee: For oftentimes alſo thine own heart knoweth, that thou thyſelf likewiſe haſt curſed others.

All this have I proved by wiſdom: I ſaid, I will be wiſe; but it *was* far from me. That which is far off, and exceeding deep, who can find it out? I applied mine heart to know, and ſearch, and to ſeek out wiſdom, and the reaſon *of things*; and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs: and I find more bitter than death the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: whoſo pleaſeth God ſhall eſcape from her; but the ſinner ſhall be taken by her.

Behold, this have I found, ſaith the Preacher, *counting* one by one to find out the account; which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found; but a woman among all thoſe have I not found. Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

CHAP. VIII.

The divine providence is to be obſerved. It is better with the godly in adverſity than with the wicked in proſperity. The work of God is unſearchable. * *

WHOSO keepeth the commandment, ſhall feel no evil thing: and a wiſe man's heart diſcerneth both time and judgement. Becauſe to every purpoſe there is time and judgement; therefore the miſery of man *is* great upon him: for he knoweth not that which ſhall be; for who can tell him when it ſhall be. *There is* no man that hath power over the ſpirit (82) to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war; neither ſhall wickedneſs deliver thoſe that are given to it.

All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another, to his own hurt. And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy; and they were forgotten in the city where they had ſo done. This *is* alſo vanity.

Becauſe ſentence *againſt* an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil. Though a ſinner do evil a hundred times, and

(82) *That is, His life, or ſoul.*

his *days* be prolonged; yet ſurely I know that it ſhall be well with them that fear God, who fear before him: but it ſhall not be well with the wicked; neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

There is a vanity which is done upon the earth, that there are juſt *men* unto whom it happeneth according to the work of the wicked: again, there are wicked *men* to whom it happeneth according to the work of the righteous. I ſaid, that this alſo *is* vanity. Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat and to drink and to be merry; for that ſhall abide with him of his labour, the days of his life which God giveth him under the ſun.

When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth; for alſo *there is, that* neither day nor night ſeeth ſleep with his eyes; then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find *it*; yea farther, though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

CHAP. IX.

Like things happen to good and bad. There is a neceſſity of death unto men. Comfort is all their portion in this life. God's providence ruleth over all. Wiſdom is better than ſtrength.

FOR all this I conſidered in my heart, even to declare all this, that the righteous, and the wiſe, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them. All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſweareth, as *he* that feareth an oath. This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil; and madneſs *is* in their heart while they live, and after that, *they go* to the dead.

For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion. For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Alſo their love, and their hatred, and their envy, is now periſhed; neither have they any more a portion for ever in any *thing* that is done under the ſun.

Go thy way; eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment (83). Live joyfully with the wife whom thou loveſt, all the days of the life of thy vanity, which he hath given thee under the ſun; all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the ſun. Whatſoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.

I returned, and ſaw under the ſun, that the race *is* not to the ſwift, nor the battle to the ſtrong; neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill: but time and chance happen to them all. For man alſo knoweth not his time. As the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare; ſo *are* the ſons of men

(83) *The ancients, at their feaſts, frequently wore white robes, and anointed their heads with odoriferous balſams.*

ſnared

ſnared in an evil time, when it falleth ſuddenly upon them.

This wiſdom have I ſeen alſo under the ſun; and it *ſeemed* great unto me: *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it. Now there was found in it a poor wiſe man; and he, by his wiſdom, delivered the city: yet no man remembered that ſame poor man.

Then ſaid I, Wiſdom *is* better than ſtrength; nevertheleſs, the poor man's wiſdom *is* deſpiſed, and his words are not heard. The words of wiſe *men are* heard in quiet, more than the cry of him that ruleth among fools. Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

CHAP. XI.

Directions for charity. Death in life, and the day of judgement in the days of youth, are to be thought on.

CAST thy bread upon the waters; for thou ſhalt find it after many days. Give a portion to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall be upon the earth. If the clouds be full of rain, they empty *themſelves* upon the earth: and if the tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be. He that obſerveth the wind ſhall not ſow; and he that regardeth the clouds ſhall not reap.

As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *grow* in the womb of her that is with child; even ſo thou knoweſt not the works of God, who maketh all. In the morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that; or whether they both *ſhall be* alike good. Truly the light *is* ſweet; and a pleaſant *thing it is* for the eyes to behold the ſun. But if a man live many years, *and* rejoice in them all: yet let him remember the days of darkneſs; for they ſhall be many. All that cometh *is* vanity.

Rejoice, O young man! in thy youth; and let thy heart chear thee in the days of thy youth; and walk in the ways of thine heart, and in the ſight of thine eyes: — but know thou that, for all theſe *things*, God will bring thee into judgement. Therefore remove ſorrow from thy heart, and put away evil from thy fleſh; for childhood and youth *are* vanity.

CHAP. XII.

The Creator is to be remembered in due time. The Preacher's care to edify. The fear of God is the chief antidote againſt vanity.

REmember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them (84); while the ſun, or the light, or the moon, or the ſtars be not darkened; nor the clouds return after the rain: In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkened; and the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low; and he ſhall riſe up at the voice of the bird, and all the daughters of muſic ſhall be brought low; alſo *when* they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſshopper ſhall be a burden, and deſire ſhall fail; becauſe man goeth to his long home, and the mourners go about the ſtreets; or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern. Then ſhall

(84) *That is, No pleaſure in thy life, when age and infirmities come upon thee, which are deſcribed in* ver. 2—6.

the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it.

Vanity of vanities, ſaith the Preacher; all *is* vanity! And moreover, becauſe the Preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* ſet in order many proverbs. The Preacher ſought to find out acceptable words; and *that which was* written *was* upright, *even* words of truth.

The words of the wiſe *are* as goads, and as nails faſtened *by* the maſters of aſſemblies, *which* are given from one ſhepherd. And farther, by theſe, my ſon, be admoniſhed: of making many books *there is* no end; and much ſtudy *is* a wearineſs of the fleſh.

Let us hear the concluſion of the whole matter: Fear God, and keep his commandments; for this *is* the whole *duty* of man. For God ſhall bring every work into judgement, with every ſecret thing; whether *it be* good, or whether *it be* evil.

The Book of the Prophet ISAIAH.

CHAP. I.

Iſaiah's complaint of Judah. He upbraideth their ſervice. He exhorteth to repentance, with promiſes and threatenings.

THE viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

Hear, O heavens! and give ear, O earth! for the LORD hath ſpoken: I have nouriſhed and brought up children; and they have rebelled againſt me. The ox knoweth his owner, and the aſs his maſter's crib; *but* Iſrael doth not know, my people doth not conſider. Ah ſinful nation! a people laden with iniquity, a ſeed of evil doers, children that are corrupters: they have forſaken the LORD; they have provoked the Holy One of Iſrael unto anger; they are gone away backward.

Why ſhould ye be ſtricken any more? ye will revolt more and more; the whole head is ſick, and the whole heart is faint. From the ſole of the foot even unto the head, *there is* no ſoundneſs in it; *but* wounds and bruiſes and putrifying ſores: they have not been cloſed, neither bound up, nor mollified with ointment. Your country *is* deſolate, your cities *are* burned with fire: your land, ſtrangers devour it in your preſence; and *it is* deſolate, as overthrown by ſtrangers. * *

Hear the word of the LORD! ** To what purpoſe *is* the multitude of your ſacrifices unto me? ſaith the LORD: I am full of the burnt-offerings of rams, and the fat of fed-beaſts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incenſe is an abomination unto me: the new-moons and ſabbaths, the calling of aſſembles I cannot away with; *it is* iniquity, even the ſolemn meeting. Your new-moons and your appointed feaſts my ſoul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye ſpread forth your hands, I will hide mine eyes from you (85); yea, when ye make many prayers, I will not hear: your hands are full of blood.

Waſh you, make you clean; put away the evil of your doings from before mine eyes: ceaſe to do evil; learn to do well: ſeek judgement; relieve the oppreſſed; judge the fatherleſs, plead for the widow.

Come now, and let us reaſon together,

(85) *That is, When you pray with up-lifted hands, I will not attend to your petitions.*

gether, ſaith the LORD: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool. If ye be willing and obedient, ye ſhall eat the good of the land; but if ye refuſe, and rebel, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it*.

How is the faithful city become an harlot! it was full of judgement: righteouſneſs lodged in it; but now murderers.

Thy ſilver is become droſs, thy wine mixed with water. Thy princes *are* rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherleſs; neither doth the cauſe of the widow come unto them.

Therefore ſaith the LORD, the LORD of hoſts, the mighty one of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies; and I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin; and I will reſtore thy judges as at the firſt, and thy counſellors as at the beginning: afterward thou ſhalt be called The city of righteouſneſs, The faithful city.

Zion ſhall be redeemed with judgement, and her converts with righteouſneſs. And the deſtruction of the tranſgreſſors and of the ſinners *ſhall be* together; and they that forſake the LORD ſhall be conſumed. ** For ye ſhall be as an oak whoſe leaf fadeth; and as a garden that hath no water. And the ſtrong ſhall be as tow, and the maker of it as a ſpark; and they ſhall both burn together, and none ſhall quench *them*.

CHAP. II.

Iſaiah propheſieth the coming of Chriſt's kingdom. Wickedneſs is the cauſe of God's forſaking. He exhorteth to fear, becauſe of the powerful effects of God's majeſty.

THE word that Iſaiah the ſon of Amoz ſaw concerning Judah and Jeruſalem.

And it ſhall come to paſs in the laſt days, *that* the mountain of the LORD's houſe ſhall be eſtabliſhed on the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it. And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth the law, and the word of the LORD from Jeruſalem. And he ſhall judge among the nations, and ſhall rebuke many people; and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more. O houſe of Jacob, come ye, and let us walk in the light of the LORD!

Therefore thou haſt forſaken thy people, the houſe of Jacob, becauſe they are repleniſhed from the eaſt, and *are* ſoothſayers like the Philiſtines; and they pleaſe themſelves in the children of ſtrangers. Their land alſo is full of ſilver and gold; neither *is there any* end of their treaſures: their land is alſo full of horſes; neither *is there any* end of their chariots: their land alſo is full of idols; they worſhip the work of their own hands, that which their own fingers have made; and the mean man boweth down (86), and the great man humbleth himſelf; therefore forgive them not.

Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſty. The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down; and the LORD alone ſhall be exalted in that day. For the day of the LORD of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one*

(86) *Namely, Before idols.*

that is lifted up; and he ſhall be brought low. ** And the idols he ſhall utterly aboliſh.

And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth. In that day a man ſhall caſt his idols of ſilver, and his idols of gold, which they made *each one* for himſelf to worſhip, to the moles, and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth. Ceaſe ye from man whoſe breath *is* in his noſtrils: for wherein is he to be accounted of?

CHAP. V.

Under the type of a vineyard God excuſeth his ſevere judgement. His judgements upon covetouſneſs, upon drunkenneſs, upon impiety, and upon injuſtice. The executioners of God's judgements.

NOW I will ſing to my well-beloved a ſong of my beloved touching his vineyard. My well-beloved hath a vineyard on a very fruitful hill; and he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jeruſalem, and men of Judah! judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it ſhall be eaten up; *and* break down the wall thereof, and it ſhall be trodden down: and I will lay it waſte; it ſhall not be pruned, nor digged; but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it. For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgement, but behold oppreſſion; for righteouſneſs, but behold a cry.

Wo unto them that join houſe to houſe, *who* lay field to field, till *there be* no place! that they may be placed alone in the midſt of the earth. In mine ears *ſaid* the LORD of hoſts; Of a truth many houſes ſhall be deſolate, *even* great and fair without inhabitant. Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

Wo unto them that riſe up early in the morning, *that* they may follow ſtrong drink! who continue until night, *till* wine inflame them: and the harp and the viol, the tabret and pipe, and wine are in their feaſts; but they regard not the work of the LORD, neither conſider the operation of his hands. ** Therefore the mean man ſhall be brought down, and the mighty man ſhall be humbled; and the eyes of the lofty ſhall be humbled: but the LORD of hoſts ſhall be exalted in judgement, and God *that is* holy ſhall be ſanctified in righteouſneſs.

Wo unto them that draw iniquity with cords of vanity; and ſin, as it were, with a cart-rope! that ſay, Let him make ſpeed, *and* haſten his work, that we may ſee *it*; and let the counſel of the Holy One of Iſrael draw nigh and come, that we may know *it*.

Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter! Wo unto *them that are* wiſe in their own eyes, and prudent in their own

own ſight! Wo unto *them that are* mighty to drink wine, and men of ſtrength to mingle ſtrong drink! who juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him.

Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff; *ſo* their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the Holy One of Iſrael. Therefore is the anger of the LORD kindled againſt his people; and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* torn in the midſt of the ſtreets. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

And he will lift up an enſign to the nations from far, and will hiſs (87) unto them from the ends of the earth: and behold, they ſhall come with ſpeed ſwiftly. None ſhall be weary nor ſtumble amongſt them; none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken; whoſe arrows *are* ſharp, and all their bows bent; their horſes hoofs ſhall be counted flint, and their wheels like a whirlwind. Their roaring *ſhall be* like a lion, they ſhall roar like young lions; yea, they ſhall roar, and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*. And in that day they ſhall roar againſt them, like the roaring of the ſea: and if *one* look unto the land, behold darkneſs *and* ſorrow! and the light is darkened in the heavens thereof.

CHAP. VI.

Iſaiah's viſion. The obſtinacy of the people, unto their deſolation.

IN the year that king Uzziah died, I ſaw alſo the LORD ſitting upon a throne, high and lifted up; and and his train filled the temple. Above it ſtood the ſeraphim: each one had ſix wings; with two he covered his face, and with two he covered his feet, and with two he did fly. And one cried unto another, and ſaid, Holy, holy, holy *is* the LORD of hoſts! the whole earth *is* full of his glory. And the poſts of the door moved at the voice of him that cried; and the houſe was filled with ſmoke.

Then ſaid I, Wo *is* me! for I am undone; becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the King, the LORD of hoſts. Then one of the ſeraphim flew unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar; and he laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips! and thine iniquity is taken away, and thy ſin purged. Alſo I heard the voice of the LORD, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here I *am*; ſend me.

And he ſaid, Go, and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.

Then ſaid I, LORD, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate; and the LORD have removed men far away, and *there be* a great forſaking in the midſt of the land. * *

CHAP. VII.

Ahaz is comforted by Iſaiah. Chriſt promiſed.

AND

(87) *Or* call. *The prophet from this place to the end of the chapter foretels the the deſtruction of the Jews; which was finally accompliſhed by the Romans.*

AND it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah, king of Judah, *that* Rezin king of Syria, and Pekah the ſon of Remaliah king of Iſrael, went up towards Jeruſalem to war againſt it; but could not prevail againſt it. And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, ** and ſay unto him, Take heed, and be quiet, fear not, neither be faint-hearted for the two tails of theſe ſmoking fire-brands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah: becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee.

* *

Thus ſaith the LORD GOD, It ſhall not ſtand, neither ſhall it come to paſs. ** Moreover, the LORD ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the LORD thy God; aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk; neither will I tempt the LORD. And he ſaid, Hear ye now, O houſe of David: *Is it* a ſmall thing for you to weary men; but will ye weary my God alſo?

Therefore the LORD himſelf ſhall give you a ſign, Behold, a Virgin ſhall conceive, and bear a ſon! and ſhall call his name (88) Immanuel. Butter and honey ſhall he eat; that he may know to refuſe the evil, and chuſe the good: for, before the child ſhall know to refuſe the evil, and chuſe the good, the land that thou abhorreſt ſhall be forſaken by both her kings. * *

CHAP. IX.

What joy ſhall be in the midſt of afflictions by the birth and kingdom of Chriſt.

NEvertheleſs, the dimneſs *ſhall* not *be* ſuch as *was* in her vexation, when at the firſt he lightly afflicted the land of Zebulun and the land of Naphtali; and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan, in Galilee of the nations. The people that walked in darkneſs have ſeen a great light: they that dwell in the land of the ſhadow of death; upon them hath the light ſhined (89). Thou haſt multiplied the nation *and* increaſed its joy (90); they joy before thee according to the joy in harveſt, *and* as *men* rejoice when they divide the ſpoil. * *

For unto us a child is born; unto us a Son is given: and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace. Of the increaſe of *his* government and peace *there ſhall be* no end, upon the throne of David and upon his kingdom, to order it and to eſtabliſh it with judgement and with juſtice, from henceforth even for ever. The zeal of the LORD of hoſts will perform this. * *

CHAP. X.

The wo of tyrants and oppreſſors.

WO unto them that decree unrighteous decrees, and that write grievouſneſs *which* they have preſcribed! to turn aſide the needy from judgement, and to take away the right from the poor of my people; that widows may be their prey, and *that* they may rob the fatherleſs.

* *

And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of

(88) *Or rather*, He ſhall BE IMMANUEL, *that is*, God with us. *Compare* Matt. i. 23.

(89) *Compare* Matt. iv. 15, 16.

(90) *I have followed the marginal reading, as moſt agreeable to the context; the Hebrew word* lo, *not, probably crept into the text inſtead of* lo, *to it, from the ſimilarity of ſound, though the letters are different.*

Jacob,

Jacob, ſhall no more again ſtay upon him that ſmote them; but ſhall ſtay upon the LORD, the Holy One of Iſrael in truth. The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God. For though thy people Iſrael be as the ſand of the ſea; *yet* a remnant of them ſhall return: the conſumption decreed ſhall overflow with righteouſneſs. For the Lord GOD of hoſts ſhall make a conſumption, even determined in the midſt of all the land. * *

CHAP. XI.

The peaceable kingdom of the branch out of the root of Jeſſe. The reſtoration of Iſrael, and calling of the Gentiles.

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots. And the ſpirit of the LORD ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the LORD; and ſhall make him of quick underſtanding in the fear of the LORD: and he ſhall not judge after the ſight of his eyes, nor reprove after the hearing of his ears. But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth; and with the breath of his lips ſhall he ſlay the wicked. And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

The wolf alſo ſhall dwell with the lamb; and the leopard ſhall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child ſhall lead them. And the cow and the bear ſhall feed, their young ones ſhall lie down together; and the lion ſhall eat ſtraw like the ox. And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice's den. They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the LORD, as the waters cover the ſea.

And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek: and his reſt ſhall be glorious. And it ſhall come to paſs in that day, *that* the LORD ſhall ſet his hand again the ſecond time, to recover the remnant of his people, which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea. And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth. * *

CHAP. XII.

A joyful thankſgiving of the faithful for the mercies of God.

AND in that day thou ſhalt ſay, "O LORD, I will praiſe thee! "though thou waſt angry with me, "thine anger is turned away, and "thou comfortedſt me. Behold, "God *is* my ſalvation; I will truſt, "and not be afraid: for the LORD "JEHOVAH *is* my ſtrength and "*my* ſong; he alſo is become my ſal- "vation. Therefore with joy ſhall "ye draw water out of the wells of "ſalvation."

And in that day ſhall ye ſay, "Praiſe the LORD! call upon his "name! declare his doings among "the people; make mention that "his name is exalted. Sing unto the "LORD; for he hath done excellent "things: this *is* known in all the "earth. Cry out and ſhout, thou in- "habitant of Zion: for great *is* the "Holy One of Iſrael in the midſt of "thee!"

CHAP. XXIV.

God's judgements upon the land. A remnant ſhall joyfully praiſe him.

BEhold, the LORD maketh the earth empty, and maketh it waſte

waſte; and turneth it upſide down, and ſcattereth abroad the inhabitants thereof. ** The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away; the haughty people of the earth do languiſh. The earth alſo is defiled under the inhabitants thereof; becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant: therefore hath the curſe devoured the earth, and they that dwell therein are deſolate; therefore the inhabitants of the earth are burned, and few men left. * *

When thus it ſhall be in the midſt of the land among the people, *there ſhall be* as the ſhaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done. They ſhall lift up their voice; they ſhall ſing for the majeſty of the LORD; they ſhall cry aloud from the ſea. Wherefore glorify ye the LORD in the fires (90)! *even* the name of the LORD God of Iſrael in the iſles of the ſea.

From the uttermoſt part of the earth have we heard ſongs, *even* glory to the righteous. ** Fear, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth! and it ſhall come to paſs, *that* he who fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh up out of the midſt of the pit, ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake. The earth is utterly broken down; the earth is clean diſſolved; the earth is moved exceedingly. The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage (91); and the tranſgreſſion thereof ſhall be heavy upon it; and it ſhall fall, and not riſe again.

And it ſhall come to paſs in that day, *that* the LORD ſhall puniſh the hoſt of the high ones *that are* on high, and the kings of the earth upon the earth: and they ſhall be gathered together *as* priſoners are gathered in the pit, and ſhall be ſhut up in the priſon; and, after many days, ſhall they be viſited. Then the moon ſhall be confounded, and the ſun aſhamed, when the LORD of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients glorioufly.

CHAP. XXV.

The prophet praiſeth God for his judgements, for his ſaving benefits, and for his victorious ſalvation.

"O LORD, thou *art* my God! I "will exalt thee, I will praiſe "thy name; for thou haſt done "wonderful things: *thy* counſels of "old *are* faithfulneſs *and* truth." ** For "thou haſt been a ſtrength to the "poor, a ſtrength to the needy in "his diſtreſs; a refuge from the "ſtorm, a ſhadow from the heat." ** And the LORD of hoſts ** will deſtroy, in this mountain, the face of the covering caſt over all people, and the veil *that is* ſpread over all nations. He will ſwallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *it*.

And it ſhall be ſaid in that day, Lo, this *is* our God! we have waited for him; and he will ſave us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his ſalvation. * *

CHAP. XXVI.

A ſong inciting to confidence in God. An exhortation to wait on him.

IN that day ſhall this ſong be ſung in the land of Judah; "We have "a ſtrong city: ſalvation will God "appoint *for* walls and bulwarks. "Open ye the gates, that the righ-"teous nation which keepeth the "truth may enter in. — Thou wilt "keep *him* in perfect peace, *whoſe* "mind

(90) *Or rather* in the valleys. *See the margin of the Bible* in loc.

(91) *Or rather a moveable* tent.

"mind *is* ſtayed *on thee*; becauſe he "truſteth in thee.

"Truſt ye in the LORD for ever; "for in the LORD JEHOVAH *is* "everlaſting ſtrength: for he bring- "eth down them that dwell on high, "the lofty city he layeth low: he "layeth it low, *even* to the ground; "he bringeth it *even* to the duſt. The "foot ſhall tread it down, *even* the "feet of the poor, *and* the ſteps of "the needy. The way of the juſt *is* "uprightneſs:—Thou, moſt upright, "doſt weigh the path of the juſt!

"Yea, in the way of thy judge- "ments, O LORD, have we waited "for thee! the deſire of *our* ſoul *is* to "thy name, and to the remembrance "of thee. With my ſoul have I de- "ſired thee in the night; yea, with "my ſpirit within me will I ſeek "thee early: for when thy judge- "ments are in the earth, the inha- "bitants of the world will learn "righteouſneſs. Let favour be ſhew- "ed to the wicked, *yet* will he not "learn righteouſneſs; in the land of "uprightneſs will he deal unjuſtly, "and will not behold the majeſty of "the LORD.

"LORD, *when* thy hand is liſted "up, they will not ſee! *but* they "ſhall ſee, and be aſhamed for *their* "envy at the people; yea, the fire of "thine enemies ſhall devour them. "LORD, thou wilt ordain peace for "us; for thou alſo haſt wrought all our "works for us. O LORD our God! "*other* lords beſides thee have had "dominion over us; *but* by thee only "will we make mention of thy name.

"*They are* dead, they ſhall not "live; *they are* deceaſed, they ſhall "not riſe: therefore haſt thou vi- "ſited and deſtroyed them, and "made all their memory to pe- "riſh. Thou haſt increaſed the na- "tion, O LORD, thou haſt increaſed "the nation! thou art glorified; thou "haſt removed *it* far *unto* all the "ends of the earth. LORD, in trou- "ble have they viſited thee; they "poured out a prayer, *when* thy "chaſtening *was* upon them."

* *

Thy dead *men* ſhall live; *together with* my dead body ſhall they ariſe. Awake, and ſing, ye that dwell in duſt! for thy dew *is as* the dew of herbs; and the earth ſhall caſt out the dead. ** For behold, the LORD cometh out of his place, to puniſh the inhabitants of the earth for their iniquity! the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

CHAP. XXVIII.

Chriſt promiſed. * *

THerefore thus ſaith the LORD GOD, Behold, I lay in Zion, for a foundation, a ſtone, a tried ſtone, a precious corner-*ſtone*, a ſure foundation: he that believeth ſhall not make haſte. Judgement alſo will I lay to the line, and righteouſneſs to the plummet. * *

CHAP. XXIX.

The ſenſeleſſneſs, and deep hypocriſy of the Jews. A promiſe of ſanctification.

* *

STAY yourſelves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink. For the LORD hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes; the prophets and your rulers, and the ſeers, hath he covered. And the viſion of all is become unto you as the words of a book *that is* ſealed; which *men* deliver to one that is learned, ſaying, Read this, I pray thee! and he ſaith, I cannot; for it *is* ſealed: and the book is delivered to him that is not learned, ſaying, Read this, I pray thee! and he ſaith, I am not learned.

Wherefore the LORD ſaid, Foraſmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me; and their fear towards me is taught by the precept of men: therefore be-

hold,

hold, I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hidden.

Wo unto them that ſeek deep to hide their counſel from the LORD, and their works are in the dark! and they ſay, Who ſeeth us? and who knoweth us? — Surely your turning of things upſide down ſhall be eſteemed as the potter's clay. For ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He had no underſtanding? * *

In that day ſhall the deaf hear the words of the book; and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs. The meek alſo ſhall increaſe *their* joy in the LORD; and the poor among men ſhall rejoice in the Holy One of Iſrael. For the terrible one is brought to nought, and the ſcorner is conſumed; and all that watch for iniquity are cut off, that make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought (92).

* *

CHAP. XXXV.

The joyful flouriſhing of Chriſt's kingdom. The weak are encouraged by the virtues and privileges of the goſpel.

THE wilderneſs and the ſolitary place ſhall be glad for them; and the deſert ſhall rejoice, and bloſſom as the roſe. It ſhall bloſſom abundantly, and rejoice even with joy and ſinging; the glory of Lebanon ſhall be given unto it, the excellency of Carmel and Sharon: they ſhall ſee the glory of the LORD, *and* the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be ſtrong; fear not: behold, your God will come *with* vengeance, *even* God *with* a recompenſe; He will come, and ſave you. Then the eyes of the blind ſhall be opened; and the ears of the deaf ſhall be unſtopped. Then ſhall the lame *man* leap as an hart, and the tongue of the dumb ſhall ſing. ** And the ranſomed of the LORD ſhall return, and come to Zion with ſongs; and everlaſting joy *ſhall be* upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

CHAP. XL.

The promulgation of the Goſpel. The cry of the Baptiſt. The preaching of the apoſtles. God's majeſty.

COmfort ye! comfort ye my people! ſaith your God. Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORD's hand double for all her ſins.

The voice of him that crieth in the wilderneſs, Prepare ye the way of the LORD! make ſtraight in the deſert a high way for our God! Every valley ſhall be exalted, and every mountain and hill ſhall be made low; and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the LORD ſhall be revealed; and all fleſh ſhall ſee it together: for the mouth of the LORD hath ſpoken *it*.

The voice ſaid, Cry! And he ſaid, What ſhall I cry? all fleſh *is* graſs, and all the goodlineſs thereof *is as* the flower of the field: the graſs withereth, the flower fadeth, becauſe the ſpirit of the LORD bloweth upon it: ſurely the people *is* graſs. The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand for ever.

O Zion, that bringeſt good tidings

(92) *This prophecy ſeems to have been accompliſhed by the Jews, when they deſpiſed the reproofs of our bleſſed Saviour, and endeavoured to enſnare him in his diſcourſe.*

ings! get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings! lift up thy voice with ſtrength: lift *it* up, be not afraid; ſay unto the cities of Judah, Behold your God! Behold, the Lord God will come with ſtrong *hand*, and his arm ſhall rule for him! behold, his reward *is* with him, and his work before him! He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom; *and* ſhall gently lead thoſe that are with young.

Who hath meaſured the waters in the hollow of his hand, and meted out heaven with a ſpan? and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance? Who hath directed the ſpirit of the LORD? or, *being* his counſellor, hath taught him? With whom took he counſel, and *who* inſtructed him, and taught him in the path of judgement, and taught him knowledge, and ſhewed to him the way of underſtanding?

Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance! behold, he taketh up the iſles, as a very little thing! and Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering. All nations before him *are* as nothing; and they are counted to him leſs than nothing, and vanity. To whom then will ye liken God? or what likeneſs will ye compare unto him?

* *

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not underſtood from the foundations of the earth? *It is* He that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſshoppers; and ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity.

* *

To whom then will ye liken me, or ſhall I be equal? ſaith the Holy One. Lift up your eyes on high, and behold! who hath created theſe *things?* that bringeth out their hoſt by number: he calleth them all by names; by the greatneſs of his might, for that *he is* ſtrong in power, not one faileth. Why ſayeſt thou, O Jacob! and ſpeakeſt, O Iſrael! My way is hidden from the LORD, and my judgement is paſſed over from my God? Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the creator of the ends of the earth, fainteth not, neither is weary? *there is* no ſearching of his underſtanding. He giveth power to the faint; and, to *them that have* no might, he increaſeth ſtrength.

Even the youths ſhall faint and be weary; and the young men ſhall utterly fall: but they that wait upon the LORD ſhall renew *their* ſtrength; they ſhall mount up with wings as eagles; they ſhall run, and not be weary; *and* they ſhall walk, and not faint.

CHAP. XLII.

The office of Chriſt. God's promiſe to him. An exhortation to praiſe God.

BEhold (93) my ſervant, whom I uphold! mine elect, *in whom* my ſoul delighteth! I have put my Spirit upon him; he ſhall bring forth judgement to the Gentiles. He ſhall not cry; nor lift up, nor cauſe his voice to be heard in the ſtreet. A bruiſed reed ſhall he not break, and the ſmoking (94) flax ſhall he not quench; he ſhall bring forth judgement unto truth. He ſhall not fail, nor be diſcouraged, till he have ſet judgement in the earth; and the iſles ſhall wait for his law.

(93) *Compare* Matt. xii. 18—21.

(94) *Or* dimly burning light. *Margin of the Bible.*

Thus

Thus ſaith God the LORD, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein: "I the LORD "have called thee in righteouſneſs, "and will hold thine hand, and will "keep thee, and give thee for a co- "venant of the people, for a light of "the Gentiles; to open the blind "eyes, to bring out the priſoners "from the priſon, *and* them that ſit "in darkneſs out of the priſon- "houſe (95). I *am* the LORD; [*or* "*Jehovah*] that *is* my name: and my "glory will I not give to another, "nor my praiſe to graven images. "Behold, the former things are come "to paſs, and new things do I de- "clare! before they ſpring forth, I "tell you of them."

Sing unto the LORD a new ſong, *and* his praiſe from the end of the earth, ye that go down to the ſea, and all that is therein, the iſles, and the inhabitants thereof! Let the wilderneſs and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: Let the inhabitants of the rock ſing; let them ſhout from the top of the mountains! let them give glory unto the LORD, and declare his praiſe in the iſlands!

* *

And I will bring the blind by a way *that* they know not; I will lead them in paths *that* they have not known; I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them. They ſhall be turned back, they ſhall be greatly aſhamed that truſt in graven images; that ſay to the molten images, Ye *are* our gods! Hear, ye deaf! and look, ye blind, that ye may ſee! who *is* blind but my ſervant? or deaf, as my meſſenger *that* I ſent? who *is* blind as *he that is* perfect, and blind as the LORD's ſervant? ſeeing many things, but thou obſerveſt not; opening the ears, but he heareth not. * *

CHAP. XLIX.

Chriſt, being ſent to the Jews, complaineth of them. He is ſent to the Gentiles. God's love to the church.

LISTEN, O iſles, unto me! and hearken, ye people from far! The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a ſharp ſword; in the ſhadow of his hand hath he hidden me, and made me a poliſhed ſhaft; in his quiver hath he hidden me, and ſaid unto me, Thou *art* my ſervant, O Iſrael! in whom I will be glorified.

Then I ſaid, I have laboured in vain: I have ſpent my ſtrength for nought, and in vain; *yet* ſurely my judgement *is* with the LORD, and, my work with my God. And now ſaith the LORD, that formed me from the womb *to be* his ſervant, to bring Jacob again to him, "Though Iſrael "be not gathered; yet ſhall I be "glorious in the eyes of the LORD, "and my God ſhall be my ſtrength." And he ſaid, "It is a light thing that "thou ſhouldeſt be my ſervant to "raiſe up the tribes of Jacob, and to "reſtore the preſerved of Iſrael; I "will alſo give thee for a light to "the Gentiles, that thou mayeſt be "my ſalvation unto the end of the "earth."

Thus ſaith the LORD, the Redeemer of Iſrael, *and* his Holy One, to him whom man deſpiſeth; to him whom the nation abhorreth; to a ſervant of rulers: "Kings ſhall "ſee, and ariſe; princes alſo ſhall "worſhip; becauſe of the LORD, "that is faithful, *and* the Holy One "of Iſrael, and he ſhall chooſe "thee." Thus ſaith the LORD, "In "an acceptable time have I heard "thee, and in a day of ſalvation "have

(95) *Compare* Luke iv. 18.

"have I helped thee: and I will "preserve thee, and give thee for a "covenant of the people, to establish "the earth, to cause to inherit the "desolate heritages; that thou mayest "say to the prisoners, Go forth! to "them that *are* in darkness, Shew "yourselves! They shall feed in the "ways, and their pastures *shall be* in "all high places. They shall not "hunger, nor thirst; neither shall "the heat nor sun smite them: for he "that hath mercy on them shall "lead them; even by the springs of "water shall he guide them."

* *

Sing, O heavens! and be joyful, O earth! and break forth into singing, O mountains! for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget; yet will I not forget thee. * *

The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me; give place to me, that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these; seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?* Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers; ** and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with *him* that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the LORD, *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

CHAP. L.

Christ sheweth the cause of the Jews dereliction. An exhortation to trust in God, and not in ourselves.

THUS saith the LORD, ** Behold, for your iniquities have ye sold yourselves, and for your transgressions, is your mother put away. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea; I make the rivers a wilderness, ** I clothe the heavens with blackness, and I make sackcloth their covering.

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he awakeneth morning by morning; he awakeneth mine ear to hear as the learned. The Lord God hath opened mine ear; and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint; and I know that I shall not be ashamed. *He is* near that justifieth me; who will contend with me? Let us stand together: who *is* mine adversary?

verſary? let him come near to me. Behold, the Lord God will help me; who *is* he *that* ſhall condemn me? Lo, they all ſhall wax old as a garment; the moth ſhall eat them up.

Who *is* among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God. Behold, all ye that kindle a fire! that compaſs *yourſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that* ye have kindled. This ſhall ye have of mine hand; ye ſhall lie down in ſorrow.

CHAP. LI.

An exhortation, after the pattern of Abraham, to truſt in Chriſt. Chriſt defendeth his people from fear.

HEARKEN to me, ye that follow after righteouſneſs; ye that ſeek the Lord! Look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and bleſſed him, and increaſed him. ** Hearken unto me, my people! and give ear unto me, O my nation! for a law ſhall proceed from me; and I will make my judgement to reſt for a light of the people (96). My righteouſneſs *is* near; my ſalvation is gone forth, and mine arms ſhall judge the people; the iſles (97) ſhall wait upon me, and on mine arm ſhall they truſt.

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens ſhall vaniſh away like ſmoke; and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever; and my righteouſneſs ſhall not be aboliſhed. Hearken unto me, ye that know righteouſneſs, the people in whoſe heart *is* my law! Fear ye not the reproach of men; neither be afraid of their revilings. For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool; but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation. * *

The redeemed of the Lord ſhall return, and come with ſinging unto Zion; and everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſs and joy; and ſorrow and mourning ſhall flee away. I, *even* I, *am* he that comforteth you:—Who *art* thou, that thou ſhouldeſt be afraid of a man *that* ſhall die, and of the ſon of man *who* ſhall be made *as* graſs? and forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where *is* the fury of the pppreſſor? * *

CHAP. LII.

Chriſt perſuadeth the church to receive the miniſters of the Goſpel, and to joy in the power thereof. * *

THUS ſaith the Lord, Ye have ſold yourſelves for nought; and ye ſhall be redeemed without money: ** And my name continually every day *is* blaſphemed. Therefore my people ſhall know my name; therefore *they ſhall know* in that day that I *am* he that doth ſpeak: behold, *it is* I.

How beautiful upon the mountains are the feet of him that bringeth good tidings: that publiſheth peace! that bringeth good tidings of good; that publiſheth ſalvation; that ſaith unto Zion, Thy God reigneth! ** Break forth into joy, ſing together, ye waſte places of Jeruſalem! for the Lord hath comforted his people; he hath redeemed Jeruſalem. The Lord hath made bare his holy arm in the eyes of all the nations;

(96) *Or* the Gentiles.

(97) *By the* iſles *is meant the* heathen world, *or* Europe, *according to ſome interpreters.*

nations; and all the ends of the earth ſhall ſee the ſalvation of our God.

* *

Behold, my ſervant ſhall deal prudently; he ſhall be exalted, and extolled, and be very high. As many were aſtoniſhed at thee; his viſage was ſo marred more than any man, and his form more than the ſons of men; ſo ſhall he ſprinkle many nations. The kings ſhall ſhut their mouths at him; for *that* which had not been told them ſhall they ſee, and *that* which they had not heard ſhall they conſider.

CHAP. LIII.

The prophet excuſeth the ſcandal of the croſs, by the benefit of Chriſt's paſſion, and the good ſucceſs thereof.

WHO hath believed our report? and to whom is the arm of the LORD revealed? For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs; and when we ſhall ſee him, *there is* no beauty that we ſhould deſire him. He is deſpiſed and rejected by men; a man of ſorrows and acquainted with grief: and we hid as it were *our* faces from him; he was deſpiſed, and we eſteemed him not.

Surely he hath borne our griefs, and carried our ſorrows; yet we did eſteem him ſtricken, ſmitten by God, and afflicted. But he *was* wounded for our tranſgreſſions; he was bruiſed for our iniquities: the chaſtiſement of our peace *was* upon him; and with his ſtripes we are healed.

All we like ſheep have gone aſtray; we have turned every one his own way: and the LORD hath laid on him the iniquity of us all. He was oppreſſed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the ſlaughter; and as a ſheep before her ſhearers is dumb, ſo he opened not his mouth.

He was taken from priſon and from judgement; and who ſhall declare his generation? For he was cut off out of the land of the living; for the tranſgreſſion of my people was he ſtricken. And he made his grave with the wicked (98), and with the rich in his death; becauſe he had done no violence, neither *was any* deceit in his mouth.

Yet it pleaſed the LORD to bruiſe him; he hath put *him* to grief: — When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the LORD ſhall proſper in his hand. He ſhall ſee of the travail of his ſoul *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities. Therefore will I divide him *a portion* with the great; and he ſhall divide the ſpoil with the ſtrong; becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors; and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

CHAP. LIV.

The amplitude of the Gentile church, their ſafety, their deliverance out of affliction.

SING, O barren, thou *that* didſt not bear! break forth into ſinging, and cry aloud, thou *that* didſt not travail with child! for more *are* the children of the deſolate than the children of the married wife, ſaith the LORD. Enlarge the place of thy tent; and let them ſtretch forth the curtains of thine habitations: ſpare not; lengthen thy cords, and ſtrengthen thy ſtake: for thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

Fear not; for thou ſhalt not be

(98) *Or* made his grave with the RICH, and with the WICKED in his death; *the words having been, probably, diſplaced in the original. Compare* Matt. xxvii. 38, 57, *et ſeq.*

aſhamed: neither be thou confounded; for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine huſband; The LORD of hoſts *is* his name: and thy Redeemer, the Holy One of Iſrael; The God of the whole earth ſhall he be called.

For the LORD hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God. For a ſmall moment have I forſaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the LORD thy Redeemer. * *

CHAP. LV.

The prophet, with the promiſes of Chriſt, calleth to faith, and to repentance.

HO, every one that thirſteth, come ye to the waters, and he that hath no money! come ye, buy and eat! yea, come, buy wine and milk without money, and without price! Wherefore do ye ſpend money for *that which is* not bread? and your labour for *that which* ſatisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your ſoul delight itſelf in fatneſs. Incline your ear, and come unto me! hear, and your ſoul ſhall live: and I will make an everlaſting covenant with you, *even* the ſure mercies of David.

Behold, I have given him *for* a witneſs to the people, a leader and commander to the people. Behold, thou ſhalt call a nation *that* thou knoweſt not, and nations *that* knew not thee ſhall run unto thee, becauſe of the LORD thy God, and for the Holy One of Iſrael: for he hath glorified thee.

Seek ye the LORD while he may be found; call ye upon him while he is near. Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts *are* not your thoughts; neither *are* your ways my ways, ſaith the LORD. For *as* the heavens are higher than the earth; ſo are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the ſnow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater; ſo ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void; but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it.

* *

CHAP. LVI.

The prophet exhorteth to ſanctification; which ſhall be general without reſpect of perſons.

THUS ſaith the LORD, Keep ye judgement, and do juſtice; for my ſalvation *is* near to come, and my righteouſneſs to be revealed. Bleſſed *is* the man *that* doeth this, and the ſon of man *that* layeth hold on it; that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil!

Neither let the ſon of the ſtranger, that hath joined himſelf to the LORD, ſpeak, ſaying, The LORD hath utterly ſeparated me from his people; neither let the eunuch ſay, Behold, I *am* a dry tree. For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me, and take hold of my covenant: Even unto them will I give, in mine houſe and within my walls, a place and a name better than of ſons and daughters; I will give them an everlaſting name, that ſhall not be cut off.

Alſo the ſons of the ſtranger, that join themſelves to the LORD, to ſerve him

him and to love the name of the LORD, to be his ſervants; every one that keepeth the ſabbath, from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my houſe of prayer; ** for mine houſe ſhall be called an houſe of prayer for all people. * *

CHAP. LVII.

The bleſſed death of the righteous. Evangelical promiſes to the penitent.

THE righteous periſheth, and no man layeth *it* to heart; and merciful men *are* taken away, none conſidering that the righteous is taken away from the evil *to come*. He ſhall enter into peace: they ſhall reſt in their beds, *each one* walking *in* his uprightneſs. * *

For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy; I dwell in the high and holy *place*, with him alſo *that is* of a contrite and humble ſpirit; to revive the ſpirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever; neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made. * *

I have ſeen his ways, and will heal him; I will lead him alſo, and reſtore comforts unto him, and to his mourners. I create the fruit of the lips: Peace, peace to *him that is* far off, and to *him that is* near, ſaith the LORD; and I will heal him. But the wicked *are* like the troubled ſea, when it cannot reſt; whoſe waters caſt up mire and dirt. *There is* no peace, ſaith my God, to the wicked.

CHAP. LVIII.

Hypocriſy is reproved. The promiſes due to godlineſs, and to the keeping of the ſabbath.

CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins. Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God; they aſk of me the ordinances of juſtice; they take delight in approaching to God.

Wherefore have we faſted, *ſay they*; and thou ſeeſt not? *wherefore* have we afflicted our ſoul; and thou takeſt no knowledge? — Behold, in the day of your faſt ye find pleaſure, and exact all your labours. Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs: ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high.

Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under *him*? Wilt thou call this a faſt, and an acceptable day to the LORD? — *Is* not this the faſt that I have choſen? To looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? When thou ſeeſt the naked, that thou cover him; and that thou hide not thyſelf from thine own fleſh?

Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go forth before thee; the glory of the LORD ſhall be thy rear-ward: then ſhalt thou call, and the LORD ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I *am*. If thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity; and *if* thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light ariſe in obſcurity, and thy darkneſs *be* as the noon-day: and the LORD ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones; and thou ſhalt be like a watered garden, and like a ſpring of water whoſe waters fail not. * *

If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day; and call the ſabbath a Delight, The holy of the LORD, Honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words: then ſhalt thou delight thyſelf in the LORD; and I will cauſe thee to ride upon the high places of the earth, and feed thee; ** for the mouth of the LORD hath ſpoken *it*.

CHAP. LIX.

The heinous nature of ſin. Calamity is for ſin. Salvation is only of God. The covenant of the Redeemer.

BEhold, the LORD's hand is not ſhortened, that it cannot ſave; neither his ear heavy, that it cannot hear! But your iniquities have ſeparated between you and your God, and your ſins have hidden *his* face from you, that he will not hear.

For your hands are defiled with blood, and your fingers with iniquity: your lips have ſpoken lyes; your tongue hath muttered perverſeneſs. None calleth for juſtice, nor *any* pleadeth for truth: they truſt in vanity, and ſpeak lyes; they conceive miſchief, and bring forth iniquity. ** Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts *are* thoughts of iniquity; waſting and deſtruction *are* in their paths. The way of peace they know not; and *there is* no judgement in their goings: they have made them crooked paths; whoſoever goeth therein ſhall not know peace.

Therefore is judgement far from us; neither doth juſtice overtake us: we wait for light, but behold obſcurity; for brightneſs, *but* we walk in darkneſs. ** We roar all like bears, and mourn ſore like doves: we look for judgement, but *there is* none; for ſalvation, *but* it is far off from us. For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us; for our tranſgreſſions *are* with us; and *as for* our iniquities, we know them; ** Yea, truth faileth; and he *that* departeth from evil maketh himſelf a prey: and the LORD ſaw *it*, and it diſpleaſed him that *there was* no judgement.

And he ſaw that *there was* no man; and wondered that *there was* no interceſſor: therefore his arm brought ſalvation unto him; and his righteouſneſs, it ſuſtained him. For he put on righteouſneſs as a breaſt-plate, and an helmet of ſalvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke. According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompence to his enemies; to the iſlands he will repay recompence.

So ſhall they fear the name of the LORD from the weſt, and his glory from the riſing of the ſun. When the enemy ſhall come in like a flood, the Spirit of the LORD ſhall lift up a ſtandard againſt him. And the Redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the LORD. As for me, this *is* my covenant with them, ſaith the LORD: My Spirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, (ſaith the LORD), from henceforth and for ever.

CHAP. LX.

The glory of the church in the abundant acceſs of the Gentiles; and the great bleſſings after a ſhort affliction.

ARISE, ſhine! for thy light is come, and the glory of the LORD is riſen upon thee. For behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people; but the LORD ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee. And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

Lift

Lift up thine eyes round about, and ſee! all theſe gather themſelves together; they come to thee: thy ſons ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide. Then thou ſhalt ſee, and flow together; and thine heart ſhall fear, and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee; the multitude of camels ſhall cover thee, the dromedaries of Midian and Ephah; all they from Sheba ſhall come: they ſhall bring gold and incenſe; and they ſhall ſhew forth the praiſes of the LORD. * *

Who *are* theſe *that* fly as a cloud, and as the doves to their windows? Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Iſrael, becauſe he hath glorified thee. * *

Whereas thou haſt been forſaken and hated, ſo that no man went through *thee*; I will make thee an eternal excellency, a joy of many generations. Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings; and thou ſhalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob. ** Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls, Salvation, and thy gates, Praiſe. The ſun ſhall be no more thy light by day; neither for brightneſs ſhall the moon give light unto thee: but the LORD ſhall be unto thee an everlaſting light, and thy God thy glory. Thy ſun ſhall no more go down; neither ſhall thy moon withdraw itſelf: for the LORD ſhall be thine everlaſting light. * *

CHAP. LXI.

The office of Chriſt, &c.

THE Spirit of the LORD God *is* upon me; becauſe the LORD hath anointed me to preach good tidings unto the meek: he hath ſent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the priſon to *them that are* bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. * *

For I the LORD love judgement, I hate robbery for burnt-offering: and I will direct their works in truth; and I will make an everlaſting covenant with them. ** I will greatly rejoice in the LORD; my ſoul ſhall be joyful in my God: for he hath cloathed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *herſelf* with her jewels. For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

CHAP. LXIII.

Chriſt ſheweth who he is, and what his victory over his enemies, and what his mercy toward his church.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? — I that ſpeak in righteouſneſs, mighty to ſave.

Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? — I have trodden the wine-preſs alone; and of the people, *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought ſalvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth.

I will mention the loving-kindneſſes of the LORD; the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes. For he ſaid, Surely, they *are* my people, children *that* will not lye; ſo he was their Saviour.

In all their affliction he was afflicted; and the angel of his preſence ſaved them: in his love, and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, *and* he fought againſt them. Then he remembered the days of old, Moſes, *and* his people; *ſaying*, Where *is* he that brought them up out of the ſea, with the ſhepherd of his flock? where *is* he that put his Holy Spirit within him? * *

Look down from heaven, and behold from the habitation of thy holineſs and of thy glory! Where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? Doubtleſs, thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not! Thou, O LORD, *art* our father, our redeemer! thy name *is* from everlaſting.

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CHAP. LXIV.

The church prayeth for the illuſtration of God's power, and complaineth of affliction.

OH, that thou wouldeſt rend the heavens! that thou wouldeſt come down, that the mountains might flow down at thy preſence! as *when* the melting fire burneth, the fire cauſeth the waters to boil; to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence!

When thou didſt terrible things *which* we looked not for, thou cameſt down; the mountains flowed down at thy preſence. For ſince the beginning of the world *men* have not heard, nor perceived by the ear; neither hath the eye ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him. Thou meeteſt him that rejoiceth, and worketh righteouſneſs; *thoſe that* remember thee in thy ways.

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CHAP. LXV.

The Gentiles called, and the Jews rejected. The bleſſed ſtate of the new Jeruſalem.

I Am ſought by *them that* aſked not *for me*; I am found by *them that* ſought me not; I ſaid, Behold me, behold me! unto a nation, *that* was not called by my name. I have ſpread out my hands all the day unto a rebellious people, who walk in a way *that was* not good, after their own thoughts; a people that provoketh me to anger continually to my face. * *

Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear; but did evil before mine eyes, and did chooſe *that* wherein I delighted not. Therefore thus ſaith the Lord GOD, Behold, my ſervants ſhall eat; but ye ſhall be hungry: behold, my ſervants ſhall drink; but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed: Behold, my ſervants ſhall ſing for joy of heart; but ye ſhall cry for ſorrow of heart,

heart, and ſhall howl for vexation of ſpirit.

And ye ſhall leave your name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by another name (99); that he who bleſſeth himſelf in the earth ſhall bleſs himſelf in the God of truth, and he that ſweareth in the earth ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hidden from mine eyes.

For behold, I create new heavens and a new earth! and the former ſhall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jeruſalem a rejoicing, and her people a joy. And I will rejoice in Jeruſalem, and joy in my people: and the voice of weeping ſhall be no more heard in her, nor the voice of crying. There ſhall be no more thence an infant of days, nor an old man that hath not filled his days. * *

CHAP. LXVI.

God will be ſerved in humble ſincerity. The humble comforted. God's judgements againſt the wicked.

THUS ſaith the LORD, The heaven *is* my throne, and the earth *is* my footſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt? For all thoſe *things* hath mine hand made, and all thoſe *things* have been, ſaith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word. * *

Hear the word of the LORD, ye that tremble at his word! Your brethren that hated you, and caſt you out for my name's ſake, ſaid, Let the LORD be glorified! But He ſhall appear to your joy; and they ſhall be aſhamed. A voice of noiſe from the city, a voice from the temple; a voice of the LORD that rendereth recompence to his enemies.

Before ſhe travailed ſhe brought forth, before her pain came, ſhe was delivered of a male-child. Who hath heard ſuch a thing? who hath ſeen ſuch things? Shall the earth be made to bring forth in one day, *or* ſhall a nation be born at once? ** Shall I bring to the birth, and not cauſe to bring forth? ſaith the LORD: ſhall I cauſe to bring forth, and ſhut *the womb?* ſaith thy God. * *

Behold, the LORD will come with fire, and with his chariots like a whirl-wind; to render his anger with fury, and his rebuke with flames of fire. For by fire and by his ſword will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many. ** And it ſhall come, that I will gather all nations and tongues; and they ſhall come and ſee my glory.

And I will ſet a ſign among them; and I will ſend thoſe that eſcape of them unto the nations, *to* Tarſhiſh, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles. And they ſhall bring all your brethren *for* an offering unto the LORD out of all nations. ** And I will alſo take of them for prieſts *and* for Levites, ſaith the LORD.

For as the new heavens and the new earth, which I will make, ſhall remain before me, ſaith the LORD; ſo ſhall your ſeed and your name remain. And it ſhall come to paſs, *that* from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD. And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me. For their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.

The

(99) *Probably alluding to the name* chriſtian.

The Book of the Prophet JEREMIAH.

CHAP. I.

The calling of Jeremiah, &c.

THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in Anathoth in the land of Benjamin, to whom the word of the LORD came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign. It came alſo in the days of Jehoiakim the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the fifth month.

Then the word of the LORD came unto me, ſaying, Before I formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee, *and* I ordained thee a prophet unto the nations. Then ſaid I, Ah, Lord GOD! behold, I cannot ſpeak; for I *am* a child.

But the LORD ſaid unto me, Say not, I *am* a child; for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak. Be not afraid of their faces; for I *am* with thee to deliver thee, ſaith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD ſaid unto me, Behold, I have put my words in thy mouth! See, I have this day ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down; to build, and to plant.

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CHAP. III.

The promiſes of the goſpel to the penitent.

* *

GO, and proclaim theſe words toward the north, and ſay, Return, thou backſliding-Iſrael! ſaith the LORD, *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the LORD, *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, ** and haſt not obeyed my voice, ſaith the LORD.

Turn, O backſliding children, ſaith the LORD! for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you paſtors according to mine heart, who ſhall feed you with knowledge and underſtanding. And it ſhall come to paſs when ye be multiplied and increaſed in the land, in thoſe days, ſaith the LORD, they ſhall ſay no more, The ark of the covenant of the LORD; neither ſhall it come to mind; neither ſhall they remember it; neither ſhall they viſit *it*; neither ſhall *that* be done any more. At that time they ſhall call Jeruſalem, The throne of the LORD: and all the nations ſhall be gathered unto it, to the name of the LORD, to Jeruſalem; neither ſhall they walk any more after the imagination of their evil heart. In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael; and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My father; and ſhalt not turn away from me. Surely, *as* a wife treacherouſly departeth from her huſband; ſo have ye dealt treacherouſly with me, O houſe of Iſrael! ſaith the LORD.

A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael; for they have perverted their way, *and* they have forgotten the LORD their God. Return, ye backſliding children; *and* I will heal your backſlidings. — Behold, we come unto thee; for thou *art* the LORD our God.

Truly

Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains; truly in the LORD our God *is* the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us; for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAP. V.

The judgements of God upon the Jews for their manifold corruptions (1).

RUN ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgement, that seeketh the truth; and I will pardon it. And though they say, The LORD liveth; surely, they swear falsly. O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgement of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgement of their God: but these have altogether broken the yoke, *and* burst the bonds. Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them; a leopard shall watch over their cities; every one that goeth out thence shall be torn in pieces; because their transgressions are many, *and* their backslidings are increased.

How shall I pardon thee for this? Thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses. ** Shall I not visit for these *things?* saith the LORD: and shall not my soul be avenged on such a nation as this?

Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. They have belied the LORD, and said, "*It is* not he; "neither shall evil come upon us; "neither shall we see sword nor famine:" and the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood; and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel! saith the LORD: it *is* a mighty nation; it *is* an ancient nation; a nation whose language thou knowest not, neither understandest what they say. Their quiver *is* as an open sepulchre; they *are* all mighty men. And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless, in those days, saith the LORD, I will not make a full end with you (2).

(1) Observe, *That the same judgements which are here denounced against the Jews, will be executed on others, in every age, who are guilty of the like crimes, and impieties.*

(2) *That is, I will not utterly destroy you; but, in mercy, will restore you at the last.*

And

And it ſhall come to paſs when ye ſhall ſay, Wherefore doeth the LORD our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land *that is* not yours. Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying, Hear now this, O fooliſh people, and without underſtanding! who have eyes, and ſee not; who have ears, and hear not: Fear ye not me? ſaith the LORD: will ye not tremble at my preſence? who have placed the ſand *for* the bound of the ſea, by a perpetual decree, that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it.

But this people hath a revolting and a rebellious heart; they are revolted, and gone. Neither ſay they in their heart, Let us now fear the LORD our God, who giveth rain, both the former and the latter, in its ſeaſon; he reſerveth unto us the appointed weeks of the harveſt. Your iniquities have turned away theſe *things*, and your ſins have withholden good *things* from you.

For, among my people, are found wicked *men:* they lay wait as he that ſetteth ſnares; they ſet a trap, they catch men. ** They are waxen fat, they ſhine; yea, they paſs over the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper; and the right of the needy do they not judge. Shall I not viſit for theſe *things?* ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this? * *

CHAP. VII.

Jeremiah is ſent to call for true repentance (3). *He rejecteth their vain confidence.*

THE word that came to Jeremiah from the LORD, ſaying, Stand in the gate of the LORD's houſe and proclaim there this word, and ſay, Hear the word of the LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD! Thus ſaith the LORD of hoſts, the God of Iſrael; Amend your ways, and your doings; and I will cauſe you to dwell in this place.

Truſt ye not in lying words, ſaying, The Temple of the LORD, the Temple of the Lord, the Temple of the Lord *are* theſe. For if ye throughly amend your ways and your doings; if ye throughly execute judgement between a man and his neighbour; *if* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt; then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, ye truſt in lying words, that cannot profit. Will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not? and come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations? Is this houſe, which is called by my name, become a den of robbers in your eyes? Behold, even I have ſeen *it*, ſaith the LORD.

But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it for the wickedneſs of my people Iſrael. And now, becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not; therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will caſt you out of my ſight, as I have caſt

(3) *See the note* (1) *on* chap. v.

caſt out all your brethren, *even* the whole ſeed of Ephraim.

Therefore pray not thou for this people, neither lift up cry nor prayer for them; neither make interceſſion to me: for I will not hear thee. Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem? ** Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces? Therefore thus ſaith the LORD God; Behold, mine anger and my fury ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.

Thus ſaith the LORD of hoſts, the God of Iſrael: Put your burnt-offerings unto your ſacrifices, and eat fleſh. For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices: But this thing I commanded them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear; but walked in the counſels *and* in the imagination of their evil heart, and went backward and not forward. * *

CHAP. X.

The unequal compariſon of God and idols. The ſpoil of the tabernacle by fooliſh paſtors.

HEAR ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael! thus ſaith the LORD; Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven; for the heathen are diſmayed at them (4). For the cuſtoms of the people are vain: for *one* cutteth a tree out of the foreſt, the work of the hands of the workman, with the ax. They deck it with ſilver and with gold; they faſten it with nails and with hammers, that it move not. They *are* upright as the palm-tree, but ſpeak not: they muſt needs be borne, becauſe they cannot go. Be not afraid of them; for they cannot do evil, neither alſo *is it* in them to do good.

Foraſmuch as *there is* none like unto thee, O LORD! thou *art* great, and thy name *is* great in might. Who would not fear thee, O King of nations! for to thee doth it appertain: foraſmuch as among all the wiſe *men* of the nations, and in all their kingdoms, *there is* none like unto thee. But they are altogether bruti ſh and fooliſh: the ſtock (5) is a doctrine of vanities. ** But the LORD is the true God; he *is* the living God, and an everlaſting king: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

Thus ſhall ye ſay unto them, The gods that have not made the heavens, and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens. He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion. When he uttereth his voice, *there is* a multitude of waters in the heavens; and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightenings with rain, and bringeth forth the wind out of his treaſures.

* *

O LORD! I know that the way of man *is* not in himſelf; *it is* not in man that walketh, to direct his ſteps. O LORD, correct me, but with judgement; not in thine anger, leſt thou bring me to nothing! * *

(4) *What is here ſaid to the Iſraelites, is applicable to ſuperſtitious perſons in all ages.*

(5) *That is, The idol or image.*

CHAP.

CHAP. XII.

Jeremiah complaining of the wicked's prosperity, by faith seeth their ruin.

RIghteous *art* thou, O LORD! when I plead with thee; *yet* let me talk with thee of *thy* judgements: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins. But thou, O LORD, knowest me, thou hast seen me, and tried mine heart towards thee; pull (6) them out like sheep for the slaughter, and prepare them for the day of slaughter. * *

CHAP. XVII.

Trust in man is cursed, in God is blessed. The deceitful heart cannot deceive God. The salvation of God. * *

THUS saith the LORD: Cursed *is* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inherit the parched places in the wilderness, *in* a salt land and not inhabited.

Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is: for he shall be as a tree planted by the waters, and *that* spreadeth out its roots by the river; and shall not see when heat cometh, but its leaf shall be green: and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart *is* deceitful above all *things*, and desperately wicked: who can know it? I the LORD search the heart; I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. *As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

A glorious high throne from the beginning *is* the place of our sanctuary. O LORD, the hope of Israel! all that forsake thee shall be ashamed; *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. — Heal me, O LORD! and I shall be healed; save me, and I shall be saved; for thou *art* my praise. * *

CHAP. XXII (7).

An exhortation to repentance.

THUS saith the LORD: Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David! thou, and thy servants, and thy people that enter in by these gates: Thus saith the LORD, Execute ye judgement and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong; do no violence to the stranger, the fatherless, nor the widow; neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house, kings sitting upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people.

But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. For thus saith the LORD unto the king's house of Judah: ** Surely I will make thee a wilderness, *and* cities *which* are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast *them* into the fire.

(6) *Or rather*, thou shalt pull, *in the future tense.*

(7) *This chapter, though addressed originally to the Jews, may be looked upon as an exhortation to all in general, who may be in similar circumstances.*

And

And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they ſhall anſwer; Becauſe they have forſaken the covenant of the LORD their God, and worſhipped other gods, and ſerved them.

* * *

Wo unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong! *who* uſeth his neighbour's ſervice without wages, and giveth him not for his work: *who* ſaith, I will build me a wide houſe and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion. Shalt thou reign, becauſe thou cloſeſt *thyſelf* in cedar? Did not thy father eat and drink, and do judgement and juſtice, *and* then *it was* well with him? He judged the cauſe of the poor and needy: then *it was* well *with him: was* not this to know me ſaith the LORD. But thine eyes and thine heart *are* not but for thy covetouſneſs? and for to ſhed innocent blood, and for oppreſſion, and for violence to do *it*. * *

CHAP. XXIII.

He propheſieth a reſtoration of the ſcattered flock. A promiſe of the Meſſiah.

WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the LORD! Therefore thus ſaith the LORD God of Iſrael againſt the paſtors that feed my people; Ye have ſcattered my flock, and driven them away, and have not viſited them: behold I will viſit upon you the evil of your doings, ſaith the LORD! and I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they ſhall be fruitful and increaſe. And I will ſet up ſhepherds over them, who ſhall feed them: and they ſhall fear no more, nor be diſmayed; neither ſhall they be lacking, ſaith the LORD.

Behold, the days come, ſaith the LORD, that I will raiſe unto David a righteous Branch; and a King ſhall reign and proſper, and ſhall execute judgement and juſtice on the earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD liveth who brought up the children of Iſrael out of the land of Egypt; but, the LORD liveth who brought up and led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them; and they ſhall dwell in their own land. * *

Behold, a whirl-wind of the LORD is gone forth in fury, even a grievous whirl-wind; it ſhall fall grievouſly upon the head of the wicked. The anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart. In the latter days ye ſhall conſider it perfectly. * *

Am I a God at hand, ſaith the LORD, and not a God afar off? Can any one hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD. Do not I fill heaven and earth? ſaith the LORD. * *

CHAP. XXV.

Jeremiah reproving the Jews diſobedience to the prophets, foretelleth the ſeventy years captivity, and after that, the deſtruction of Babylon.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, that *was* the firſt year of Nebuchadrezzar king of Babylon; the which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying, From the thirteenth year of Joſiah the ſon of Amon, king of Judah, even unto this day; that is the three

and

and twentieth year; the word of the LORD hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking; but ye have not hearkened.

And the LORD hath ſent unto you all his ſervants the prophets, riſing early and ſending *them*; but ye have not hearkened, nor inclined your ear to hear. They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings; and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever: and go not after other gods, to ſerve them and to worſhip them; and provoke me not to anger with the works of your hands, and I will do you no hurt. Yet ye have not hearkened unto me, ſaith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

Therefore thus ſaith the LORD of hoſts; Becauſe ye have not heard my words, behold, I will ſend and take all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon my ſervant; and I will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations. Moreover, I will take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the ſound of the milſtones, and the light of the candle (8). And this whole land ſhall be a deſolation *and* an aſtoniſhment: and theſe nations ſhall ſerve the king of Babylon ſeventy years.

And it ſhall come to paſs when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans; and will make it perpetual deſolations. And I will bring upon that land all my words which I have pronounced againſt it, *even* all *that is* written in this book, which Jeremiah hath prophecied againſt all the nations. For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompence them according to their deeds, and according to the works of their own hands.

For thus ſaith the LORD God of Iſrael unto me, Take the wine-cup of this fury at my hand, and cauſe all the nations to whom I ſend thee to drink it. And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them. ** And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts; Ye ſhall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? — Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

Therefore propheſy thou againſt them all theſe words, and ſay unto them. The LORD ſhall roar from on high, and utter his voice from his holy habitation; he ſhall mightily roar upon his habitation, he ſhall give a ſhout as they that tread *the grapes*, againſt all the inhabitants of the earth. A noiſe ſhall come *even* to the ends of the earth: for the LORD hath a controverſy with the nations; he will plead with all fleſh; he will give them that are wicked to the ſword, ſaith the LORD.

Thus ſaith the LORD of hoſts; Behold, evil ſhall go forth from nation to nation; and a great whirl-wind ſhall be raiſed up from the coaſts of the earth. And the ſlain of the LORD

(8) *This prophecy was not only accompliſhed by the Babyloniſh captivity, but more fully by the deſtruction of their city and polity by the Romans.*

LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, nor gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished. ** And the shepherds shall have no way to flee, nor the principal of the flock to escape.

CHAP. XXX.

The Jews' return. Jacob comforted. Their restoration shall be gracious.

THE word that came to Jeremiah from the LORD, saying, Thus speaketh the Lord GOD of Israel, saying, Write all the words that I have spoken unto thee in a book. For lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. * *

Therefore fear thou not, O my servant Jacob! saith the LORD; neither be dismayed, O Israel! for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee; yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous. *There is* none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased. Why criest thou for thine affliction? thy sorrow *is* incurable, for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an outcast, *saying*, This *is* Zion, whom no man seeketh after. ** And ye shall be my people, and I will be your God.

Behold, the whirl-wind of the LORD goeth forth with fury, a continuing whirl-wind; it shall fall with pain upon the head of the wicked. The fierce anger of the LORD shall not return until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAP. XXXI.

The restoration of Israel. Christ is promised. His care over the church.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people *who were* left by the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

The LORD hath appeared of old unto me, *saying*, Yea I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. ** For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the

nations! publiſh ye; praiſe ye; and ſay, O LORD, ſave thy people the remnant of Iſrael!

Behold, I will bring them from the north country, and gather them from the coaſts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company ſhall return thither. They ſhall come with weeping; and with ſupplications will I lead them: I will cauſe them to walk by the rivers of waters in a ſtrait way wherein they ſhall not ſtumble; for I am a father to Iſrael, and Ephraim is my firſt-born.

Hear the word of the LORD, O ye nations! and declare *it* in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him as a ſhepherd *doth* his flock. For the LORD hath redeemed Jacob, and ranſomed him from the hand of *him that was* ſtronger than he. Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the LORD; ** and they ſhall not ſorrow any more at all. ** For I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow. * *

Thus ſaith the LORD, A voice was heard in Ramah, lamentation *and* bitter weeping; Rachel, weeping for her children, refuſed to be comforted for her children, becauſe they *were* not. Thus ſaith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD; and they ſhall come again from the land of the enemy. And there is hope in thine end, ſaith the LORD, that *thy* children ſhall come again to their own border.

I have ſurely heard Ephraim bemoaning himſelf *thus*; Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed *to the yoke:* Turn thou me, and I ſhall be turned; for thou *art* the LORD my God! Surely after that I was turned, I repented; and after that I was inſtructed I ſmote upon *my* thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

Is Ephraim my dear ſon? *is he* a pleaſant child? For ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the LORD. Set thee up way-marks, make thee high heaps: ſet thine heart toward the highway, *even* the way *which* thou wenteſt: turn again, O virgin of Iſrael! turn again to theſe thy cities!

How long wilt thou go about, O thou backſliding daughter! for the LORD hath created a new thing in the earth, A woman ſhall compaſs a man. Thus ſaith the LORD of hoſts, the God of Iſrael: As yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again their captivity, The LORD bleſs thee, O habitation of juſtice, *and* mountain of holineſs! And there ſhall dwell in Judah itſelf, and in all the cities thereof together, huſbandmen, and they *that* go forth with flocks. For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul. Upon this I awaked, and beheld; and my ſleep was ſweet unto me.

* *

In thoſe days they ſhall ſay no more, The fathers have eaten a ſour grape, and the childrens teeth are ſet on edge. But every one ſhall die for his own iniquity: every man that eateth the ſour grape, his teeth ſhall be ſet on edge.

Behold, the days come, ſaith the LORD, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah; not according to the covenant that I made with their fathers in the day *that* I took

took them by the hand, to bring them out of the land of Egypt (which my covenant they brake, although I was an husband unto them, saith the LORD): But this *shall be* the covenant that I will make with the house of Israel, After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD! for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the LORD, who giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night; who divideth the sea when the waves thereof roar; The LORD of hosts *is* his name: If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever. * *

CHAP. XXXII.

Jeremiah's imprisonment. His complaint to God. The captivity confirmed. A promise of a gracious return.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah; which *was* the eighteenth year of Nebuchadrezzar. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. ** I prayed unto the LORD, saying, "Ah, Lord GOD! be"hold, thou hast made the heaven "and the earth by thy great power "and stretched-out arm; *and* there is "nothing too hard for thee: Thou "shewest loving-kindness unto thou"sands, and recompensest the ini"quity of the fathers into the bosom "of their children after them: the "Great, the Mighty God, the LORD "of hosts *is* his name. Great in "counsel, and mighty in work! for "thine eyes *are* open upon all the "ways of the sons of men, to give to "every one according to his ways, "and according to the fruit of his "doings." * *

Then came the word of the LORD unto Jeremiah, saying, Behold, I *am* the LORD, the God of all flesh: is there any thing too hard for me?

Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon; and he shall take it: And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. ** They set their abominations in the house which is called by my name, to defile it. * *

And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them. And I will make

an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. ** For thus saith the LORD; Like as I have brought all this great evil upon this people: so will I bring upon them all the good that I have promised them. * *

The LAMENTATIONS of JEREMIAH (9).

CHAP. I.

Jerusalem's misery for her sins: Her complaint, and confession of God's righteous judgements.

HOW doth the city sit solitary *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary! She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her*; all her friends have dealt treacherously with her, they are become her enemies.

Judah is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest; all her persecutors overtook her between the straits. The ways of Zion mourn, because none come to the solemn feasts; all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness. Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer,

Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, *and* did mock at her sabbaths. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her, despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward. ** All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul.

See, O LORD, and consider! for I am become vile. *Is it* nothing to you, all ye that pass by? behold, and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaileth against them; he hath spread a net for my feet, he hath turned me back; he hath made me desolate, *and* faint all the day. ** The LORD hath trodden under foot all my mighty *men* in the midst of me; he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a wine-press.

For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed. Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him.

* *

The LORD is righteous; for I have rebelled against his commandment: hear,

(9) *This poetical book was written after Jerusalem was taken and destroyed by the Chaldeans;* [*See* 2 Kings xxiv, xxv.] *and every verse, in the original, begins with the letters of the Alphabet in a regular series, excepting the last chapter.*

hear, I pray you, all people, and behold my ſorrow; my virgins, and my young men are gone into captivity. I called for my lovers, *but* they deceived me; my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls. Behold, O LORD; for I *am* in diſtreſs: my bowels are troubled, mine heart is turned within me; for I have grievouſly rebelled (10). Abroad the ſword bereaveth, at home *there is* as death. ** My ſighs *are* many, and my heart *is* faint.

CHAP. II.

Jeremiah lamenteth Jeruſalem's miſery. He complaineth thereof to God.

* *

THE elders of the daughter of Zion ſit upon the ground, *and* keep ſilence; they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang down their heads to the ground. Mine eyes do fail with tears; — my bowels are troubled;—my liver is poured upon the earth, for the deſtruction of the daughter of my people; becauſe the children and the ſucklings ſwoon in the ſtreets of the city. They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers' boſom. * *

O wall of the daughter of Zion, let tears run down like a river day and night! give thyſelf no reſt; let not the apple of thine eye ceaſe. Ariſe, cry out in the night; in the beginning of the watches, pour out thine heart like water before the face of the LORD: lift up thy hands towards him for the life of thy young children, that faint for hunger in the top of every ſtreet.

Behold, O LORD, and conſider to whom thou haſt done this! Shall the women eat their fruit, *and* children of a ſpan long? Shall the prieſt and the prophet be ſlain in the ſanctuary of the LORD? The young and the old lie on the ground in the ſtreets; my virgins and my young men are fallen by the ſword: thou haſt ſlain *them* in the day of thine anger; thou haſt killed, *and* not pitied. Thou haſt called as in a ſolemn day my terrors round about; ſo that in the day of the LORD's anger none eſcaped or remained: thoſe that I have ſwaddled and brought up, hath mine enemy conſumed.

CHAP. III.

The prophet bewails their calamities.

I *Am* the man *that* hath ſeen affliction by the rod of his wrath. He hath led me and brought *me into* darkneſs, but not *into* light. Surely againſt me is he turned; he turneth his hand *againſt me* all the day. My fleſh and my ſkin hath he made old; he hath broken by bones. He hath builded againſt me, and compaſſed *me* with gall and travail. He hath ſet me in dark places, as *they that are* dead of old. He hath hedged me about, that I cannot get out; he hath made my chain heavy.

Alſo when I cry and ſhout, he ſhutteth out my prayer. He hath incloſed my ways with hewn ſtone, he hath made my paths crooked. He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places. He hath turned aſide my ways, and pulled me in pieces; he hath made me deſolate. He hath bent his bow, and ſet me as a mark for the arrow. He hath cauſed the arrows of his quiver to enter into my reins. I was a deriſion to all my people, *and* their ſong all the day. He hath filled me with bitterneſs, he hath made me drunken with wormwood. He hath alſo broken my teeth with gravel-ſtones, he hath covered me with aſhes.

(10) *Several parts of theſe pathetic lamentations may be uſed as acts of humiliation in any public or private calamity.*

And thou haſt removed my ſoul far off from peace: I forgat proſperity. And I ſaid, My ſtrength and my hope is periſhed from the LORD; remembering mine affliction and my miſery, the wormwood and the gall. — My ſoul hath *them* ſtill in remembrance, and is humbled in me. This I recal to my mind, therefore have I hope. *It is of* the LORD's mercies that we are not conſumed, becauſe his compaſſions fail not. *They are* new every morning: — great *is* thy faithfulneſs.

The LORD *is* my portion, ſaith my ſoul; therefore will I hope in him. The LORD *is* good unto them that wait for him; to the ſoul *that* ſeeketh him. *It is* good that *a man* ſhould both hope, and quietly wait, for the ſalvation of the LORD. *It is* good for a man that he bear the yoke in his youth. He ſitteth alone, and keepeth ſilence; becauſe he hath borne *it* upon him. He putteth his mouth in the duſt; if ſo be there may be hope. He giveth *his* cheek to him that ſmiteth him; he is filled full with reproach.

For the LORD will not caſt off for ever: but though he cauſe grief; yet will he have compaſſion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

To cruſh under his feet all the priſoners of the earth; To turn aſide the right of a man before the face of the Moſt High; To ſubvert a man in his cauſe; the LORD approveth not.

Who *is* he *that* ſaith, and it cometh to paſs, *when* the LORD commandeth *it* not? Out of the mouth of the Moſt High proceedeth not evil and good?

Wherefore doth a living man complain; a man for the puniſhment of his ſins? Let us ſearch and try our ways, and turn again to the LORD. Let us lift up our heart with *our* hands unto God in the heavens. We have tranſgreſſed and have rebelled: thou haſt not pardoned. Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied. Thou haſt covered thyſelf with a cloud, that *our* prayer ſhould not paſs through. Thou haſt made us *as* the off-ſcouring and refuſe, in the midſt of the people.

All our enemies have opened their mouths againſt us. Fear and a ſnare is come upon us, deſolation and deſtruction. Mine eye runneth down with rivers of water for the deſtruction of the daughter of my people. Mine eye trickleth down, and ceaſeth not, without any intermiſſion; till the LORD look down, and behold from heaven. Mine eye affecteth mine heart, becauſe of all the daughters of my city.

Mine enemies chaſed me ſore, like a bird, without cauſe. They have cut off my life in the (11) dungeon, and caſt a ſtone upon me. Waters flowed over mine head: *Then* I ſaid, I am cut off. I called upon thy name, O LORD, out of the low dungeon! Thou haſt heard my voice: hide not thine ear at my breathing, at my cry.

Thou dreweſt near in the day *that* I called upon thee; thou ſaidſt, Fear not. O LORD, thou haſt pleaded the cauſes of my ſoul! thou haſt redeemed my life. O LORD, thou haſt ſeen my wrong! judge thou my cauſe. Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me. Thou haſt heard their reproach, O LORD, *and* all their imaginations againſt me; the lips of thoſe that roſe up againſt me, and their device againſt me all the day. ✻ ✻

CHAP. IV.

Zion's pitiful ſtate bewailed. She confeſſeth her ſins.

(11) *The prophet was caſt into a dungeon by the Jews, during the ſiege of Jeruſalem, becauſe he foretold its deſtruction by the Chaldeans. See* Jer. xxxviii. 6.

HOW

HOW is the gold become dim! *how* is the moſt fine gold changed! The ſtones of the ſanctuary are poured out in the top of every ſtreet. The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter?

Even the ſea-monſters draw out the breaſts, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the oſtriches in the wilderneſs. The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt; the young children aſk bread, *and* no man breaketh *it* unto them. They that did feed delicately are deſolate in the ſtreets: *they that were* brought up in ſcarlet embrace dunghils. For the puniſhment of the iniquity of the daughter of my people is greater than the puniſhment of the ſin of Sodom, *that was* overthrown as in a moment, and no hands ſtayed on her.

Her Nazarites were purer than ſnow; they were whiter than milk; they were more ruddy in body than rubies, their poliſhing *was* of ſapphire: Their viſage is blacker than a coal; they are not known in the ſtreets: their ſkin cleaveth to their bones; it is withered, it is become like a ſtick. *They that are* ſlain with the ſword *are* better than *they that are* ſlain with hunger; for theſe pine away, ſtricken through for *want of* the fruits of the field. The hands of the pitiful women have ſodden their own children; they were their meat in the deſtruction of the daughter of my people. The LORD hath accompliſhed his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion; and it hath devoured the foundations thereof.

* *

For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her; they have wandered *as* blind *men* in the ſtreets; they have polluted themſelves with blood, ſo that men could not touch their garments. They cried unto them, Depart ye! *it is* unclean; depart, depart, touch not! when they fled away and wandered. They ſaid among the heathen, They ſhall no more ſojourn *there*. The anger of the LORD hath divided them; he will no more regard them. They reſpect not the perſons of the prieſts, they favoured not the elders.

As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not ſave *us*. They hunt our ſteps, that we cannot go in our ſtreets: our end is near, our days are fulfilled; for our end is come. Our perſecutors are ſwifter than the eagles of the heaven; they purſued us upon the mountains; they laid wait for us in the wilderneſs. The breath of our noſtrils, the anointed of the LORD, was taken in their pits; of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

* *

CHAP. V.

A mournful complaint of Zion, in prayer to God.

REMEMBER, O LORD, what is come upon us! conſider, and behold our reproach! our inheritance is turned to ſtrangers, our houſes to aliens. We are orphans and fatherleſs, our mothers *are* as widows. We have drunken our water for money; our wood is ſold unto us. Our necks *are* under perſecution; we labour *and* have no reſt. We have given the hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread. Our fathers have ſinned, and *are* not; and we have borne their iniquities.

Servants have ruled over us: *there is* none that doth deliver *us* out of their hand. We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs. Our ſkin

was black like an oven, because of the terrible famine. They ravished the women in Zion, *and* the maids in the cities of Judah. Princes are hanged up by their hand; the faces of elders were not honoured. They took the young men to grind; and the children fell under the wood. The elders have ceased from the gate, the young men from their music.

The joy of our hearts is ceased; our dance is turned into mourning. The crown is fallen *from* our head: wo unto us, that we have sinned! for this our heart is faint; for these *things*, our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it.

Thou, O LORD, remainest for ever! thy throne from generation to generation. Wherefore dost thou forget us for ever, *and* forsake us so long time? Turn thou us unto thee, O LORD, and we shall be turned! renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us.

The Book of the Prophet EZEKIEL.

CHAP. I.

The time of Ezekiel's prophecy.

NOW it came to pass in the thirtieth year, in the fourth *month*, on the fifth *day* of the month: as I *was* among the captives by the river Chebar, *that* the heavens were opened, and I saw visions of God. On the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity, The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.

* *

CHAP. III.

God sheweth him the rule of prophecy, and warneth the prophet, and admonisheth him of his duty. * *

I Came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Again, when a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him; he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous *man* that the righteous sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul.

* *

CHAP. XIV.

God's irrevokable sentence. * *

THE word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof; and I will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job were in it, they should deliver *but* their own

own ſouls by their righteouſneſs, ſaith the LORD GOD.

If I cauſe noiſom beaſts to paſs through the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts: *Though* theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; they only ſhall be delivered, but the land ſhall be deſolate. Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it: though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters, but they only ſhall be delivered themſelves.

Or *if* I ſend a peſtilence into that land, and pour out my fury upon it in blood, to cut off from it man and beaſt; though Noah, Daniel, and Job *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſon nor daughter; they ſhall *but* deliver their own ſouls by their righteouſneſs. For thus ſaith the Lord GOD, How much more when I ſend my four ſore judgements upon Jeruſalem, the ſword, and the famine, and the noiſom beaſt, and the peſtilence, to cut off from it man and beaſt!

Yet behold, therein ſhall be left a remnant that ſhall be brought forth, *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it. And they ſhall comfort you, when ye ſee their ways and their doings; and ye ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord GOD.

CHAP. XVIII.

God reproveth the unjuſt parable of four grapes. He defendeth his juſtice, and exhorteth to repentance.

THE word of the LORD came unto me again, ſaying, What mean ye, that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten ſour grapes, and the childrens teeth are ſet on edge? *As* I live, ſaith the Lord GOD, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael. Behold, all ſouls are mine; as the ſoul of the father, ſo alſo the ſoul of the ſon, is mine: the ſoul that ſinneth, it ſhall die.

But if a man be juſt, and do that which is lawful and right, *and* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbour's wife, neither hath come near to a menſtruous woman, and hath not oppreſſed any, *but* hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he *that* hath not given forth upon uſury, neither hath taken any increaſe; *that* hath withdrawn his hand from iniquity, hath executed true judgement between man and man; hath walked in my ſtatutes, and hath kept my judgements to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord GOD.

If he beget a ſon *that is* a robber, a ſhedder of blood, and *that* doeth the like to *any* one of theſe *things*, and that doeth not any of thoſe *duties*; but even hath eaten upon the mountains, and defiled his neighbour's wife; hath oppreſſed the poor and needy; hath ſpoiled by violence; hath not reſtored the pledge, and hath lifted up his eyes to the idols, hath committed abomination; hath given forth upon uſury, and hath taken increaſe: ſhall he then live? He ſhall not live: he hath done all theſe abominations; he ſhall ſurely die; his blood ſhall be upon him.

Now lo, *if* he beget a ſon that ſeeth all

all his father's ſins which he hath done, and conſidereth, and doeth not ſuch like; *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael; hath not defiled his neighbour's wife, neither hath oppreſſed any; hath not withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment; *That* hath taken off his hand from the poor, *that* hath not received uſury nor increaſe; hath executed my judgements, hath walked in my ſtatutes; he ſhall not die for the iniquity of his father, he ſhall ſurely live. *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he ſhall die in his iniquity.

Yet ſay ye, Why? doth not the ſon bear the iniquity of the father? — When the ſon hath done that which is lawful and right, *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live. The ſoul that ſinneth, it ſhall die. The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon; the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him.

But if the wicked *man* will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right; he ſhall ſurely live, he ſhall not die. All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him; in his righteouſneſs that he hath done, he ſhall live. Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord God; *and* not that he ſhould return from his ways, and live? But when the righteous *man* turneth away from his righteouſneſs, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, ſhall he live?—All his righteouſneſs that he hath done ſhall not be mentioned; in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.

Yet ye ſay, The way of the Lord is not equal. Hear now, O houſe of Iſrael! is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done, he ſhall die. Again, when the wicked *man* turneth away from his wickedneſs that he hath commited, and doeth that which is lawful and right, he ſhall ſave his ſoul alive: becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed; he ſhall ſurely live, he ſhall not die.

Yet the houſe of Iſrael ſaith, The way of the Lord is not equal. O houſe of Iſrael! are not my ways equal? are not your ways unequal? Therefore I will judge you, O houſe of Iſrael! every one according to his ways, ſaith the Lord God. Repent, and turn *yourſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin. Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart and a new ſpirit; for why will ye die, O houſe of Iſrael! For I have no pleaſure in the death of him that dieth, ſaith the Lord God; wherefore turn *yourſelves*, and live ye!

CHAP. XXXIII.

By the duty of a watchman, Ezekiel is admoniſhed of his duty. God ſheweth the juſtice of his ways.

AGain the word of the Lord came unto me, ſaying, Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man of their

their coaſts, and ſet him for their watchman; if when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people; then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his blood ſhall be upon his own head. He heard the ſound of the trumpet, and took not warning; his blood ſhall be upon him. But he that taketh warning ſhall deliver his ſoul. But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned; if the ſword come, and take *any* perſon from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand.

So thou, O ſon of man! I have ſet thee a watchman unto the houſe of Iſrael; therefore thou ſhalt hear the word at my mouth, and warn them from me. When I ſay unto the wicked, O wicked *man!* thou ſhalt ſurely die; If thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand. Nevertheleſs, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

Therefore, O thou ſon of man! ſpeak unto the houſe of Iſrael, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhall we then live? Say unto them, *As* I live, ſaith the Lord GOD, I have no pleaſure in the death of the wicked; but that the wicked turn from his way, and live: Turn ye! turn ye from your evil ways! for why will ye die, O houſe of Iſrael?

Therefore, thou ſon of man, ſay unto the children of thy people, The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion: as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs; neither ſhall the righteous be able to live for *his righteouſneſs* in the day that he ſinneth. When I ſhall ſay to the righteous *that* he ſhall ſurely live; if he truſt to his own righteouſneſs and commit iniquity, all his righteouſneſs ſhall not be remembered; but for his iniquity that he hath committed, he ſhall die for it.

Again, when I ſay unto the wicked, Thou ſhalt ſurely die: if he turn from his ſin, and do that which is lawful and right; *If* the wicked reſtore the pledge, give again what he had robbed, walk in the ſtatutes of life, without committing iniquity; he ſhall ſurely live, he ſhall not die. None of his ſins that he hath committed ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live. Yet the children of thy people ſay, The way of the LORD is not equal; but as for them, their way is not equal.

When the righteous *man* turneth from his righteouſneſs, and committeth iniquity; he ſhall even die thereby. But if the wicked *man* turn from his wickedneſs, and do that which is lawful and right; he ſhall live thereby. Yet ye ſay, The way of the LORD is not equal. O ye houſe of Iſrael! I will judge you every one after his ways. ✱ ✱

CHAP. XXXIV.

Bad ſhepherds (12) *reproved. Their judgement. God's providence for his flock. The kingdom of Chriſt.*

AND the word of the LORD came unto me, ſaying, Son of man, propheſy againſt the ſhepherds of Iſrael; propheſy, and ſay unto them, Thus ſaith the Lord GOD unto the ſhepherds: Wo *be* to the ſhepherds of Iſrael that do feed themſelves!

(12) *That is*, Paſtors, *or miniſters, who neglect to feed and protect their flocks.*

ſelves! ſhould not the ſhepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool: ye kill them that are fed; *but* ye feed not the flock. The diſeaſed have ye not ſtrengthened, neither have ye healed *that which was* ſick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye ſought *that which was* loſt; but with force and with cruelty have ye ruled them. And they were ſcattered, becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field when they were ſcattered. My ſheep wandered through all the mountains, and upon every high hill; yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.*

Therefore, ye ſhepherds, hear the word of the LORD! *As* I live, ſaith the Lord GOD, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock; therefore, O ye ſhepherds, hear the word of the LORD! Thus ſaith the Lord GOD, Behold, I *am* againſt the ſhepherds; and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock; neither ſhall the ſhepherds feed themſelves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

For thus ſaith the Lord GOD, Behold, I, *even* I, will both ſearch my ſheep, and ſeek them out. As the ſhepherd ſeeketh out his flock in the day that he is among his ſheep *that are* ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries; and I will bring them to their own land, and feed them upon the mountains of Iſrael, by the rivers, and in all the inhabited places of the country. ** I will ſeek *that which was* loſt, and bring again *that which was* driven away; and will bind up *that which was* broken, and will ſtrengthen *that which was* ſick: but I will deſtroy the fat and the ſtrong; I will feed them with judgement. * *

Therefore thus ſaith the Lord GOD unto them, Behold, I, *even* I, will ** ſave my flock, and they ſhall no more be a prey; and I will ** ſet up one ſhepherd over them, and he ſhall feed them, *even* my ſervant David: he ſhall feed them, and he ſhall be their ſhepherd. And I the LORD will be their God, and my ſervant David (13) a prince among them: I the LORD have ſpoken *it.* And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land; and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods. And I will make them and the places round about my hill a bleſſing; and I will cauſe the ſhower to come down in its ſeaſon; there ſhall be ſhowers of bleſſing. * *

And they ſhall no more be a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make *them* afraid. And I will raiſe up for them a plant of renown; and they ſhall be no more conſumed with hunger in the land, nor bear the ſhame of the heathen any more. Thus ſhall they know that I the LORD their GOD *am* with them, and *that* they ** *are* my people, ſaith the Lord GOD. And ye my flock, the flock of my paſture, *are*

men;

(13) *By* David, *here and in many other paſſages in the prophets, is meant the* Meſſiah, *called the* Son of David *in the new teſtament.*

men; I *am* your God, saith the Lord GOD.

CHAP. XXXVI.

Israel is comforted by a restoration, and the blessings of the kingdom of Christ.

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I Had pity for mine holy Name, which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD, I do not *this* for your sake, O house of Israel! but for mine holy Name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name, *which was* profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do *them*.

* *

Then shall ye remember your own evil ways, and your doings that *were* not good; and shall lothe yourselves in your own sight, for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: Be ashamed and confounded for your own ways, O house of Israel! Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land *that was* desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

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The Book of DANIEL.

CHAP. I.

Jehoiakim's captivity. Daniel, Hananiah, Mishael, and Azariah, refusing the king's portion, prosper with pulse and water.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain persons* of the children of Israel, and of the king's seed, and of the princes; children [*or young men*] in whom *was* no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them, to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom

whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhech; and to Azariah, of Abed-nego.

But Daniel purpoſed in his heart that he would not defile himſelf with the portion of the king's meat, nor with the wine which he drank; therefore he requeſted of the prince of the eunuchs that he might not defile himſelf. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs ſaid unto Daniel, "I fear my lord the "king, who hath appointed your "meat and your drink; for why "ſhould he ſee your faces worſe "liking than the children who are "of your ſort? then ſhall ye make "*me* endanger my head to the king."

Then ſaid Daniel to Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah, "Prove thy ſervants, I "beſeech thee, ten days; and let "them give us pulſe to eat, and wa-"ter to drink. Then let our coun-"tenances be looked upon before "thee, and the countenance of the "children that eat of the portion of "the king's meat; and, as thou ſeeſt, "deal with thy ſervants." So he conſented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer, and fatter in fleſh, than all the children who did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they ſhould drink; and gave them pulſe. As for theſe four children, God gave them knowledge and ſkill in all learning and wiſdom; and Daniel had underſtanding in all viſions and dreams.

Now at the end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them: and among them all was found none like Daniel, Hananiah, Miſhael and Azariah; therefore they ſtood before the king. And in all matters of wiſdom *and* underſtanding that the king enquired of them, he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm. And Daniel continued *even* unto the firſt year of king Cyrus.

CHAP. II.

Nebuchadnezzar forgetteth his dream. Daniel findeth it. The dream, and interpretation.

AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his ſpirit was troubled, and his ſleep brake from him. Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the Chaldeans, to ſhew the king his dreams. So they came and ſtood before the king. And the king ſaid unto them, "I have "dreamed a dream, and my ſpirit "was troubled to know the dream."

Then the Chaldeans ſpake to the king in Syriac, "O king, live for "ever! tell thy ſervants the dream; "and we will ſhew the interpreta-"tion." The king anſwered and ſaid to the Chaldeans, "The thing is "gone from me: if ye will not make "known unto me the dream, with "the interpretation thereof, ye ſhall "be cut in pieces, and your houſes "ſhall be made a dunghil. But if "ye ſhew the dream, and the inter-"pretation thereof, ye ſhall receive "of me gifts, and rewards, and great "honour; therefore ſhew me the "dream and the interpretation there-"of."

They anſwered again and ſaid, "Let the king tell his ſervants the "dream; and we will ſhew the in-"terpretation of it." And the king anſwered and ſaid, "I know of a cer-"tainty

"tainty that ye would gain time, "becauſe ye ſee the thing is gone "from me. But if ye will not make "known unto me the dream, *there is* "*but* one decree for you; for ye have "prepared lying and corrupt words "to ſpeak before me, till the time "be changed: therefore tell me the "dream, and I ſhall know that ye "can ſhew me the interpretation "thereof."

The Chaldeans anſwered before the king, and ſaid, "There is not a "man upon the earth that can ſhew "the king's matter; therefore *there is* "no king, lord, nor ruler, *that* aſked "ſuch things of any magician, or "aſtrologer, or Chaldean. And *it is* "a rare thing that the king requir-"eth; and there is no other that "can ſhew it before the king, except "the gods, whoſe dwelling is not "with fleſh."

For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe *men* of Babylon. And the decree went forth that the wiſe *men* ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain.

Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the king's guard, who was gone forth to ſlay the wiſe *men* of Babylon. He anſwered and ſaid to Arioch the king's captain, "Why *is* "the decree *ſo* haſty from the king?" Then Arioch made the thing known to Daniel. Then Daniel went in, and deſired of the king that he would give him time; and that he would ſhew the king the interpretation.

Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah his companions; that they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows might not periſh with the reſt of the wiſe *men* of Babylon.

Then was the ſecret revealed unto Daniel in a night-viſion. Then Daniel bleſſed the God of heaven. Daniel anſwered and ſaid, "Bleſſed "be the name of God for ever and "ever! for wiſdom and might are "his: and he changeth the times "and the ſeaſons; he removeth "kings, and ſetteth up kings; he "giveth wiſdom unto the wiſe, and "knowledge to them that know "underſtanding. He revealeth the "deep and ſecret things: he know-"eth what *is* in the darkneſs; and "the light dwelleth with him. I "thank thee, and praiſe thee, O thou "God of my fathers! who haſt given "me wiſdom and might, and haſt "made known unto me now what "we deſired of thee; for thou haſt "made known unto us the king's "matter."

Therefore Daniel went in unto Arioch, whom the king had ordained to deſtroy the wiſe *men* of Babylon; he went, and ſaid thus unto him, Deſtroy not the wiſe *men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation. Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him: "I "have found a man of the captives "of Judah, that will make known "unto the king the interpretation." The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, "Art thou able to make known "unto me the dream which I have "ſeen, and the interpretation there-"of?"

Daniel anſwered in the preſence of the king, and ſaid, "The ſecret "which the king hath demanded, "the wiſe *men*, the aſtrologers, the "magicians, the ſoothſayers cannot "ſhew unto the king; But there is "a God in heaven that revealeth "ſecrets, and maketh known to the "king Nebuchadnezzar what ſhall "be in the latter days. Thy dream "and the viſions of thy head upon "thy bed, are theſe: As for thee, O "king!

"king! thy thoughts came into *thy* "*mind* upon thy bed, what ſhould "come to paſs hereafter; and he that "revealeth ſecrets maketh known "unto thee what ſhall come to paſs. "But as for me, this ſecret is not "revealed to me for *any* wiſdom that "I have more than any *man* living; "but for *their* ſake that ſhall make "known the interpretation to the "king, and that thou mighteſt know "the thoughts of thy heart.

"Thou, O king, ſaweſt, and be- "hold, a great image. This great "image, whoſe brightneſs *was* ex- "cellent, ſtood before thee; and the "form thereof *was* terrible. This "image's head *was* of fine gold, his "breaſt and his arms of ſilver, his "belly and his thighs of braſs, his "legs of iron; his feet part of iron, "and part of clay. Thou ſaweſt un- "til a ſtone was cut out without "hands; which ſmote the image "upon its feet *that were* of iron and "clay, and brake them to pieces. "Then was the iron, the clay, the "braſs, the ſilver, and the gold broken "to pieces together, and became "like the chaff of the ſummer threſh- "ing-floors, and the wind carried "them away, that no place was "found for them: and the ſtone that "ſmote the image became a great "mountain, and filled the whole "earth.

"This *is* the dream: and we will "tell the interpretation thereof be- "fore the king. Thou, O king, *art* "a king of kings! for the God of "heaven hath given thee a king- "dom, power, and ſtrength, and "glory. And whereſoever the chil- "dren of men dwell, the beaſts of "the field, and the fowls of the hea- "ven, he hath given into thine "hand, and hath made thee ruler "over them all. Thou *art* this head "of gold. And after thee ſhall ariſe "another kingdom inferior to thee; "and another third kingdom of "braſs, which ſhall bear rule over "all the earth. And the fourth "kingdom ſhall be ſtrong as iron: "foraſmuch as iron breaketh in "pieces and ſubdueth all *things*; and "as iron that breaketh all theſe, ſhall "it break in pieces and bruiſe.

"And whereas thou ſaweſt the "feet and toes part of potters clay, "and part of iron, the kingdom ſhall "be divided; but there ſhall be in "it of the ſtrength of the iron, for- "aſmuch as thou ſaweſt the iron "mixed with miry clay. And *as* "the toes of the feet *were* part of iron "and part of clay; *ſo* the kingdom "ſhall be partly ſtrong, and partly "broken. And whereas thou ſaweſt "iron mixed with miry clay, they "ſhall mingle themſelves with the "ſeed of men: but they ſhall not "cleave one to another, even as iron "is not mixed with clay.

"And in the days of theſe kings "ſhall the God of heaven ſet up a "kingdom which ſhall never be de- "ſtroyed (14); and the kingdom ſhall "not be left to other people, *but* "it ſhall break in pieces and con- "ſume all theſe kingdoms, and it "ſhall ſtand for ever. Foraſmuch as "thou ſaweſt that the ſtone was cut "out of the mountain without hands, "and that it brake in pieces the "iron, the braſs, the clay, the ſilver, "and the gold; the great God hath "made known to the king what "ſhall come to paſs hereafter; and "the dream *is* certain, and the in- "terpretation thereof ſure."

Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel; and he commanded that they ſhould offer an oblation and ſweet odours unto him. The king anſwered Daniel, and ſaid, "Of a "truth *it is*, that your God is a "God of gods, and a Lord of kings, "and a revealer of ſecrets; ſeeing "thou couldeſt reveal this ſecret."

(14) *Namely, The kingdom of the Meſſiah.*

Then

Then the king made Daniel a great man, and gave him many great gifts; and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe *men* of Babylon. Then Daniel requeſted of the king; and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king (15).

CHAP. III.

Nebuchadnezzar dedicateth a golden image in Dura. Shadrach, Meſhach and Abed-nego are accuſed, and delivered.

NEbuchadnezzar the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits; he ſet it up in the plain of Dura in the province of Babylon. Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up.

Then the princes, the governors, and captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up: and they ſtood before the image that Nebuchadnezzar had ſet up. Then an herald cried aloud, "To you it is "commanded, O people, nations, and "languages! *that* at what time ye "hear the ſound of the cornet, flute, "harp, ſackbut, pſaltery, dulcimer, "and all kinds of muſic, ye fall "down and worſhip the golden "image that Nebuchadnezzar the "king hath ſet up: And whoſo fall-"eth not down and worſhippeth, "ſhall the ſame hour be caſt into the "midſt of a burning fiery furnace."

Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſic, all the people, the nations, and the languages fell down *and* worſhipped the golden image that Nebuchadnezzar the king had ſet up.

Wherefore, at that time, certain Chaldeans came near, and accuſed the Jews. They ſpake and ſaid to the king Nebuchadnezzar, "O king, "live for ever! Thou, O king, haſt "made a decree, that every man that "ſhall hear the ſound of the cornet, "flute, harp ſackbut, pſaltery, and "dulcimer, and all kinds of muſic, "ſhall fall down and worſhip the "golden image: and whoſo falleth "not down and worſhippeth, *that* "he ſhall be caſt into the midſt of "a burning fiery furnace. There "are certain Jews whom thou haſt "ſet over the affairs of the province "of Babylon, Shadrach, Meſhach, "and Abed-nego; theſe men, O "king, have not regarded thee! they "ſerve not thy gods, nor worſhip "the golden image which thou haſt "ſet up."

Then Nebuchadnezzar, in *his* rage and fury, commanded to bring Shadrach, Meſhach, and Abed-nego. Then they brought theſe men before the king. Nebuchadnezzar ſpake, and ſaid unto them, "*Is it* true, O "Shadrach, Meſhach, and Abed-"nego? do not ye ſerve my gods, "nor worſhip the golden image "which I have ſet up? Now if ye "be ready that at what time ye hear "the ſound of the cornet, flute, harp, "ſackbut, pſaltery, and dulcimer, "and all kinds of muſic, ye fall "down and worſhip the image "which I have made; *well:* but if "ye worſhip not, ye ſhall be caſt, "the ſame hour, into the midſt of "a burning fiery furnace; and who "*is* that God that ſhall deliver you "out of my hands?"

(15) *That is, Was in the king's palace, as his chief counſellor.*

Shadrach, Meſhach, and Abed-nego anſwered and ſaid to the king, "O Nebuchadnezzar! we *are* not "careful to anſwer thee in this mat-"ter. If it be *ſo*, our God, whom "we ſerve, is able to deliver us from "the burning fiery furnace; and he "will deliver *us* out of thine hand, "O king! But if not, be it known "unto thee, O king! that we will "not ſerve thy gods, nor worſhip "the golden image which thou haſt "ſet up."

Then was Nebuchadnezzar full of fury; and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake, and commanded that they ſhould heat the furnace ſeven times more than it was wont to be heated. And he commanded the moſt mighty men that *were* in his army to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace. Then theſe men were bound in their coats, their hoſe, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace. Therefore becauſe the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego.

And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace. Then Nebuchadnezzar the king was aſtoniſhed, and roſe up in haſte, *and* ſpake and ſaid unto his counſellors, "Did not we caſt "three men bound into the midſt of "the fire?" They anſwered and ſaid unto the king, "True, O king." He anſwered and ſaid, "Lo, I ſee "four men looſe, walking in the "midſt of the fire! and they have "no hurt; and the form of the fourth "is like the ſon of God?"

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake and ſaid, "Sha-"drach, Meſhach, and Abed-nego, "ye ſervants of the moſt high God, "come forth, and come *hither!* Then Shadrach, Meſhach, and Abed-nego came forth out of the midſt of the fire. And the princes, governors and captains, and the king's counſellors, being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power; nor was an hair of their head ſinged, neither were their coats changed, nor had the ſmell of fire paſſed on them.

Then Nebuchadnezzar ſpake, and ſaid, "Bleſſed *be* the God of Sha-"drach, Meſhach, and Abed-nego! "who hath ſent his angel, and deli-"vered his ſervants, that have truſted "in him, and changed the king's "word, and yielded their bodies, "that they might not ſerve nor wor-"ſhip any god except their own "God. Therefore I make a decree, "That every people, nation, and "language, who ſpeak any thing "amiſs againſt the God of Shadrach, "Meſhach, and Abed-nego, ſhall be "cut in pieces, and their houſes "ſhall be made a dunghil; becauſe "there is no other god that can de-"liver after this ſort." Then the king promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

CHAP. IV.

Nebuchadnezzar's dream. Daniel interpreteth it. The ſtory of the event.

"NEbuchadnezzar the king unto "all people, nations, and lan-"guages, that dwell in all the earth: "Peace be multiplied unto you.

"I thought it good to ſhew the "ſigns and wonders that the high "God hath wrought toward me. "How great *are* his ſigns! and how "mighty *are* his wonders! his king-"dom *is* an everlaſting kingdom, and "his dominion is from generation to "generation. I Nebuchadnezzar was "at reſt in mine houſe, and flouriſhing "in my palace: I ſaw a dream which "made me afraid; and the thoughts "upon my bed and the viſions of

"my

"my head troubled me. Therefore "I made a decree to bring in all the "wise *men* of Babylon before me, "that they might make known unto "me the interpretation of the dream.

"Then came in the magicians, the "astrologers, the Chaldeans, and the "soothsayers: and I told the dream "before them; but they did not "make known unto me the inter-"pretation thereof. But at the last "Daniel came in before me, whose "name *was* Belteshazzar, according "to the name of my God, and in "whom *is* the spirit of the holy gods; "and before him I told the dream, "*saying*, O Belteshazzar! master of "the magicians, because I know that "the spirit of the holy gods *is* in "thee, and no secret troubleth thee, "tell me the visions of my dream "that I have seen, and the interpre-"tation thereof.

"Thus *were* the visions of mine "head in my bed: I saw, and be-"hold, a tree in the midst of the "earth, and the height thereof *was* "great. The tree grew, and was "strong, and the height thereof "reached unto heaven, and the sight "thereof to the ends of all the "earth. The leaves thereof *were* fair, "and the fruit thereof much, and in "it *was* food for all: the beasts of the "field had shadow under it, and the "fowls of the heaven dwelt in the "boughs thereof, and all flesh was "fed by it. I saw in the visions of "my head upon my bed, and be-"hold, a watcher, and a holy one "came down from heaven: He cri-"ed aloud, and said thus, Hew down "the tree, and cut off its branches, "shake off its leaves, and scatter its "fruit: let the beasts get away from "under it, and the fowls from its "branches. Nevertheless, leave the "stump of its roots in the earth, even "with a band of iron and brass in "the tender grass of the field; and "let it be wet with the dew of hea-"ven, and let its portion *be* with the "beasts in the grass of the earth. "Let his heart be changed from "man's, and let a beast's heart be "given unto him; and let seven "times pass over him. This matter "*is* by the decree of the watchers, "and the demand by the word of the "holy ones; to the intent that the "living may know that the Most "High ruleth in the kingdom of "men, and giveth it to whomsoever "he will, and setteth up over it the "basest of men."

"This dream I king Nebuchad-"nezzar have seen. Now thou, O "Belteshazzar! declare the interpre-"tation thereof; forasmuch as all the "wise *men* of my kingdom are not "able to make known unto me the "interpretation: but thou art able; "for the spirit of the holy gods *is* in "thee." Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, "Belteshazzar, let not the dream or "the interpretation thereof trouble "thee." Belteshazzar answered, and said, "My lord, the dream *be* to "them that hate thee, and the in-"terpretation thereof to thine ene-"mies."

"The tree that thou sawest, which "grew, and was strong, whose height "reached unto the heaven, and the "sight thereof to all the earth; whose "leaves *were* fair, and the fruit there-"of much, and in it *was* food for "all; under which the beasts of "the field dwelt, and upon whose "branches the fowls of the heaven "had their habitation; It *is* thou, O "king, that art grown and become "strong; for thy greatness is grown, "and reacheth unto heaven, and "thy dominion to the end of the "earth. And whereas the king saw "a watcher and a holy one coming "down from heaven, and saying, "Hew the tree down, and destroy "it; yet leave the stump of the roots "thereof in the earth, even with a

"band of iron and braſs in the ten-
"der graſs of the field; and let it be
"wet with the dew of heaven, and
"*let* his portion *be* with the beaſts of
"the field, till ſeven times paſs over
"him; This *is* the interpretation, O
"king! and this *is* the decree of the
"Moſt High, which is come upon
"my lord the king: That they ſhall
"drive thee from men, and thy
"dwelling ſhall be with the beaſts
"of the field, and they ſhall make
"thee to eat graſs as oxen, and they
"ſhall wet thee with the dew of
"heaven; and ſeven times ſhall paſs
"over thee, till thou know that the
"Moſt High ruleth in the kingdom
"of men, and giveth it to whom-
"ſoever he will. And whereas they
"commanded to leave the ſtump of
"the tree-roots; thy kingdom ſhall
"be ſure unto thee, after that thou
"ſhalt have known that the heavens
"do rule. Wherefore, O king! let
"my counſel be acceptable unto
"thee; and break off thy ſins by
"righteouſneſs, and thine iniquities
"by ſhewing mercy to the poor; if
"it may be a lengthening of thy
"tranquillity."

All *this* came upon the king Nebuchadnezzar. At the end of twelve months, he walked in the palace of the kingdom of Babylon. The king ſpake, and ſaid, "Is not this great "Babylon, that I have built for the "houſe of the kingdom, by the "might of my power, and for the "honour of my majeſty?" While the word *was* in the king's mouth, there fell a voice from heaven, *ſaying*, "O king Nebuchadnezzar, to "thee it is ſpoken! The kingdom is "departed from thee. And they "ſhall drive thee from men, and thy "dwelling *ſhall be* with the beaſts of "the field; they ſhall make thee to "eat graſs as oxen, and ſeven times "ſhall paſs over thee, until thou "know that the Moſt High ruleth "in the kingdom of men, and giveth "it to whomſoever he will." The ſame hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat graſs as oxen; and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

"And at the end of the days, I "Nebuchadnezzar lifted up mine "eyes unto heaven, and mine un-"derſtanding returned unto me(16); "and I bleſſed the Moſt High, and "I praiſed and honoured him that "liveth for ever, whoſe dominion *is* "an everlaſting dominion, and his "kingdom from generation to gene-"ration. And all the inhabitants of "the earth *are* reputed as nothing: "and he doeth according to his will "in the army of heaven, and *among* "the inhabitants of the earth; and "none can ſtay his hand, or ſay "unto him, What doeſt thou? At "the ſame time my reaſon returned "unto me; and, for the glory of my "kingdom, mine honour and bright-"neſs returned unto me; and my "counſellors, and my lords ſought "unto me; and I was eſtabliſhed in "my kingdom, and excellent ma-"jeſty was added unto me. Now I "Nebuchadnezzar praiſe and extol "and honour the king of heaven, all "whoſe works *are* truth, and his "ways judgement; and thoſe that "walk in pride he *is* able to abaſe."

CHAP. V.

Belſhazzar's impious feaſt. A hand-writing troubleth him. Daniel reproveth him, and interpreteth the writing.

BElſhazzar the king made a great feaſt to a thouſand of his lords, and drank wine before the thouſand. Belſhazzar, while he taſted the wine, commanded to bring the golden and ſilver veſſels which his father Nebu-

(16) *This ſhews that it was a kind of frenzy that deprived the king of underſtanding, which now returned; and he acknowledges the ſovereignty of the true God.*

chadnezzar

chadnezzar had taken out of the temple which *was* in Jeruſalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden veſſels that were taken out of the temple of the houſe of God which *was* at Jeruſalem; and the king and his princes, his wives and his concubines drank in them. They drank wine, and praiſed the gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

In the ſame hour came forth fingers of a man's hand, and wrote over againſt the candleſtick upon the plaiſter of the wall of the king's palace; and the king ſaw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him; ſo that the joints of his loins were looſed, and his knees ſmote one againſt another. The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſooth-ſayers. *And* the king ſpake and ſaid to the wiſe *men* of Babylon, "Whoſoever ſhall read "this writing, and ſhew me the in-"terpretation thereof, ſhall be cloth-"ed with ſcarlet, and *have* a chain "of gold about his neck, and ſhall be "the third ruler in the kingdom."

Then came in all the king's wiſe *men*; but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belſhazzar greatly troubled, and his countenance was changed; and his lords were aſtoniſhed. *Now* the queen, by reaſon of the words of the king and his lords, came into the banquet-houſe: *and* the queen ſpake and ſaid, "O king, live "for ever! Let not thy thoughts trou-"ble thee, nor let thy countenance "be changed: There is a man in thy "kingdom in whom *is* the ſpirit of "the holy gods; and in the days of "thy father, light and underſtand-"ing and wiſdom, like the wiſdom "of the gods, was found in him; "whom the king Nebuchadnezzar "thy father, the king, *I ſay*, thy fa-"ther, made maſter of the magi-"cians, aſtrologers, Chaldeans, *and* "ſooth-ſayers; foraſmuch as an excel-"lent ſpirit, and knowledge, and un-"derſtanding, interpreting of dreams, "and ſhewing of hard ſentences, and "diſſolving of doubts were found in "the ſame Daniel, whom the king "named Belteſhazzar: now let Da-"niel be called, and he will ſhew "the interpretation."

Then was Daniel brought in before the king. *And* the king ſpake and ſaid unto Daniel, "*Art* thou that "Daniel who *art* of the children of "the captivity of Judah, whom the "king my father brought out of "Judea? I have even heard of thee, "that the ſpirit of the gods *is* in thee; "and *that* light and underſtanding "and excellent wiſdom is found in "thee. And now the wiſe *men*, the "aſtrologers, have been brought in "before me, that they ſhould read "this writing, and make known "unto me the interpretation thereof; "but they could not ſhew the inter-"pretation of the thing: and I have "heard of thee that thou canſt make "interpretations, and diſſolve doubts: "now if thou canſt read the writing, "and make known to me the in-"terpretation thereof, thou ſhalt be "clothed with ſcarlet, and *have a* "chain of gold about thy neck, and "ſhalt be the third ruler in the king-"dom."

Then Daniel anſwered and ſaid before the king, "Let thy gift be to "thyſelf, and give thy rewards to "another; yet I will read the writing "unto the king, and make known "to him the interpretation. O thou "king! the moſt high God gave "Nebuchadnezzar thy father a king-"dom, and majeſty, and glory, and "honour. And for the majeſty that "he gave him, all people, nations "and languages, trembled and feared "before him; whom he would he

"ſlew, and whom he would he kept "alive, and whom he would he ſet "up, and whom he would he put "down. But when his heart was "lifted up, and his mind hardened "in pride, he was depoſed from his "kingly throne, and they took his "glory from him: and he was dri-"ven from the ſons of men, and his "heart was made like the beaſt's, and "his dwelling *was* with the wild "aſſes; they fed him with graſs like "oxen, and his body was wet with "the dew of heaven, till he knew "that the moſt high God ruled in "the kingdom of men, and *that* he "appointeth over it whomſoever "he will. And thou, his ſon, O "Belſhazzar, haſt not humbled thine "heart, though thou knoweſt all "this: but haſt lifted up thyſelf a-"gainſt the Lord of heaven; and "they have brought the veſſels of "his houſe before thee, and thou "and thy lords, thy wives and thy "concubines have drank wine in "them; and thou haſt praiſed the "gods of ſilver and gold, of braſs, "iron, wood, and ſtone, which ſee "not, nor hear, nor know; and the "God in whoſe hand thy breath *is*, "and whoſe *are* all thy ways, haſt "thou not glorified."

Then was the part of the hand ſent from him, and this writing was written. And this *is* the writing that was written; MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finiſhed it. TEKEL; thou are weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Perſians.

Then Belſhazzar commanded, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck; and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom. In that night was Belſhazzar the king of the Chaldeans ſlain. And Darius the Median took the kingdom, *being* about threeſcore and two years old.

CHAP. VI.

Daniel's preferment. He is caſt into the den of lions, and ſaved.

IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, who ſhould be over the whole kingdom; and over theſe, three preſidents; of whom Daniel *was* firſt: that the princes might give accounts unto them, and the king ſhould have no damage. Then this Daniel was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him; and the king thought to ſet him over the whole realm.

Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom; but they could find no occaſion nor fault; foraſmuch as he *was* faithful, neither was there any error or fault found in him. Then ſaid theſe men; We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, "King Darius, "live for ever! All the preſidents of "the kingdom, the governors, and "the princes, the counſellors, and "the captains have conſulted toge-"ther to eſtabliſh a royal ſtatute, "and to make a firm decree, that "whoſoever ſhall aſk a petition of "any god or man for thirty days, "ſave of thee, O king, he ſhall be "caſt into the den of lions. Now, "O king! eſtabliſh the decree, and "ſign the writing, that it be not "changed; according to the law of "the Medes and Perſians, which al-"tereth not." Wherefore king Darius ſigned the writing and the decree.

Now when Daniel knew that the writing was ſigned, he went into his houſe;

houſe; and, his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then theſe men aſſembled, and found Daniel praying and making ſupplication before his God. Then they came near, and ſpake before the king concerning the king's decree; "Haſt thou not ſigned a decree, that every man that ſhall aſk "*a petition* of any god or man within "thirty days, ſave of thee, O king, "ſhall be caſt into the den of lions?" The king anſwered and ſaid, "The "thing *is* true, according to the law "of the Medes and Perſians, which "altereth not." Then they anſwered and ſaid before the king, "That "Daniel, who *is* of the children of "the captivity of Judah, regardeth "not thee, O king! nor the decree "that thou haſt ſigned, but maketh "his petition three times a day."

Then the king, when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him; and he laboured till the going down of the ſun to deliver him. Then theſe men aſſembled unto the king, and ſaid unto the king, "Know, O king, that the law "of the Medes and Perſians *is*, that "no decree or ſtatute which the "king eſtabliſheth, may be chang-"ed." Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions. *Now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, He will deliver thee. And a ſtone was brought and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

Then the king went to his palace, and paſſed the night faſting; neither were inſtruments of muſic brought before him, and his ſleep went from him. Then the king aroſe very early in the morning, and went in haſte unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king ſpake and ſaid to Daniel, "O Daniel, ſervant of the living "God! is thy God whom thou ſerv-"eſt continually able to deliver thee "from the lions?" Then ſaid Daniel unto the king, "O king, live for "ever: My God hath ſent his angel, "and hath ſhut the lions' mouths, "that they have not hurt me: foraſ-"much as before him innocency was "found in me; and alſo before thee, "O king, have I done no hurt."

Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God. And the king commanded, and they brought thoſe men who had accuſed Daniel, and they caſt into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces before they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages that dwell in all the earth;

"Peace be multiplied unto you.

"I make a decree that, in every "dominion of my kingdom, men "tremble and fear before the God "of Daniel; for he *is* the living "God, and ſtedfaſt for ever, and his "kingdom *that* which ſhall not be "deſtroyed, and his dominion *ſhall* "*be even* unto the end. He delivereth "and reſcueth; and he worketh "ſigns and wonders in heaven and "on earth, who hath delivered "Daniel from the power of the "lions."

So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

CHAP. VII.

The kingdom of the Meſſiah, and the final judgement.

IN the firſt year of Belſhazzar king of Babylon, Daniel had a dream, and viſions of his head upon his bed. Then he wrote the dream, *and* told the ſum of the matters. Daniel ſpake, and ſaid, I ſaw in my viſion by night, and ** beheld till the thrones (17) were caſt down, and the Ancient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool; his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery ſtream iſſued and came forth from before him; thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him; the judgement was ſet, and the books were opened. * *

I ſaw in the night-viſions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away; and his kingdom, *that* which ſhall not be deſtroyed. * *

CHAP. IX.

Daniel confeſſeth his ſins, prayeth for the reſtoration of Jeruſalem. Gabriel informeth him of the ſeventy weeks.

IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, who was made king over the realm of the Chaldeans; in the firſt year of his reign, I Daniel underſtood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem.

And I ſet my face unto the Lord GOD to ſeek by prayer and ſupplications, with faſting and ſackcloth, and aſhes: And I prayed unto the LORD my God, and made my confeſſion, and ſaid, "O LORD, the "great and dreadful God! keeping "the covenant and mercy to them "that love him, and to them that "keep his commandments; we have "ſinned, and have committed ini-"quity, and have done wickedly, "and have rebelled, even by de-"parting from thy precepts and "from thy judgements: neither have "we hearkened unto thy ſervants "the prophets, who ſpake in thy "name to our kings, our princes, "and our fathers, and to all the peo-"ple of the land.

"O LORD! righteouſneſs *belongeth* "unto thee, but unto us confuſion of "faces, as at this day; to the men of "Judah, and to the inhabitants of "Jeruſalem, and unto all Iſrael *that* "*are* near, and *that are* far off, "through all the countries whither "thou haſt driven them, becauſe of "their treſpaſs that they have treſ-"paſſed againſt thee. O LORD! to "us *belongeth* confuſion of faces, to "our kings, to our princes, and to "our fathers, becauſe we have ſin-"ned againſt thee. To the LORD "our God *belong* mercies and for-"giveneſſes, though we have rebel-"led againſt him; neither have we "obeyed the voice of the LORD our "God, to walk in his laws which he "ſet before us by his ſervants the "prophets.

"Yea, all Iſrael have tranſgreſſed "thy law, even by departing that "they might not obey thy voice; "therefore the curſe is poured upon "us, and the oath that *is* written in "the law of Moſes the ſervant of "God, becauſe we have ſinned a-"gainſt him. And he hath confirm-"ed his words which he ſpake a-"gainſt us, and againſt our judges "that judged us, by bringing upon "us

(17) *That is, The great monarchies of the world, emblems of which had appeared to the Prophet in the former part of this viſion.*

"us a great evil; for under the "whole heaven hath not been done "as hath been done upon Jeruſalem. "As *it is* written in the law of Moſes, "all this evil is come upon us; yet "we made not our prayer before "the LORD our God, that we might "turn from our iniquities, and un-"derſtand thy truth. Therefore "hath the LORD watched upon the "evil, and brought it upon us; for "the LORD our God *is* righteous in "all his works which he doeth: for "we obeyed not his voice.

"And now, O LORD our God! "that haſt brought thy people forth "out of the land of Egypt with a "mighty hand, and haſt gotten thee "renown as at this day; we have "ſinned, we have done wickedly. "O LORD, according to all thy "righteouſneſs, I beſeech thee, let "thine anger and thy fury be turned "away from thy city Jeruſalem, thy "holy mountain: becauſe, for our "ſins and for the iniquities of our "fathers, Jeruſalem and thy people "*are become* a reproach to all *that are* "about us.

"Now therefore, O our God! "hear the prayer of thy ſervant, and "his ſupplications; and cauſe thy "face to ſhine upon thy ſanctuary "*that is* deſolate, for the LORD's "ſake. O my God! incline thine "ear, and hear; open thine eyes, "and behold our deſolations, and the "city which is called by thy name: "for we do not preſent our ſuppli-"cations before thee for our righteouſ-"neſſes, but for thy great mercies. "O LORD, hear! O LORD, forgive! "O LORD, hearken, and do! deſer "not, for thine own ſake, O my "God! for thy city and thy people "are called by thy name."

And while I was ſpeaking, and praying, and confeſſing my ſin and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God for the holy mountain of my God; yea, while I *was* ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and ſaid, "O Daniel, I am now "come forth to give thee ſkill and "underſtanding. At the beginning "of thy ſupplications the command-"ment came forth, and I am come to "ſhew *it to thee*; for thou *art* greatly "beloved: therefore underſtand the "matter, and conſider the viſion. "Seventy weeks are determined "upon thy people, and upon thy "holy city; to finiſh the tranſgreſ-"ſion, and to make an end of ſins, "and to make reconciliation for ini-"quity, and to bring in everlaſting "righteouſneſs, and to ſeal up the "viſion and prophecy, and to anoint "the moſt Holy.

"Know therefore and underſtand, "*that* from the going forth of the "commandment to reſtore and to "build Jeruſalem, unto the Meſſiah "the Prince, *ſhall be* ſeven weeks; "and threeſcore and two weeks the "ſtreets ſhall be built again, and the "wall, even in troublous times. "And after threeſcore and two "weeks, ſhall the Meſſiah be cut off, "but not for himſelf; and the people "of the prince that ſhall come, ſhall "deſtroy the city and the ſanctuary; "and the end thereof *ſhall be* with "a flood, and, unto the end of the "war, deſolations are determined. "And he ſhall confirm the covenant "with many for one week; and in "the midſt of the week he ſhall "cauſe the ſacrifice and the oblation "to ceaſe; and for the overſpread-"ing of abominations he ſhall make "*it* deſolate, even until the conſum-"mation, and that determined, ſhall "be poured upon the deſolate."

CHAP. XII.

Michael ſhall deliver Iſrael from their troubles. Daniel is informed of the times.

AND

AND at that time shall Michael stand up, the great prince who standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation *even* to that same time; and at that time thy people shall be delivered, every one *that shall be* found written in the book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame *and* everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever. But thou, O Daniel! shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, and behold, there stood two others, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, who *was* upon the waters of the river, "How "long *shall it be* to the end of these "wonders?" And I heard the man clothed in linen, who *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that "*it shall be* for "a time, times, and an half; and "when he shall have accomplished "to scatter the power of the holy "people, all these *things* shall be fi-"nished."

And I heard; but I understood not. Then I said, "O my Lord! "what *shall be* the end of these *things?*" And he said, "Go thy way, Daniel; "for the words *are* closed up and "sealed, till the time of the end." Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

HOSEA (18).

JOEL.

CHAP. I.

Joel declaring sundry judgements of God, exhorteth to observe them, and to mourn. He prescribeth a fast.

THE word of the LORD that came to Joel, the son of Pethuel. Hear this, ye old men; and give ear, all ye inhabitants of the land! Hath this been in your days, or even in the days of your fathers? Tell ye your children of it; and *let* your children *tell* their children, and their children another generation. That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

Awake, ye drunkards, and weep! and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come up upon my land, strong, and without number; whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion. He hath laid my vine waste, and barked my

(18) *As the prophecy of* Hosea *consists of threatenings, exhortations, &c. to the Jews in particular; I have omitted the whole, referring the reader to the Bible at large.*

my fig-tree: he hath made it quite bare, and caſt *it* away: the branches thereof are made white.

Lament, like a virgin girded with ſackcloth for the huſband of her youth. The meat-offering, and the drink-offering is cut off from the houſe of the LORD; the prieſts, the LORD's miniſters, mourn. The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up; the oil languiſheth. Be ye aſhamed, O ye huſbandmen! howl, O ye vine-dreſſers! for the wheat and for the barley; becauſe the harveſt of the field is periſhed. The vine is dried up, and the fig-tree languiſheth; the pomegranate-tree, the palm-tree alſo, and the apple-tree, *even* all the trees of the field, are withered; becauſe joy is withered away from the ſons of men. Gird yourſelves, and lament, ye prieſts! howl, ye miniſters of the altar! come, lie all night in ſackcloth, ye miniſters of my God! for the meat-offering, and the drink-offering is withholden from the houſe of your God.

Sanctify ye a faſt; call a ſolemn aſſembly; gather the elders, *and* all the inhabitants of the land *into* the houſe of the LORD your God, and cry unto the LORD, Alas for the day! for the day of the LORD *is* at hand; and as a deſtruction from the Almighty ſhall it come. Is not the meat cut off before our eyes, *yea*, joy and gladneſs from the houſe of our God? The ſeed is rotten under the clods, the garners are laid deſolate, the barns broken down; for the corn is withered. How do the beaſts groan! the herds of cattle are perplexed, becauſe they have no paſture; yea, the flocks of ſheep are made deſolate.

O LORD, to thee will I cry! for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burned all the trees of the field. The beaſts of the field cry alſo unto thee; for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

CHAP. II.

The terribleneſs of God's judgement. The prophet exhorteth to repentance; preſcribeth a faſt, and promiſeth a bleſſing thereon.

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the LORD cometh, — for *it is* nigh at hand. A day of darkneſs and of gloomineſs; a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains.

A great people (19) and a ſtrong! there hath not been ever the like; neither ſhall be any more after it, *even* to the years of many generations. A fire devoureth before them, and behind them a flame burneth; the land *is* as the garden of Eden before them, and behind them a deſolate wilderneſs; yea, and nothing ſhall eſcape them. The appearance of them *is* as the appearance of horſes; and as horſemen, ſo ſhall they run. Like the noiſe of chariots on the tops of mountains ſhall they leap; like the noiſe of a flame of fire that devoureth the ſtubble; as a ſtrong people ſet in battle array. Before their face the people ſhall be much pained; all faces ſhall gather blackneſs.

They ſhall run like mighty men, they ſhall climb the wall like men of war; and they ſhall march every one on his ways, and they ſhall not break their ranks. Neither ſhall one thruſt another, they ſhall walk every one in his path; and *when* they fall upon the ſword, they ſhall not be wounded. They ſhall run to and

(19) *The* people *here deſcribed are armies of locuſts: See v.* 25. *it is well known what terrible devaſtations theſe inſects cauſe in the eaſtern countries which they infeſt; famine and the peſtilence frequently ſucceed them.*

fro

fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them, the heavens shall tremble; the sun and the moon shall be dark (20), and the stars shall withdraw their shining. And the LORD shall utter his voice before his army; for his camp *is* very great; for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning! And rend your heart, and not your garments, and turn unto the LORD your God! for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth *if* he will return and repent, and leave a blessing behind him? *even* a meat-offering and a drink-offering unto the LORD your God.

Blow the trumpet in Zion; sanctify a fast; call a solemn assembly. Gather the people; sanctify the congregation; assemble the elders: gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar; and let them say, "Spare thy "people, O LORD! and give not "thine heritage to reproach, that "the heathen should rule over them; "wherefore should they say among "the people, Where *is* their God?"

Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen. But I will remove far off from you the northern *army*; and will drive it into a land barren and desolate, with its face toward the east sea, and its hinder part towards the utmost sea, and its stink shall come up, and its ill savour shall come up; because He [*God*] hath done great things.

Fear not, O land! be glad and rejoice; for the LORD will do great things. ** The floors shall be full of wheat; and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army, which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wonderously with you; and my people shall never be ashamed. And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else; and my people shall never be ashamed.

And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions (21): and also upon the servants and upon the handmaids, in those days, will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem shall be deliver-

(20) *The clouds of locusts are sometimes so great, that they obscure the light of the sun, &c.*

(21) *Compare* Acts ii. 17.

ance,

ance, as the LORD hath ſaid, and in the remnant whom the LORD ſhall call.

CHAP. III.

God's judgements. His bleſſing upon the church.

FOR behold, in thoſe days and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem, I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat; and I will plead with them there for my people and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land. * *

Aſſemble yourſelves, and come, all ye heathen, and gather yourſelves together round about: thither cauſe thy mighty ones to come down, O LORD! ** Put ye in the ſickle; for the harveſt is ripe: come, get ye down; for the preſs is full, the vats overflow: for their wickedneſs *is* great. Multitudes, multitudes in the the valley of deciſion; for the day of the LORD *is* near in the valley of deciſion. The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining. The LORD alſo ſhall roar out of Zion, and utter his voice from Jeruſalem; and the heavens and the earth ſhall ſhake: but the LORD *will be* the hope of his people, and the ſtrength of the children of Iſrael. * *

AMOS.

CHAP. I.

THE words of Amos, who was among the herdmen of Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah king of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael, two years before the earthquake. * *

CHAP. IV.

He reproveth (22) *Iſrael for their incorrigibleneſs.*

* *

AND I alſo have given you cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD. And alſo I have withholden the rain from you, when *there were* yet three months to the harveſt; and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereon it rained not withered. So two *or* three cities wandered unto one city, to drink water: but they were not ſatisfied; yet have ye not returned unto me, ſaith the LORD.

I have ſmitten you with blaſting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured *them*; yet have ye not returned unto me, ſaith the LORD.

I have ſent among you the peſtilence, after the manner of Egypt: your young men have I ſlain by the ſword, and have taken away your horſes; and I have made the ſtink of your camps to come up unto your noſtrils; yet have ye not returned unto me, ſaith the LORD.

I have overthrown *ſome* of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, ſaith the LORD. Therefore thus will I do unto thee, O Iſrael! *and* becauſe I will do this unto thee, prepare to meet thy God, O Iſrael! For lo, He that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought; that maketh the morning darkneſs, and treadeth upon the high places of the earth; The LORD, the God of hoſts *is* his name.

CHAP.

(22) *This reproof may be ſuppoſed to be addreſſed to all impenitent ſinners.*

CHAP. V.

An exhortation to repentance. God rejecteth the hypocritical service of Israel.

* *

THUS saith the LORD unto the house of Israel, ** Seek the LORD, and ye shall live. ** Ye who turn judgement to worm-wood, and leave off righteousness in the earth, *seek him* that maketh the seven stars and Orion; and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name; that strengtheneth the spoiled against the strong; so that the spoiled shall come against the fortress.

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions, and your mighty sins: — they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*. Therefore the prudent shall keep silence in that time; for it *is* an evil time.

Seek good, and not evil; that ye may live: and so the LORD, the God of hosts shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgement in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. ** Wo unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. *Shall* not the day of the LORD *be* darkness, and not light? even very dark and no brightness in it.

I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols. ** But let judgement run down as waters, and righteousness as a mighty stream. * * (23)

(23) *The prophecy of Obadiah only foretels the destruction of Edom, and therefore is omitted in this abridgement.*

JONAH.

CHAP. I.

Jonah sent to Nineveh, fleeth to Tarshish. He is discovered by a tempest, thrown into the sea, and swallowed by a fish.

NOW the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa: and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it to go with them into Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea; and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god; and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the ship-master came

came to him, and said unto him, "What meanest thou, O sleeper? "arise, call upon thy God, if so be "that God will think upon us, that "we perish not." And they said every one to his fellow, "Come, and let "us cast lots, that we may know for "whose cause this evil *is* upon us." So they cast lots; and the lot fell upon Jonah.

Then they said unto him, "Tell "us, we pray thee, for whose cause "this evil *is* upon us: what *is* thine "occupation? and whence comest "thou? what *is* thy country? and "of what people *art* thou?" And he said unto them, "I *am* an Hebrew; "and I fear the LORD, the God of "heaven, who hath made the sea "and the dry land." Then were the men exceedingly afraid, and said unto him, "Why hast thou done "this?" For the men knew that he fled from the presence of the LORD; because he had told them.

Then they said unto him, "What "shall we do unto thee, that the sea "may be calm unto us?" for the sea wrought, and was tempestuous. And he said unto them. "Take me up, "and cast me forth into the sea, so "shall the sea be calm unto you; for "I know that for my sake this great "tempest *is* upon you." Nevertheless, the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, "We "beseech thee, O LORD! we beseech "thee, let us not perish for this "man's life; and lay not upon us in- "nocent blood, for thou, O LORD, "hast done as it pleased thee!"

So they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows. Now the LORD had prepared a great fish to swallow up Jonah: and Jonah was in the belly of the fish three days and three nights.

CHAP. II.

The prayer of Jonah. He is delivered from the fish.

THEN Jonah prayed unto the LORD his God out of the fish's belly.

And he said, "I cried by reason "of mine affliction unto the LORD, "and he heard me; out of the belly "of hell (24) cried I, *and* thou heard- "est my voice. For thou hadst cast "me into the deep, in the midst of "the seas; and the floods compassed "me about: all thy billows and thy "waves passed over me. Then I "said, I am cast out of thy sight; yet "will I look again toward thy holy "temple. The waters compassed me "about *even* to the soul; the depth "closed me round about; the weeds "were wrapped about my head. I "went down to the bottoms of the "mountains; the earth with her bars "*was* about me for ever: yet hast "thou brought up my life from cor- "ruption, O LORD my God! When "my soul fainted within me, I re- "membered the LORD; and my "prayer came in unto thee, into thine "holy temple. They that observe "lying vanities forsake their own "mercy. But I will sacrifice unto "thee with the voice of thanksgiv- "ing; I will pay *that* which I have "vowed: Salvation *is* of the LORD."

And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

CHAP. III.

Jonah sent again, preacheth to the Ninevites. Upon their repentance, God altereth his purpose (25).

AND the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nine-

(24) *Or the grave.*

(25) Observe, *that God's threatenings are generally conditional, as they were to the Ninevites in this chapter.*

veh

veh that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days journey. And Jonah began to enter into the city a day's journey; and he cried, and said, "Yet forty days "and Nineveh shall be overthrown."

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered *himself* with sackcloth, and sat in ashes. And he caused it to be proclaimed, and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *whether* God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did *it* not.

CHAP. IV.

Jonah repineth at God's mercy, is reproved by the type of a gourd.

BUT it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, "I pray thee, O LORD, *was* "not this my saying when I was yet "in my country? therefore I fled "before unto Tarshish: for I knew "that thou *art* a gracious God, and "merciful, slow to anger, and of "great kindness, and repentest thee "of the evil. Therefore now, O "LORD, take, I beseech thee, my "life from me; for *it is* better for me "to die than to live."

Then the LORD said, "Doest thou "well to be angry?" So Jonah went out of the city, and sat on the east side of the city, and there made him a booth; and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day; and it smote the gourd that it withered.

And it came to pass when the sun did rise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die; and said, "*It is* better for me to "die than to live." And God said to Jonah, "Doest thou well to be "angry for the gourd?" And he said, "I do well to be angry *even* unto "death." Then said the LORD, "Thou hast had pity on the gourd, "for the which thou hast not la"boured, neither madest it grow; "which came up in a night, and pe"rished in a night. And should not "I spare Nineveh that great city, "wherein are more than six-score "thousand persons that cannot dis"cern between their right hand and "their left hand, and *also* much "cattle?"

MICAH.

MICAH.

CHAP. I.

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

Hear, all ye people! hearken, O earth, and all that is therein! and let the Lord GOD be witness against you, the LORD from his holy temple. For behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft; as wax before the fire, *and* as the waters *that are* poured down a steep place.

* *

CHAP. II.

Against oppression.

WO to them that devise iniquity and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take *them* by violence; and horses, and take *them* away: so they oppress a man and his house, even a man and his heritage. Therefore, thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

* *

CHAP. IV.

The glory and peace of the church.

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established on the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, "Come, and let us go up to the "mountain of the LORD, and to the "house of the God of Jacob; and "he will teach us of his ways, and "we will walk in his paths: for the "law shall go forth of Zion, and "the word of the LORD from Je-"rusalem."

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. * *

CHAP. V.

The kingdom of Christ. * *

THOU, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah; *yet* out of thee shall He come forth unto me, *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. ** And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall He be great unto the ends of the earth. * *

CHAP. VI.

God's controversy for unkindness, for ignorance, and for injustice.

HEAR ye now what the LORD saith! Arise, contend thou before the mountains, and let the hills hear thy voice! Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth! for the LORD hath a controversy with his people, and he will plead with Israel.

O my people! what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people! remember

now what Balak king of Moab conſulted; and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal; that ye may know the righteouſneſs of the LORD.

Wherewith ſhall I come before the LORD, *and* bow myſelf before the high GOD? — Shall I come before him with burnt-offerings, with calves of a year old? Will the LORD be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oil? Shall I give my firſt-born *for* my tranſgreſſion, the fruit of my body *for* the ſin of my ſoul? — He hath ſhewed thee, O man! what *is* good; and what the LORD doth require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God. * *

Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure, *that is* abominable? Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lyes, and their tongue *is* deceitful in their mouth. Therefore I will alſo make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins. * *

CHAP. VII.

The church complaineth of her ſmall number, and the general corruption; putteth her confidence in God.

WO is me! for I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage; *there is* no cluſter to eat: my ſoul deſired the firſt-ripe fruit. The good *man* is periſhed out of the earth, and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. * *

Truſt ye not in a friend; put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy boſom; for the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law; a man's enemies *are* the men of his own houſe. Therefore will I look unto the LORD; I will wait for the God of my ſalvation: my God will hear me. Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the LORD *ſhall be* a light unto me. I will bear the indignation of the LORD, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgement for me: he will bring me forth to the light, *and* I will behold his righteouſneſs.

Who *is* a God like unto thee! that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage. He retaineth not his anger for ever, becauſe he delighteth *in* mercy. He will turn again; he will have compaſſion upon us; he will ſubdue our iniquities: — and thou wilt caſt all their ſins into the depths of the ſea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

NAHUM.

CHAP. I.

The majeſty of God, in goodneſs to his people, and ſeverity againſt his enemies.

THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite.

God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adverſaries, and he reſerveth *wrath* for his enemies. The LORD *is* ſlow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirl-wind and in the ſtorm; and the clouds *are* the duſt of his feet. He rebuketh the ſea, and maketh

maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence; yea, the world, and all that dwell therein.

Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.** Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!

* *

HABAKKUK.

CHAP. I.

Habakkuk complains of the iniquity of the land.

THE burden which Habakkuk the prophet did see.

O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save! Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me; and there are *that* raise up strife and contention. Therefore the law is slacked, and judgement doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgement proceedeth. * *

Art thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou hast ordained them for judgement! and, O mighty God, thou hast established them for correction! *Thou art* of purer eyes than to behold evil, and canst not look on iniquity (26): wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he? * *

CHAP. II.

Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith. The judgement upon the wicked.

I WILL stand upon my watch, and set me upon the tower; and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time; but at the end it shall speak, and not lye: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul, *which* is lifted up, is not upright in him: but the just shall live by his faith.

Yea also, because he transgresseth by wine; *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

(26) *Namely, With approbation.*

Thou haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned *againſt* thy ſoul. For the ſtone ſhall cry out of the wall; and the beam out of the timber ſhall anſwer it.

Wo to him that buildeth a town with blood, and eſtabliſheth a city by iniquity! Behold, *is it* not of the LORD of hoſts, that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity? For the earth ſhall be filled with the knowledge of the glory of the LORD, as the waters cover the ſea.

Wo unto him that giveth his neighbour drink! that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayeſt look on their nakedneſs! Thou art filled with ſhame for glory: ** The cup of the LORD's right hand ſhall be turned unto thee, and ſhameful ſpewing *ſhall be* on thy glory. ** **

What profiteth the graven image, that the maker thereof hath graven it? the molten image, and a teacher of lyes, that the maker of his work truſteth therein to make *him* dumb idols? Wo unto him that ſaith to the wood, Awake! to the dumb ſtone, Ariſe, it ſhall teach. Behold, it *is* laid over with gold and ſilver, and *there is* no breath at all in the midſt of it. But the LORD *is* in his holy temple: let all the earth keep ſilence before him!

CHAP. III.

Habakkuk in his prayer trembleth at God's majeſty. The confidence of his faith.

A Prayer of Habakkuk the prophet.

"O LORD! I have heard thy ſpeech, "*and* was afraid; O LORD! revive "thy work in the midſt of the years; "in the midſt of the years make "known: in wrath remember mer- "cy. God came from Teman, and "the Holy One from mount Paran. "His glory covered the heavens, "and the earth was full of his praiſe. "And *his* brightneſs was as the "light; he had horns *coming* out of "his hand: and there *was* the hiding "of his power. Before him went "the peſtilence, and burning coals "went forth at his feet. He ſtood, "and meaſured the earth: he beheld, "and drove aſunder the nations; and "the everlaſting mountains were "ſcattered, the perpetual hills did "bow: — his ways *are* everlaſting.

"I ſaw the tents of Cuſhan in af- "fliction: *and* the curtains of the "land of Midian did tremble. Was "the LORD diſpleaſed againſt the "rivers? — *Was* thine anger againſt "the rivers? *was* thy wrath againſt "the ſea, that thou didſt ride upon "thine horſes, *and* thy chariots of "ſalvation? Thy bow was made "quite naked, *according* to the oaths "of the tribes, *even thy* word. Thou "didſt cleave the earth with rivers. "The mountains ſaw thee, *and* they "trembled; the overflowing of the "water paſſed by: the deep utter- "ed its voice, *and* lifted up its "hands on high. The ſun *and* moon "ſtood ſtill in their habitation: at "the light of thine arrows they "went; at the ſhining of thy glitter- "ing ſpear.

"Thou didſt march through the "land in indignation, thou didſt "threſh the heathen in anger. Thou "wenteſt forth for the ſalvation of "thy people, *even* for ſalvation with "thine anointed: thou woundedſt "the head of the houſe of the wick- "ed, by diſcovering the foundation "unto the neck. Thou didſt ſtrike "through with his ſtaves the head "of his villages: they came out as a "whirl-wind to ſcatter me; their re- "joicing *was* as to devour the poor "ſecretly.

"Thou didſt walk through the ſea "with thine horſes; *through* the heap "of great waters. When I heard, "my belly trembled; my lips qui- "vered at the voice: rottenneſs en- "tered into my bones; and I trem-

"bled

"bled in myſelf, that I might reſt in "the day of trouble. — When he "cometh up unto the people; he "will invade them with his troops.

"Although the fig-tree ſhall not "bloſſom, neither fruit *be* on the "vines; *though* the labour of the "olive ſhall fail, and the fields ſhall "yield no meat; *though* the flock ſhall "be cut off from the fold, and *there* "*be* no herd in the ſtalls: yet I will "rejoice in the LORD, I will joy in "the God of my ſalvation (27). The "Lord GOD *is* my ſtrength; and he "will make my feet like hinds' *feet*, "and he will cauſe me to walk upon "mine high places." * * (28)

HAGGAI.

CHAP. I.

Haggai reproveth the people's negligence, inciteth them to build the houſe, and promiſeth God's aſſiſtance therein.

IN the ſecond year of Darius the king, in the ſixth month, in the firſt day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the ſon of Shealtiel, governor of Judah, and to Joſhua, the ſon of Joſedech the high prieſt (29), ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, This people ſay, The time is not come, the time that the LORD's houſe ſhould be built.

Then came the word of the LORD by Haggai the prophet, ſaying, *Is it* time for you, O ye, to dwell in your cieled houſes, and this houſe *lie* waſte? Now therefore thus ſaith the LORD of hoſts, Conſider your ways. Ye have ſown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag with holes.

Thus ſaith the LORD of hoſts. Conſider your ways! Go up to the mountain, and bring wood, and build the houſe; and I will take pleaſure in it, and I will be glorified, ſaith the LORD. ** Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech, the high prieſt, with all the remnant of the people, obeyed the voice of the LORD their God and the words of Haggai the prophet, as the LORD their God had ſent him; and the people did fear before the LORD.

Then ſpake Haggai, the LORD's meſſenger, in the LORD's meſſage unto the people, ſaying, *I am* with you, ſaith the LORD. And the LORD ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel, governor of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people; and they came and did work in the houſe of the LORD of hoſts their God, in the four and twentieth day of the ſixth month, in the ſecond year of Darius the king.

CHAP. II.

He encourageth the people to the work by promiſes of greater glory to the ſecond temple than the firſt, by the preſence of Chriſt.

IN the ſeventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, ſaying, Speak now to Zerubbabel the ſon of Shealtiel, governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying, Who *is* left among you that ſaw this houſe in its firſt glory? and how do ye ſee it now? *Is it* not in

(27) *Obſerve the prophet's noble confidence in God.*

(28) *Here follows the prophecy of Zephaniah in the Bible; but as it fortels only God's ſevere judgements againſt Judah, and other nations, which were accompliſhed ſoon after, I have omitted the whole.*

(29) *See* Ezra iv. 24. ch. v. 1, 2.

your eyes in compariſon of it as nothing.

Yet now be ſtrong, O Zerubbabel, ſaith the LORD; ** For thus ſaith the LORD of hoſts, Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land: and I will ſhake all nations; and the Deſire (30) of all nations ſhall come: and I will fill this houſe with glory, ſaith the LORD of hoſts. ** The glory of this latter houſe ſhall be greater than of the former, ſaith the LORD of hoſts; and in this place will I give peace, ſaith the LORD of hoſts. * *

ZECHARIAH.

CHAP. I.

Zechariah exhorteth to repentance.

IN the eighth month, in the ſecond year of Darius, came the word of the LORD unto Zechariah, the ſon of Barachiah, the ſon of Iddo, the prophet, ſaying, The LORD hath been ſore diſpleaſed with your fathers. Therefore ſay thou unto them, Thus ſaith the LORD of hoſts; Turn ye unto me! ſaith the LORD of hoſts, and I will turn unto you, ſaith the LORD of hoſts. Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the LORD of hoſts, Turn ye now from your evil ways, and *from* your evil doings! But they did not hear, nor hearken unto me, ſaith the LORD. Your fathers, where *are* they? and the prophets, do they live for ever? But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers?—And they returned, and ſaid, Like as the LORD of hoſts thought to do unto us, according to our ways and according to our doings, ſo hath he dealt with us.

* *

CHAP. VII.

Zechariah reproveth the Jews. Sin the cauſe of their captivity. * *

AND the word of the LORD came unto Zechariah, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, Execute true judgement, and ſhew mercy and compaſſion every man to his brother. And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor; and let none of you imagine evil againſt his brother in your heart.

But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear. Yea, they made their hearts *as* an adamant-ſtone, leſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his Spirit by the former prophets; therefore came a great wrath from the LORD of hoſts. Therefore it is come to paſs, *that* as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the LORD of hoſts: but I ſcattered them with a whirl-wind among all the nations whom they knew not. Thus the land was deſolate after them, that no man paſſed through nor returned; for they laid the pleaſant land deſolate.

CHAP. VIII.

* *

THESE *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour; execute the judgement of truth and peace in your gates; and let none of you imagine evil in your hearts againſt his neighbour; and love no falſe oath: for all theſe *are things* that I hate, ſaith the LORD.

* *

CHAP. IX.

Zion is exhorted to rejoice for the coming of Chriſt. * *

Rejoice

(30) *Namely, The long-promiſed Meſſiah,* [*See* Heb. xii. 26.] *whom the world expected in the fulneſs of time, and the Jews ardently wiſhed for; as appears from ſacred and profane hiſtory.*

REjoice greatly, O daughter of Zion! ſhout, O daughter of Jeruſalem! Behold, thy king cometh unto thee; he *is* juſt, and having ſalvation; lowly, and riding upon an aſs, and upon a colt the foal of an aſs. ** And he ſhall ſpeak peace unto the heathen; and his dominion *ſhall be* from ſea *even* to ſea, and from the river *even* to the ends of the earth.

As for thee alſo, by the blood of thy covenant I have ſent forth thy priſoners out of the pit wherein *is* no water. Turn ye to the ſtrong hold, ye priſoners of hope! even to-day do I declare, *that* I will render double unto thee. ** And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightening: and the Lord GOD ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth. ** And the LORD their God ſhall ſave them in that day, as the flock of his people; for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land. For how great *is* his goodneſs! and how great is his beauty!

* *

CHAP. XI.

* *

I ſaid unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of ſilver (31). And the LORD ſaid unto me, Caſt it unto the potter: a goodly price that I was prized at by them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD. * *

CHAP. XII.

Jeruſalem a cup of trembling. The victorious reſtoring of Judah.

THE burden of the word of the LORD for Iſrael, ſaith the LORD who ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him. Behold! I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah *and* againſt Jeruſalem.

* *

And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications: and they ſhall look upon me (32) whom they have pierced; and they ſhall mourn for him as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him as one that is in bitterneſs for *his* firſt-born.

* *

CHAP. XIII.

Jeruſalem's purgation from idolatry, and falſe prophecy. The death of Chriſt, and the trial of a third part.

IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs. And it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembered; and I will alſo cauſe the prophets and the unclean ſpirit to paſs out of the land. * *

Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the LORD of hoſts! Smite the ſhepherd (33), and the ſheep ſhall be ſcattered; and I will turn mine hand upon the little ones.

* *

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(31) *Compare* Matt. xxvii. 5—10.

(32) *They ſhall look upon* Him, &c. *as the original has it in the beſt manuſcripts. Compare* John xix. 34 — 37.

(33) *See* Matt. xxvi. 31.

MALACHI.

CHAP. I.

Malachi complaineth of Iſrael's unkindneſs, irreligion, and profaneneſs.

THE burden of the word of the LORD, to Iſrael by Malachi (34).

* *

A ſon honoureth *his* father, and a ſervant his maſter: if I then *be* a father, where *is* mine honour? and if I be a maſter, where *is* my fear? ſaith the LORD of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name? Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the LORD *is* contemptible. And if ye offer the blind for ſacrifice, *is it* not evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon? ſaith the LORD of hoſts. ** Who *is there*, even among you, that would ſhut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleaſure in you, ſaith the LORD of hoſts, neither will I accept an offering at your hand.

For, from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles; and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.

* *

CHAP. II.

He reproveth the prieſts for neglecting their covenant, &c.

AND now, O ye prieſts! this commandment *is* for you. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the LORD of hoſts; I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart. ** For the prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth; for he is the meſſenger of the LORD of hoſts.

But ye are departed out of the way; ye have cauſed many to ſtumble at the law; ye have corrupted the covenant of Levi, ſaith the LORD of hoſts. Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? Why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?

* *

Ye have wearied the LORD with your words. Yet ye ſay, Wherein have we wearied *him?* — When ye ſay, Every one that doeth evil *is* good in the ſight of the LORD, and he delighteth in them; or, Where *is* the God of judgement?

CHAP. III.

Of the meſſenger, majeſty, and grace of Chriſt. Of the rebellion, ſacrilege, and infidelity of the people.

BEhold, I will ſend my meſſenger; and he ſhall prepare the way before me: and the Lord whom ye ſeek ſhall ſuddenly come to his temple, even the meſſenger [*or angel*] of

(34) Malachi, *who propheſied about* 397 *years before Chriſt, ſhews the corruptions in the Jewiſh worſhip, and foretels a more perfect diſpenſation, that was to ſuperſede all its rites and ceremonies.*

of the covenant, whom ye delight in; behold, he ſhall come, ſaith the LORD of hoſts! but who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he *is* like a refiner's fire, and like fullers' ſope. And he ſhall ſit *as* a refiner and purifier of ſilver; and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the LORD an offering in righteouſneſs.

Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgement; and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs; and that turn aſide the ſtranger *from his right*, and fear not me, ſaith the LORD of hoſts. For I *am* the LORD, I change not; therefore ye ſons of Jacob are not conſumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me! and I will return unto you, ſaith the LORD of hoſts. But ye ſaid, Wherein ſhall we return? — Will a man rob God? yet ye have robbed me. But ye ſay, Wherein have we robbed thee? In tithes and offerings. Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the ſtore-houſe, that there may be meat in mine houſe; and prove me now herewith, ſaith the LORD of hoſts, if I will not open to you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it*. And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground; neither ſhall your vine caſt her fruit before the time in the field, ſaith the LORD of hoſts. And all nations ſhall call you bleſſed; for ye ſhall be a delightſome land, ſaith the LORD of hoſts.

Your words have been ſtout againſt me, ſaith the LORD. Yet ye ſay, What have we ſpoken againſt thee? Ye have ſaid, It *is* vain to ſerve God; and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hoſts? And now we call the proud happy: yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered.

Then they that feared the LORD ſpake often one to another: and the LORD hearkened, and heard *it*; and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they ſhall be mine, ſaith the LORD of hoſts, in the day when I make up my jewels; and I will ſpare them as a man ſpareth his own ſon that ſerveth him. Then ſhall ye return, and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not.

CHAP. IV.

God's judgement on the wicked, and his bleſſing on the good. He fore-telleth Elijah's coming.

FOR behold, the day cometh that ſhall burn as an oven; and all the proud, yea, and all that do wickedly ſhall be ſtubble: and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

But unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall. And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the

the day that I ſhall do *this*, ſaith the LORD of hoſts. Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgements.

Behold, I will ſend you Elijah the prophet, before the coming of the great and dreadful day of the LORD; and he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

The End of the Prophets.

NEW TESTAMENT.

The Gospel according to St MATTHEW.

CHAP. I.

The conception and birth of Christ. His names. * *

THE birth of Christ (1) was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child by the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, "Joseph "thou son of David, fear not to "take unto thee Mary thy wife! for "that which is conceived in her is "of the Holy Ghost. And she "shall bring forth a son, and thou "shalt call his name JESUS; for "he shall save his people from their "sins."

Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold, a Virgin shall be with "child, and shall bring forth a son; "and they shall call his name (2) "Emmanuel, which, being inter-"preted is, God with us." Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son. And he called his name JESUS.

CHAP. II.

The wise men, coming to Christ, worship him. Joseph fleeth into Egypt

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ (3) should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, "And thou, Bethlehem *in* the land "of Juda, art not the least among "the princes of Juda; for out of "thee shall come a Governor, that "shall rule my people Israel."

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, "Go, and "search diligently for the young "child; and when ye have found "*him* bring me word again, that I "may come and worship him also." When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy.

(1) *It appears by the pedigree of Christ inserted in the Gospel by two Evangelists, that he was lineally descended from* Abraham *and* David *according to the flesh, to whom the* Messiah *was promised in a particular manner.* *See* Gen. xxii. 18. Psalm ii, &c.

(2) *That is, He shall* be IMMANUEL, God with us, *or dwelling among us.* Isa. vii. 4.

(3) *Or, The* Messiah *was to be born.*

And

And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down, and worſhipped him: and when they had opened their treaſures they preſented unto him gifts; gold, and frankincenſe, and myrrhe. And, being warned by God in a dream that they ſhould not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, "Ariſe, and take the young "child and his mother, and flee "into Egypt, and be thou there until "I bring thee word; for Herod "will ſeek the young child to de-"ſtroy him." When he aroſe, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, "Out of Egypt have I called my Son."

Then Herod, when he ſaw that he was mocked by the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children (4) that were in Bethlehem and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men. Then was fulfilled that which was ſpoken by Jeremiah the prophet, ſaying, "In Rama was "there a voice heard, lamentation, "and weeping, and great mourn-"ing, Rachel weeping *for* her chil-"dren, and would not be comforted, "becauſe they are not (5)."

But when Herod was dead, behold, an angel of the Lord appeareth, in a dream, to Joſeph in Egypt. Saying, "Ariſe, and take the young "child and his mother, and go into "the land of Iſrael; for they (6) are "dead who ſought the young child's "life." And he aroſe, and took the young child and his mother, and came into the land of Iſrael.

But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: Notwithſtanding, being warned by God in a dream, he turned aſide into the parts of Galilee (7). And he came and dwelt in a city called Nazareth: that it might be fulfilled which was ſpoken by the prophets, "He ſhall be called a "Nazarene:"

CHAP. III.

John preacheth. His apparel, and baptiſm. He reprehendeth the Phariſees, and baptizeth Chriſt in Jordan.

IN thoſe days came John the Baptiſt, preaching in the wilderneſs of Judea, and ſaying, "Repent ye! "for the kingdom of heaven is at "hand." For this is he that was ſpoken of by the prophet Iſaiah, ſaying, "The voice of one crying in "the wilderneſs, Prepare ye the "way of the Lord, make his paths "ſtraight!"

And the ſame John had his raiment of camels hair, and a leathern girdle about his loins; and his meat was locuſts and wild honey. Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan, and were baptized by him in Jordan, confeſſing their ſins.

But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, "O ge-"neration (8) of vipers, who hath "warned you to flee from the wrath "to come? Bring forth therefore "fruits meet for repentance: and "think

(4) *Namely*, The male *children.*
(5) *Jer.* xxxi. 15.

(6) *Namely*, Herod *and his ſon* Antipater.
(7) Herod Antipas, *who was not cruel like* Archelaus, *reigned in Galilee.*
(8) *That is*, *Brood or progeny.*

"think not to ſay within yourſelves, "We have Abraham to *our* father; "for I ſay unto you, That God is "able of theſe ſtones to raiſe up "children unto Abraham. And now "alſo the ax is laid unto the root of "the trees; therefore every tree "which bringeth not forth good "fruit is hewn down (9), and caſt "into the fire. I indeed baptize "you with water unto repentance: "but he that cometh after me is "mightier than I, whoſe ſhoes I am "not worthy to bear, he ſhall bap-"tize you with the Holy Ghoſt, and "*with* fire; whoſe fan *is* in his hand, "and he will throughly purge his "floor, and gather the wheat into "the garner; but he will burn up "the chaff with unquenchable fire."

Then Jeſus cometh from Galilee to Jordan unto John, to be baptized by him. But John forbad him, ſaying, "I have need to be baptized by "thee, and comeſt thou to me?" And Jeſus anſwering, ſaid unto him, "Suffer *it to be ſo* now; for thus it "becometh us to fulfil all righteouſ-"neſs:" Then he ſuffered him. And Jeſus, when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him; and lo, a voice from heaven, ſaying, "This is my be-"loved Son, in whom I am well "pleaſed."

CHAP. IV.

Chriſt faſteth, is tempted, and overcometh; He beginneth to preach, and calleth ſome to be his diſciples.

THEN Jeſus was led up by the ſpirit into the wilderneſs, to be tempted by the devil. And when he had faſted forty days and forty nights, he was afterwards hungry. And when the tempter came to him, he ſaid, "If thou be the Son "of God, command that theſe ſtones "be made bread." But he anſwered and ſaid, "It is written, Man ſhall "not live by bread alone, but by "every word that proceedeth out of "the mouth of God."

Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple, and ſaith unto him, "If thou be the Son of God, "caſt thyſelf down: for it is written, "He ſhall give his angels charge "concerning thee; and in *their* hands "they ſhall bear thee up, leſt at any "time thou daſh thy foot againſt a "ſtone." Jeſus ſaid unto him, "It "is written again, Thou ſhalt not "tempt the Lord thy God."

Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, "All theſe "things will I give thee, if thou wilt "fall down and worſhip me." Then ſaith Jeſus unto him, "Get thee "hence, Satan; for it is written, "Thou ſhalt worſhip the Lord thy "God, and him only ſhalt thou "ſerve." Then the devil leaveth him, and behold angels came and miniſtered unto him.

Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea coaſt, in the borders of Zabulon and Nephthalim. That it might be fulfilled which was ſpoken by Iſaiah the prophet, ſaying, "The land of "Zabulon, and the land of Neph-"thalim, *by* the way of the ſea, be-"yond Jordan, Galilee of the Gen-"tiles. The people who ſat in dark-"neſs ſaw great light; and to them "who ſat in the region and ſhadow "of death, light is ſprung up (10)."

From that time Jeſus began to preach, and to ſay, "Repent; for

(9) *That is, Is* to be *hewn, &c.*

(10) Chap. ix. 1, 2.

"the

"the kingdom of heaven (11) is at "hand." And Jeſus walking by the ſea of Galilee ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea; for they were fiſhers. And he ſaith unto them, "Follow me! and I will "make you fiſhers of men." And they ſtraightway left *their* nets, and followed him.

And going on from thence he ſaw other two brethren, James the *ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them. And they immediately left the ſhip, and their father, and followed him.

And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the Goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe, among the people. And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe who were poſſeſſed with devils, and thoſe who were lunatic, and thoſe that had the palſy; and he healed them. And there followed him great multitudes of people from Galilee, and Decapolis, and Jeruſalem, and Judea, and *from* beyond Jordan.

CHAP. V.

Who are bleſſed. The apoſtles are the light of the world. The law expounded.

AND ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him; and he opened his mouth, and taught them, ſaying (12). "Bleſſed *are* the poor in ſpirit; for "theirs is the kingdom of heaven. "Bleſſed *are* they that mourn; for "they ſhall be comforted. Bleſſed "*are* the meek; for they ſhall inherit "the earth. Bleſſed *are* they who "hunger and thirſt after righteouſ"neſs; for they ſhall be filled. Bleſſ"ed *are* the merciful; for they ſhall "obtain mercy. Bleſſed *are* the pure "in heart; for they ſhall ſee God. "Bleſſed *are* the peace-makers; for "they ſhall be called the children "of God. Bleſſed *are* they who "are perſecuted for righteouſneſs "ſake; for theirs is the kingdom of "heaven.

"Bleſſed are ye when men ſhall "revile you, and perſecute *you*, and "ſhall ſay all manner of evil againſt "you falſely for my ſake. Rejoice, "and be exceeding glad; for great is "your reward in heaven: for ſo per"ſecuted they the prophets who "were before you.

"Ye are the ſalt of the earth: but "if the ſalt have loſt its ſavour, "wherewith ſhall it be ſalted? it is "thenceforth good for nothing but "to be caſt out, and to be trodden "under foot by men.

"Ye are the light of the world. "A city that is ſet on a hill cannot "be hidden. Neither do men light "a candle, and put it under a buſhel, "but on a candleſtick; and it giv"eth light unto all that are in the "houſe. Let your light ſo ſhine "before men, that they may ſee your "good works, and glorify your Fa"ther who is in heaven.

"Think not that I am come to de"ſtroy the law or the prophets: I am "not come to deſtroy, but to fulfil. "For verily I ſay unto you, Till "heaven and earth paſs, one jot or "one tittle ſhall in no wiſe paſs from "the law, till all be fulfilled. Who"ſoever therefore ſhall break one of "theſe leaſt commandments, and "ſhall teach men ſo, he ſhall be "called the leaſt in the kingdom of "heaven; but whoſoever ſhall do, "and teach *them*, the ſame ſhall be "called

(11) *That is, The Goſpel diſpenſation, or Kingdom of the* Meſſiah.

(12) *Here our Saviour's divine ſermon on the mount begins, and ends at* chap. vii. 27.

"called great in the kingdom of hea-
"ven. For I ſay unto you, That ex-
"cept your righteouſneſs ſhall ex-
"ceed *the righteouſneſs* of the ſcribes
"and Phariſees, ye ſhall in no caſe
"enter into the kingdom of hea-
"ven.

"Ye have heard that it was ſaid
"by (13) them of old time, Thou
"ſhalt not kill; and whoſoever ſhall
"kill, ſhall be in danger of the
"judgement. But I ſay unto you,
"That whoſoever is angry with his
"brother without a cauſe, ſhall be
"in danger of the judgement; and
"whoſoever ſhall ſay to his brother,
"Raca, ſhall be in danger of the
"counſel; but whoſoever ſhall ſay,
"Thou fool, ſhall be in danger of
"hell-fire (14).

"Therefore, if thou bring thy
"gift to the altar, and there remem-
"bereſt that thy brother hath ought
"(15) againſt thee; leave there thy
"gift before the altar, and go thy
"way; firſt be reconciled to thy bro-
"ther, and then come and offer thy
"gift. Agree with thine adverſary
"quickly whilſt thou art in the way
"with him; leſt at any time the ad-
"verſary deliver thee to the judge,
"and the judge deliver thee to the
"officer, and thou be caſt into pri-
"ſon. Verily I ſay unto thee, Thou
"ſhalt by no means come out thence,
"till thou haſt paid the uttermoſt
"farthing.

"Ye have heard that it was ſaid
"by them of old time, Thou ſhalt
"not commit adultery; But I ſay
"unto you, That whoſoever looketh
"on a woman to luſt after her, hath
"committed adultery with her al-
"ready in his heart. And if thy
"right eye offend thee (16), pluck
"it out, and caſt *it* from thee; for
"*it* is profitable for thee that one of
"thy members ſhould periſh, and
"not *that* thy whole body ſhould be
"caſt into hell. And if thy right
"hand offend thee, cut it off, and
"caſt *it* from thee; for it is pro-
"fitable for thee that one of thy
"members ſhould periſh, and not
"*that* thy whole body ſhould be caſt
"into hell.

"It hath been ſaid, Whoſoever
"ſhall put away his wife, let him
"give her a writing of divorcement;
"But I ſay unto you, That whoſo-
"ever ſhall put away his wife, ſav-
"ing for the cauſe of fornication,
"cauſeth her to commit adultery;
"and whoſoever ſhall marry her
"that is divorced committeth adul-
"tery.

"Again, ye have heard that it
"hath been ſaid by them of old time,
"Thou ſhalt not forſwear thyſelf;
"but ſhalt perform unto the Lord
"thine oaths: But I ſay unto you,
"Swear not at all: neither by hea-
"ven; for it is God's throne: nor
"by the earth; for it is his footſtool:
"neither by Jeruſalem; for it is the
"city of the great King. Neither
"ſhalt thou ſwear by thy head; be-
"cauſe thou canſt not make one
"hair white or black. But let your
"communication be, Yea, yea; Nay,
"nay; for whatſoever is more than
"theſe cometh of evil.

"Ye have heard that it hath been
"ſaid, An eye for an eye, and a
"tooth for a tooth: But I ſay unto
"you, That ye reſiſt not evil; but
"whoſoever ſhall ſmite thee on thy
"right-cheek, turn to him the other
"alſo (17). And if any man will
"ſue thee at the law, and take away

(13) *Or, To your anceſtors.*

(14) *That is, By committing murder, occaſioned by ſuch abuſive language, &c.*

(15) *That is, Any matter of complaint againſt thee.*

(16) *That is,* Cauſe thee *to ſin, or offend God.*

(17) *The following precepts to the end end of the chapter muſt not be underſtood in a literal ſenſe.*

thy

"thy coat, let him have *thy* cloke "alſo. And whoſoever ſhall com- "pel thee (18) *to go* a mile, go with "him two. Give to him that aſk- "eth thee; and from him that "would borrow of thee turn not "thou away.

"Ye have heard that it hath been "ſaid, Thou ſhalt love thy neigh- "bour, and hate thine enemy: But "I ſay unto you, Love your ene- "mies, bleſs them that curſe you, "do good to them that hate you, and "pray for them who deſpitefully "uſe you and perſecute you; that ye "may be the children of your Fa- "ther who is in heaven; for he "maketh his ſun to riſe on the evil "and on the good, and ſendeth rain "on the juſt and on the unjuſt.

"For if ye love them who love "you, what reward have ye? do not "even the publicans the ſame? And "if ye ſalute your brethren only, "what do ye more *than others?* do "not even the publicans ſo? Be ye "therefore perfect (19), even as your "Father who is in heaven is perfect.

CHAP. VI.

Of alms, prayer, forgiveneſs, faſting. Caution againſt worldly care.

"TAKE heed that ye do not "your alms before men, to be "ſeen by them; otherwiſe ye have "no reward of your Father who is "in heaven. Therefore, when thou "doeſt *thine* alms, do not ſound a "trumpet before thee, as the hypo- "crites do, in the ſynagogues, and "in the ſtreets, that they may have "glory of men. Verily, I ſay unto "you, They have their reward. But "when thou doeſt alms, let not thy "left hand know what thy right "hand doeth, that thine alms may "be in ſecret; and thy Father who "ſeeth in ſecret, himſelf ſhall reward "thee openly.

"And when thou prayeſt, thou "ſhalt not be as the hypocrites *are*; "for they love to pray ſtanding in "the ſynagogues and in the corners "of the ſtreets, that they may be "ſeen by men. Verily, I ſay unto "you, They have their reward. But "thou, when thou prayeſt, enter "into thy cloſet, and when thou haſt "ſhut thy door, pray to thy Father "who is in ſecret; and thy Father "who ſeeth in ſecret ſhall reward "thee openly. But when ye pray, "uſe not vain repetitions, as the hea- "then do; for they think that they "ſhall be heard for their much "ſpeaking. Be ye not therefore like "unto them; for your father know- "eth what things ye have need of, "before ye aſk him.

"After this manner therefore pray "ye: Our Father who art in hea- "ven, hallowed be thy name! Thy "kingdom come! Thy will be done "on earth, as *it is* in heaven! Give "us this day our daily bread; and "forgive us our debts, as we forgive "our debtors. And lead us not into "temptation; but deliver us from "evil: For thine is the kingdom, and "the power, and the glory, for ever. "Amen.

"For, If ye forgive men their treſ- "paſſes, your heavenly Father will "alſo forgive you; but if ye forgive "not men their treſpaſſes, neither "will your Father forgive your treſ- "paſſes.

"Moreover, when ye faſt, be not "as the hypocrites, of a ſad counte- "nance; for they diſfigure their "faces, that they may appear unto "men to faſt. Verily, I ſay unto "you, They have their reward. But "thou, when thou faſteſt, anoint "thine head, and waſh thy face; "that thou appear not unto men to "faſt, but unto thy Father who is in "ſecret; and thy Father who ſeeth in "ſecret ſhall reward thee openly.

Lay

(18) *Or rather*, preſs thee.

(19) *The perfection here meant, is ſuch benevolence to all mankind, as God continually exerts to all his creatures without exception.*

"Lay not up for yourſelves trea-
"ſures upon earth, where moth and
"ruſt corrupt, and where thieves
"break through and ſteal; but lay
"up for yourſelves treaſures in hea-
"ven, where neither moth nor ruſt
"doth corrupt, and where thieves
"do not break through nor ſteal:
"For where your treaſure is, there
"will your heart be alſo.

"The light of the body is the eye:
"if therefore thine eye be ſingle,
"thy whole body ſhall be full of
"light; but if thine eye be evil, thy
"whole body ſhall be full of dark-
"neſs. If therefore the light that is
"in thee be darkneſs, how great *is*
"that darkneſs?

"No man can ſerve two maſters:
"for either he will hate the one,
"and love the other; or elſe he will
"hold to the one, and deſpiſe the
"other. Ye cannot ſerve God and
"mammon (20).

"Therefore I ſay unto you, Take
"no thought (21) for your life, what
"ye ſhall eat, or what ye ſhall drink;
"nor yet for your body, what ye
"ſhall put on. Is not the life more
"than meat, and the body than rai-
"ment? Behold the fowls of the
"air! for they ſow not, neither do
"they reap, nor gather into barns;
"yet your heavenly Father feedeth
"them. Are ye not much better
"than they?

"Which of you by taking thought
"can add one cubit unto his ſtature?
"And why take ye thought for rai-
"ment? conſider the lilies of the
"field how they grow: they toil not,
"neither do they ſpin; and yet I ſay
"unto you, That even Solomon in
"all his glory was not arrayed like
"one of theſe. Wherefore if God
"ſo clothe the graſs of the field,
"which to-day is, and to-morrow
"is caſt into the oven, *ſhall he* not
"much more *clothe* you, O ye of lit-
"tle faith?

"Therefore take no thought, ſay-
"ing, What ſhall we eat? or, What
"ſhall we drink? or, Wherewithal
"ſhall we be clothed? (For after all
"theſe things do the Gentiles ſeek),
"for your heavenly Father knoweth
"that ye have need of all theſe
"things. But ſeek ye firſt the king-
"dom of God, and his righteouſneſs,
"and all theſe things ſhall be added
"unto you. Take therefore no
"thought for the morrow; for the
"morrow ſhall take thought for the
"things of itſelf. Sufficient unto
"the day *is* the evil thereof."

CHAP. VII.

Chriſt, at the concluſion of his ſermon on the mount, reproveth raſh judgement, forbiddeth to caſt holy things to profane perſons, exhorteth to prayer, to enter in at the ſtrait gate, to beware of falſe prophets, and not to be hearers, but doers of the word.

"JUDGE not, that ye be not
"judged: for with what judge-
"ment ye judge, ye ſhall be judged;
"and with what meaſure ye mete,
"it ſhall be meaſured to you again.
"And why beholdeſt thou the mote
"that is in thy brother's eye, but
"conſidereſt not the beam that is in
"thine own eye? or how wilt thou
"ſay to thy brother, Let me pull out
"the mote out of thine eye; and be-
"hold, a beam *is* in thine own eye?
"Thou hypocrite! firſt caſt out the
"beam out of thine own eye; and
"then ſhalt thou ſee clearly to caſt
"out the mote out of thy brother's
"eye.

"Give not that which *is* holy unto
"the dogs, neither caſt ye your
"pearls before ſwine; leſt they tram-
"ple them under their feet, and turn
"again and rend you.

"Aſk, and it ſhall be given you;
"ſeek, and ye ſhall find; knock,

(20) *That is*, Riches. *The love of God, and an equal love of this world, cannot dwell in the ſame boſom.*

(21) *That is*, Be not over-anxious. *The ſame word is uſed in the following verſes.*

"and it ſhall be opened unto you:
"For every one that aſketh receiv-
"eth; and he that ſeeketh findeth;
"and to him that knocketh it ſhall
"be opened.

"Or what man is there of you,
"whom if his ſon aſk bread, will he
"give him a ſtone? or if he aſk a
"fiſh, will he give him a ſerpent?
"If ye then, being evil, know *how*
"to give good gifts unto your chil-
"dren, how much more ſhall your
"Father who is in heaven give
"good things to them that aſk him!
"Therefore all things whatſoever ye
"would that men ſhould do to you,
"do ye even ſo to them; for this is
"the law and the prophets.

"Enter ye in at the ſtrait gate:
"for wide *is* the gate, and broad *is*
"the way that leadeth to deſtruc-
"tion, and many there are who go
"in thereat; becauſe ſtrait *is* the
"gate, and narrow *is* the way, which
"leadeth unto life, and few there are
"that find it.

"Beware of falſe prophets, who
"come to you in ſheep's clothing,
"but inwardly they are ravening
"wolves. Ye ſhall know them by
"their fruits. Do men gather grapes
"off thorns, or figs off thiſtles? even ſo
"every good tree bringeth forth good
"fruit, but a corrupt tree bringeth
"forth evil fruit. A good tree cannot
"bring forth evil fruit; neither *can*
"a corrupt tree bring forth good fruit.
"Every tree, that bringeth not forth
"good fruit, is hewn down and caſt
"into the fire. Wherefore by their
"fruits ye ſhall know them.

"Not every one that ſaith unto
"me, Lord! Lord! ſhall enter into
"the kingdom of heaven; but he
"that doeth the will of my Father
"who is in heaven. Many will ſay
"to me in that day, Lord! Lord!
"have we not propheſied in thy
"name? and in thy name have
"caſt out devils? and in thy name
"done many wonderful works?
"and then will I profeſs unto
"them, I never knew you: depart
"from me, ye that work iniquity!

"Therefore whoſoever heareth
"theſe ſayings of mine, and doeth
"them, I will liken him unto a wiſe
"man, who built his houſe upon a
"rock: and the rain deſcended, and
"the floods came, and the winds
"blew, and beat upon that houſe;
"and it fell not: for it was founded
"upon a rock. And every one that
"heareth theſe ſayings of mine, and
"doeth them not, ſhall be likened
"unto a fooliſh man who built his
"houſe upon the ſand: and the rain
"deſcended, and the floods came,
"and the winds blew, and beat upon
"that houſe; and it fell, and great
"was the fall of it."

And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine; for He taught them as *one* having authority, and not as the ſcribes.

CHAP. VIII.

Chriſt cleanſeth the leper, healeth the centurion's ſervant, Peter's mother-in-law, and many other diſeaſed; ſheweth how he is to be followed; ſtilleth the tempeſt on the ſea; driveth devils out of two men poſſeſſed, and ſuffereth them to go into the ſwine.

WHEN He was come down from the mountain, great multitudes followed him. And behold, there came a leper and worſhipped him, ſaying, "Lord, if thou "wilt, thou canſt make me clean!" And Jeſus put forth *his* hand, and touched him, ſaying, "I will; be "thou clean!" — And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, "See thou tell no "man; but go thy way, ſhew thy-"ſelf to the prieſt, and offer the gift "that Moſes commanded, for a teſti-"mony unto them."

And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him, and ſaying, "Lord, my ſervant lieth at "home ſick of the palſy, grievouſly "tormented." And Jeſus ſaith unto him,

him, "I will come and heal him." The centurion anſwered, and ſaid, "Lord, I am not worthy that thou "ſhouldeſt come under my roof; but "ſpeak the word only, and my ſer-"vant ſhall be healed. For I am a "man under authority, having ſol-"diers under me; and I ſay to this "*man*, Go, and he goeth; and to "another, Come, and he cometh; "and to my ſervant, Do this, and he "doeth *it*."

When Jeſus heard *it*, he marvelled, and ſaid to them that followed, "Verily I ſay unto you, I have not "found ſo great faith, no not in Iſ-"rael." (And I ſay unto you, That many ſhall come from the eaſt and the weſt, and ſhall ſit down with Abraham and Iſaac and Jacob in the kingdom of heaven; but the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.) And Jeſus ſaid unto the centurion, "Go thy "way; and as thou haſt believed, ſo "be it done unto thee!" And his ſervant was healed in the ſelf-ſame hour.

And when Jeſus was come into Peter's houſe, he ſaw his wife's mother laid, and ſick of a fever. And he touched her hand; and the fever left her, and ſhe aroſe, and miniſtered unto them. When the evening was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with *his* word, and healed all that were ſick; that it might be fulfilled which was ſpoken by Iſaiah the prophet, ſaying, "Himſelf took our in-"firmities, and bore *our* ſickneſſes."

Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide (22). And a certain ſcribe came, and ſaid unto him, "Maſter, I will "follow thee whitherſoever thou "goeſt." And Jeſus ſaith unto him, "The foxes have holes, and the "birds of the air *have* neſts; but the "Son of man hath not where to lay "*his* head." And another of his diſciples ſaid unto him, "Lord, ſuf-"fer me firſt to go and bury my fa-"ther." But Jeſus ſaid unto him, "Follow me; and let the dead bury "their dead."

And when He was entered into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves; but He was aſleep. And his diſciples came to *him*, and awoke him, ſaying, "Lord, ſave us! we periſh!" And He ſaith unto them, "Why are ye "fearful, O ye of little faith?" Then He aroſe, and rebuked the winds and the ſea; and there was a great calm. But the men marvelled, ſaying, "What manner of man is this, "that even the winds and the ſea "obey him!"

And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, "What have we to do with thee, "Jeſus *thou* Son of God! art thou "come hither to torment us before "the time?" And there was a good way off from them an herd of many ſwine feeding. So the devils beſought him, ſaying, "If thou caſt "us out, ſuffer us to go away into "the herd of ſwine."

And He ſaid unto them, "Go." And when they were come out, they went into the herd of ſwine; and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their way into the city, and told every thing; and what was befallen to the poſſeſſed by the devils.

(22) *Of the lake of* Galilee, *or ſea of* Tiberias.

And behold, the whole city came out to meet Jeſus; and when they ſaw him, they beſought him (23) that He would depart out of their coaſts.

CHAP. IX.

Chriſt cureth the palſy, calleth Matthew, eateth with publicans and ſinners.

AND He entered into a ſhip, and paſſed over, and came into his own city (24). And behold, they brought to him a man ſick of the palſy, lying on a bed! and Jeſus ſeeing their faith, ſaid unto the ſick of the palſy, "Son, be of good cheer! "thy ſins are forgiven thee!"

And behold, certain of the ſcribes ſaid, within themſelves, "This *man* "blaſphemeth." And Jeſus, knowing their thoughts, ſaid, "Where-"fore think ye evil in your hearts? "For whether is eaſier? to ſay, *Thy* "ſins are forgiven thee; or to ſay, "Ariſe, and walk! But that ye may "know that the Son of man hath "power on earth to forgive ſins," — then ſaith he to the ſick of the palſy, "Ariſe, take up thy bed, and go unto "thine houſe!" And he aroſe, and departed to his houſe. But when the multitude ſaw *it*, they marvelled, and glorified God, who had given ſuch power unto men.

And as Jeſus paſſed forth from thence, he ſaw a man named Matthew ſitting at the receipt of cuſtom; and he ſaith unto him, "Follow "me!" — And he aroſe and followed him. And it came to paſs as Jeſus ſat at meat in the houſe, behold many publicans and ſinners came, and ſat down with him and his diſciples.

And when the Phariſees ſaw *it*, they ſaid unto his diſciples, "Why "eateth your maſter with publicans "and ſinners?" But when Jeſus heard *that*, he ſaid unto them, "They "that are whole need not a phyſi-"cian, but they that are ſick. But "go ye and learn what *that* meaneth, "I will have mercy (25), and not "ſacrifice: for I am not come to call "the righteous, but ſinners, to re-"pentance."

Then came to him the diſciples of John, ſaying, "Why do we and "the Phariſees faſt often, but thy "diſciples faſt not?" And Jeſus ſaid unto them, "Can the children of "the bride-chamber mourn as long "as the bridegroom is with them? "but the days will come when the "bridegroom ſhall be taken from "them, and then ſhall they faſt."

No man putteth a piece of new cloth unto an old garment; for that which is put in, to fill it up, taketh from the garment, and the rent is made worſe. Neither do men put new wine into old bottles (26); elſe the bottles break, and the wine runneth out, and the bottles periſh; but they put new wine into new bottles, and both are preſerved.

While he ſpake theſe things unto them, behold, there came a certain ruler, and worſhipped him, ſaying, "My daughter is even now dead; "but come and lay thy hand upon "her, and ſhe ſhall live." And Jeſus aroſe, and followed him, and *ſo did* his diſciples.

And behold, a woman who was diſeaſed with an iſſue of blood twelve years, came behind *him*, and touched the hem of his garment; for ſhe ſaid within herſelf, If I may but touch his garment I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, "Daugh-"ter, be of good comfort! thy faith "hath made thee whole." And the

(23) *Or* intreated *him*; *for they were afraid of his mighty power.*

(24) Capernaum, *where he then reſided.*

(25) *See* Hoſea vi. 6.

(26) *Or* Skins, *in which the ancients put their wine. Our Saviour conſidered what his diſciples were able to bear, and graciouſly dealt with them accordingly.*

woman

woman was made whole from that hour.

And when Jeſus came into the ruler's houſe, and ſaw the minſtrels and the people making a noiſe, He ſaid unto them, "Give place (27); "for the maid is not dead, but ſleep- "eth." And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand; and the maid aroſe. And the fame hereof went abroad into all that land.

And when Jeſus departed thence, two blind men followed him, crying, and ſaying, "*Thou* Son of David, "have mercy on us!" And when he was come into the houſe, the blind men came to him; and Jeſus ſaith unto them, "Believe ye that I "am able to do this?" They ſaid unto him, "Yes, Lord." Then he touched their eyes, ſaying, "Ac- "cording to your faith be it unto "you!" And their eyes were open- ed; and Jeſus ſtraitly charged them, ſaying, "See *that* no man know *it!*" But they, when they were departed, ſpread abroad his fame in all that country.

As they went out, behold, they brought unto him a dumb man poſ- ſeſſed with a devil. And when the devil was caſt out, the dumb ſpoke; and the multitudes marvelled, ſay- ing, "It was never ſo ſeen in Iſrael." But the Phariſees ſaid, "He caſteth "out devils through the prince of "the devils."

And Jeſus went about all the ci- ties and villages, teaching in their ſynagogues, and preaching the goſ- pel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people. But when he ſaw the multitudes, he was moved with compaſſion on them; becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhep- herd. Then ſaith he unto his diſ- ciples, "The harveſt truly *is* plen- "teous, but the labourers *are* few. "Pray ye therefore the Lord of the "harveſt, that he would ſend forth "labourers into his harveſt."

(27) *Or* withdraw.

CHAP. X.

The apoſtles are ſent to do miracles, and to preach.

AND when he had called unto *him* his twelve diſciples, he gave them power *againſt* unclean ſpi- rits, to caſt them out, and to heal all manner of ſickneſs, and all man- ner of diſeaſe. Now the names of the twelve apoſtles are theſe; The firſt, Simon, who is called Peter, and Andrew his brother; James *the ſon* of Zebedee, and John his bro- ther; Philip, and Bartholomew; Thomas, and Matthew the publican; James *the ſon* of Alpheus, and Leb- beus, whoſe ſurname was Thad- deus; Simon the Canaanite, and Ju- das Iſcariot, who alſo betrayed him.

Theſe twelve Jeſus ſent forth, and commanded them, ſaying, "Go not "into the way of the Gentiles, and "into *any* city of the Samaritans "enter ye not; but go rather to the "loſt ſheep of the houſe of Iſrael (28). And as ye go, preach, ſaying, "The "kingdom of heaven is at hand! "Heal the ſick, cleanſe the lepers, "raiſe the dead, caſt out devils; "freely ye have received, freely "give. Provide neither gold, nor "ſilver, nor braſs in your purſes; "nor ſcrip for your journey, nor "two coats, nor ſhoes, nor yet "ſtaves: for the workman is worthy "of his meat. And into whatſoever "city or town ye ſhall enter, enquire "who in it is worthy; and there "abide till ye go thence.

"And when ye come into an "houſe, ſalute it; and if the houſe "be worthy, let your peace come

(28) *The calling of the Gentiles was reſerved till after the copious effuſion of the holy Spirit, and the aſcenſion of our Saviour.* *See* chap. xxviii. 19.

"upon it: but if it be not worthy,
"let your peace (29) return to you.
"And whoſoever ſhall not receive
"you, nor hear your words; when
"ye depart out of that houſe, or city,
"ſhake off the duſt of your feet.
"Verily I ſay unto you, It ſhall be
"more tolerable for the land of So-
"dom and Gomorrha in the day of
"judgement than for that city.

"Behold, I ſend you forth as
"ſheep in the midſt of wolves; be
"ye therefore wiſe as ſerpents, and
"harmleſs as doves. But beware of
"men; for they will deliver you up
"to the councils, and they will
"ſcourge you in their ſynagogues:
"and ye ſhall be brought before go-
"vernors and kings for my ſake, for
"a teſtimony againſt them, and the
"Gentiles. But when they deliver
"you up, take no thought how or
"what ye ſhall ſpeak; for it ſhall be
"given you in that ſame hour what
"ye ſhall ſpeak. For it is not ye
"that ſpeak, but the Spirit of your
"Father who ſpeaketh in you.

"And the brother ſhall deliver
"up the brother to death, and the
"father the child; and the children
"ſhall riſe up againſt *their* parents,
"and cauſe them to be put to death.
"And ye ſhall be hated by all *men*
"for my name's ſake; but he that
"endureth to the end ſhall be ſaved.
"But when they perſecute you in
"this city, flee ye into another. For
"verily I ſay unto you, Ye ſhall
"not have gone over the cities of
"Iſrael, till the Son of man be
"come.

"The diſciple is not above *his*
"maſter, nor the ſervant above his
"lord. It is enough for the diſciple
"that he be as his maſter, and the
"ſervant as his lord. If they have
"called the maſter of the houſe
"Beelzebub, how much more *ſhall*
"*they call* them of his houſhold!

"Fear them not therefore; for there
"is nothing covered that ſhall not
"be revealed; and hidden that ſhall
"not be known. What I tell you
"in darkneſs, *that* ſpeak ye in light;
"and what ye hear in the ear, *that*
"preach ye upon the houſe-tops.

"And fear not them who kill the
"body, but are not able to kill the
"ſoul; but rather fear Him who is
"able to deſtroy both ſoul and body
"in hell. Are not two ſparrows
"ſold for a farthing? and one of
"them ſhall not fall on the ground
"without your Father. But the
"very hairs of your head are all
"numbered. Fear ye not therefore;
"ye are of more value than many
"ſparrows.

"Whoſoever therefore ſhall con-
"feſs me before men, him will I
"confeſs alſo before my Father who
"is in heaven. But whoſoever ſhall
"deny me before men, him will I
"alſo deny before my Father who is
"in heaven.

"Think not that I am come to
"ſend peace on earth: I came not
"to ſend peace, but a ſword (30).
"For I am come to ſet a man at va-
"riance againſt his father, and the
"daughter againſt her mother, and
"the daughter-in-law againſt her
"mother-in-law: and a man's foes
"*ſhall be* they of his own houſhold.
"He that loveth father or mother
"more than me, is not worthy of
"me; and he that loveth ſon or
"daughter more than me, is not
"worthy of me. And he that taketh
"not his croſs, and followeth after
"me, is not worthy of me. He that
"findeth his life ſhall loſe it; and he
"that loſeth his life for my ſake ſhall
"find it.

"He that receiveth you, receiv-
"eth me; and he that receiveth me,
"receiveth Him that ſent me. He

(29) *The Hebrew form of ſalutation was*, Peace be unto you!

(30) *This was owing to the perverſeneſs of men, and not to the Goſpel of peace and love.*

that

"that receiveth a prophet, in the "name of a prophet, ſhall receive a "prophet's reward; and he that re-"ceiveth a righteous man, in the "name of a righteous man, ſhall re-"ceive a righteous man's reward. "And whoſoever ſhall give to drink "unto one of theſe little ones a cup "of cold *water* only, in the name of "a diſciple, Verily I ſay unto you, "he ſhall in no wiſe loſe his re-"ward."

CHAP. XI.

John ſendeth his diſciples to Chriſt. The teſtimony of Chriſt concerning John. Chriſt upbraideth the unthankfulneſs and impenitence of Chorazin, Bethſaida, and Capernaum, and praiſeth his Father's wiſdom in revealing the goſpel to the ſimple.

AND it came to paſs, when Jeſus had made an end of commanding (31) his twelve diſciples, he departed thence to teach and to preach in their cities. Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, and ſaid unto him, "Art "thou he that ſhould come, or do "we look for another?" Jeſus anſwered and ſaid unto them, "Go, and "ſhew (32) John again thoſe things "which ye do hear and ſee: The "blind receive their ſight, and the "lame walk; the lepers are cleanſ-"ed, and the deaf hear; the dead "are raiſed up, and the poor have "the Goſpel preached to them. And "bleſſed is *he*, whoſoever ſhall not "be offended in me."

And as they departed, Jeſus began to ſay unto the multitudes concerning John, "What went ye out "into the wilderneſs to ſee? a reed "ſhaken with the wind? But what "went ye out to ſee? a man cloth-"ed in ſoft raiment? Behold, they "that wear ſoft *clothing* are in king's "houſes. But what went ye out to "ſee? a prophet? yes, I ſay unto "you, And more than a prophet. "For this is *he* of whom it is written, "Behold, I ſend my meſſenger be-"fore thy face, who ſhall prepare "thy way before thee (33).

"Verily I ſay unto you, Among "them that are born of women, there "hath not riſen a greater than John "the Baptiſt; notwithſtanding, he "that is leaſt in the kingdom of hea-"ven is greater than he (34). And "from the days of John the Baptiſt "until now, the kingdom of heaven "ſuffereth violence; and the violent "take it by force. For all the pro-"phets and the law propheſied "until John. And if ye will receive "*him*, this is Elijah who was to "come. He that hath ears to hear, "let him hear.

"But whereunto ſhall I liken this "generation? It is like children ſit-"ting in the markets, and calling "unto their fellows, and ſaying, We "have piped unto you, and ye have "not danced; we have mourned "unto you, and ye have not lament-"ed. For John came neither eating "nor drinking, and they ſay he hath "a devil: The Son of man came eat-"ing and drinking; and they ſay, Be-"hold a man gluttonous and a wine-"bibber, a friend of publicans and "ſinners! But wiſdom is juſtified "by her children."

Then he began to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not: "Wo unto thee, Cho-"razin! wo unto thee, Bethſaida! for "if the mighty works which were "done in you had been done in "Tyre and Sidon, they would "have repented long ago in ſack-"cloth and aſhes. But I ſay unto

(31) *Or*, of giving *the above* charge.
(32) Tell *John, or* relate *to him.*

(33) *See* Malachi iii. 1.
(34) *That is, The meaneſt chriſtian is ſuperior to the ſtricteſt obſerver of the law, which is greatly exceeded by the Goſpel.*

"you, It ſhall be more tolerable for "Tyre and Sidon at the day of judge-"ment than for you.

"And thou, Capernaum, which "art exalted unto heaven, ſhalt be "brought down to hell; for if the "mighty works which have been "done in thee had been done in So-"dom, it would have remained un-"til this day. But I ſay unto you, "That it ſhall be more tolerable for "the land of Sodom in the day of "judgement than for thee."

At that time Jeſus anſwered and ſaid, "I thank thee, O Father, Lord "of heaven and earth! becauſe thou "haſt hidden theſe things from the "wiſe and prudent, and haſt reveal-"ed them unto babes. Even ſo, "Father! for ſo it ſeemed good in "thy ſight.

"All things are delivered unto me "by my Father: and no man know-"eth the Son but the Father; nei-"ther knoweth any man the Father "ſave the Son, and *he* to whomſo-"ever the Son will reveal *him*. "Come unto me, all *ye* that labour "and are heavy laden! and I will "give you reſt. Take my yoke upon "you, and learn of me; for I am "meek and lowly in heart; and ye "ſhall find reſt unto your ſouls. For "my yoke *is* eaſy, and my burden is "light."

CHAP. XII.

The diſciples pluck the ears of corn on the ſabbath. Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven.

AT that time Jeſus went on the ſabbath-day through the corn; and his diſciples were hungry, and began to pluck the ears of corn, and to eat. But when the Phariſees ſaw *it*, they ſaid unto him, "Be-"hold, thy diſciples do that which "is not lawful to do upon the ſab-"bath-day."

But He ſaid unto them, "Have "ye not read what David did when "he was hungry, and they that "were with him? How he entered "into the houſe of God, and did eat "the ſhew-bread, which it was not "lawful for him to eat, nor for them "who were with him, but only for "the prieſts? or have ye not read in "the law, that on the ſabbath-days "the prieſts in the temple profane "the ſabbath, and are blameleſs? "But I ſay unto you, That in this "place is *one* greater than the temple. "But if ye had known what *this* "meaneth, I will have mercy and "not ſacrifice, ye would not have "condemned the guiltleſs. For the "Son of man is Lord even of the "ſabbath-day."

And when he was departed thence he went into their ſynagogue. And behold, there was a man who had *his* hand withered. And they aſked him, ſaying, "Is it lawful to "heal on the ſabbath-days?" that they might accuſe him. And he ſaid unto them, "What man ſhall "there be among you that ſhall have "one ſheep, and if it fall into a pit "on the ſabbath-day, will he not lay "hold on it, and lift *it* out? How "much then is a man better than a "ſheep? — Wherefore it is lawful "to do well on the ſabbath-days." Then ſaith he to the man, "Stretch "forth thine hand!" And he ſtretch-ed *it* forth; and *it* was reſtored whole, like the other.

Then the Phariſees went out, and held a council againſt him how they might deſtroy him. But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes follow-ed him; and he healed them all, and charged them that they ſhould not make him known:

That it might be fulfilled which was ſpoken by Iſaiah the prophet, ſaying, "Behold my ſervant, whom "I have choſen! my Beloved, in "whom my ſoul is well pleaſed! I will "put my Spirit upon him, and he "ſhall ſhew judgement to the Gen-"tiles. He will not ſtrive, nor cry; "nor ſhall any man hear his voice

"in

"in the ſtreets. A bruiſed reed "ſhall he not break, and ſmoaking "flax (35) ſhall he not quench, till "he ſend forth judgement unto vic- "tory. And in his name ſhall the "Gentiles truſt."

Then was brought unto him one poſſeſſed with a devil, blind and dumb; and he healed him, inſomuch that the blind and dumb both ſpake and ſaw. And all the people were amazed, and ſaid, "Is not this the "ſon of David (36)?" But when the Phariſees heard *it*, they ſaid, "This "*fellow* doth not caſt out devils but "by Beelzebub the prince of the "devils."

And Jeſus knew their thoughts, and ſaid unto them, "Every king- "dom divided againſt itſelf is brought "to deſolation; and every city or "houſe divided againſt itſelf ſhall "not ſtand: and if Satan caſt out "Satan, he is divided againſt him- "ſelf; how then ſhall his kingdom "ſtand? And if I by Beelzebub caſt "out devils, by whom do your chil- "dren (37) caſt *them* out? therefore "they ſhall be your judges. But if "I caſt out devils by the Spirit of "God, then the kingdom of God is "come unto you.

"Or elſe, how can one enter into "a ſtrong (38) man's houſe, and ſpoil "his goods, except he firſt bind the "ſtrong man? and then he will ſpoil "his houſe. He that is not with me, "is againſt me; and he that gather- "eth not with me, ſcattereth a- "broad."

"Wherefore I ſay unto you, All "manner of ſin and blaſphemy ſhall "be forgiven unto men; but the "blaſphemy *againſt* the *Holy* Ghoſt "ſhall not be forgiven unto men. "And whoſoever ſpeaketh a word "againſt the Son of man, it ſhall be "forgiven him; but whoſoever ſpeak- "eth againſt the Holy Ghoſt, it "ſhall not be forgiven him, nei- "ther in this world, nor in the "*world* to come. Either make the "tree good, and its fruit good; or "elſe make the tree corrupt, and its "fruit corrupt: for the tree is known "by *its* fruit.

"O generation of vipers! how "can ye, being evil, ſpeak good "things! for out of the abundance "of the heart, the mouth ſpeaketh. "A good man, out of the good trea- "ſure of the heart, bringeth forth "good things; and an evil man, out "of the evil treaſure, bringeth forth "evil things. But I ſay unto you, "That every idle word that men "ſhall ſpeak, they ſhall give ac- "count thereof in the day of judge- "ment. For by thy words thou "ſhalt be juſtified, and by thy "words thou ſhalt be condemned."

Then certain of the ſcribes and of the Phariſees anſwered, ſaying, "Maſ- "ter, we would ſee a ſign from "thee." But He anſwered and ſaid unto them, "An evil and adulter- "ous generation ſeeketh after a ſign; "and there ſhall no ſign be given to "it but the ſign of the prophet Jo- "nah. For as Jonah was three days "and three nights in the whale's "belly; ſo ſhall the Son of man be "three days and three nights in the "heart of the earth. The men of "Nineveh ſhall riſe up in the judge- "ment with this generation, and "ſhall condemn it; becauſe they re- "pented at the preaching of Jonah; "and behold, a greater than Jonah "*is* here! The queen of the ſouth ſhall "riſe up in the judgement with this "generation, and ſhall condemn it: "for ſhe came from the uttermoſt "parts of the earth to hear the wiſ- "dom

(35) *He will be mild and gentle; ſo that he will not cruſh a reed almoſt broken, nor extinguiſh the* wick *of a lamp faintly burning, that is, He will not diſcourage the meaneſt by harſh treatment.*

(36) *That is, The* Meſſiah.

(37) *Or rather* ſons.

(38) *Or* the ſtrong one, *that is, The devil.*

"dom of Solomon; and behold, a "greater than Solomon *is* here!

"When the unclean ſpirit is gone "out of a man, he walketh through "dry places, ſeeking reſt, and find-"eth none. Then he ſaith, I will "return into my houſe from whence "I came out; and when he is come, "he findeth *it* empty, ſwept, and gar-"niſhed. Then he goeth, and tak-"eth with himſelf ſeven other ſpirits "more wicked than himſelf; and "they enter in, and dwell there: "and the laſt ſtate of that man is "worſe than the firſt. Even ſo ſhall "it be alſo unto this wicked gene-"ration."

While he yet talked to the people, behold, *his* mother and his brethren ſtood without, deſiring to ſpeak with him. Then one ſaid unto him, "Behold, thy mother and thy bre-"thren ſtand without, deſiring to "ſpeak with thee." But he anſwered and ſaid unto him that told him, "Who is my mother? and who are "my brethren?" And he ſtretched forth his hand towards his diſciples, and ſaid, "Behold my mother, and "my brethren! for whoſoever ſhall "do the will of my Father who is in "heaven, the ſame is my brother, "and ſiſter, and mother."

CHAP. XIII.

Of the ſower and the ſeed. Divers other parables. Why Chriſt ſpake in parables.

THE ſame day Jeſus went out of the houſe, and ſat by the ſea-*ſide*. And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat; and the whole multitude ſtood on the ſhore.

And he ſpoke many things unto them in parables, ſaying, "Behold, "a ſower went forth to ſow; and "when he ſowed, ſome *ſeeds* fell by "the way's *ſide*, and the fowls came "and devoured them up. Some fell "upon ſtony places, where they had "not much earth; and forthwith "they ſprung up, becauſe they had "no deepneſs of earth: and when "the ſun was up, they were ſcorch-"ed; and becauſe they had no root, "they withered away. And ſome "fell among thorns: and the thorns "ſprung up and choaked them: But "others fell into good ground, and "brought forth fruit, ſome an hun-"dred-*fold*, ſome ſixty-*fold*, ſome thir-"ty-*fold*. Who hath ears to hear let "him hear!"

And the diſciples came, and ſaid unto him, "Why ſpeakeſt thou unto "them in parables?" He anſwered and ſaid unto them, "Becauſe it is "given unto you to know the myſte-"ries of the kingdom of heaven; but "to them it is not given. For who-"ſoever hath, to him ſhall be given, "and he ſhall have more abundance; "but whoſoever hath not, from him "ſhall be taken away even that "which he hath.

"Therefore I ſpeak to them in pa-"rables; becauſe they ſeeing, ſee not; "and hearing, they hear not, nei-"ther do they underſtand. And in "them is fulfilled the prophecy of "Iſaiah, which ſaith, By hearing ye "ſhall hear, and ſhall not under-"ſtand; and ſeeing ye ſhall ſee, and "ſhall not perceive. For this peo-"ple's heart is waxed groſs, and *their* "ears are dull of hearing, and their "eyes they have cloſed; leſt at any "time they ſhould ſee with *their* eyes, "and hear with *their* ears, and ſhould "underſtand with *their* heart, and "ſhould be converted, and I ſhould "heal them.

"But bleſſed *are* your eyes; for "they ſee: and your ears; for they "hear. For Verily, I ſay unto you, "that many prophets and righteous "*men* have deſired to ſee thoſe things "which ye ſee, and have not ſeen "*them*; and to hear thoſe things "which ye hear, and have not heard "*them*.

"Hear ye therefore the parable "of the ſower. When any one "heareth

"heareth the word of the kingdom, "and underſtandeth *it* not, then "cometh the wicked *one*, and catch-"eth away that which was ſown in "his heart; this is he which receiv-"ed ſeed by the way-*ſide*. But he "that received the ſeed into ſtony "places, the ſame is he that heareth "the word, and anon with joy re-"ceiveth it; yet hath he not root in "himſelf, but endureth for a while: "for when tribulation or perſecution "ariſeth becauſe of the word, by and "by he is offended.

"He alſo that received ſeed among "the thorns, is he that heareth the "word; and the care of this world, "and the deceitfulneſs of riches, "choke the word, and he becometh "unfruitful. But he that received "ſeed into the good ground, is he "that heareth the word, and under-"ſtandeth *it*; who alſo beareth fruit, "and bringeth forth ſome an hun-"dred-*fold*, ſome ſixty, ſome thir-"ty."

Another parable he put forth unto them, ſaying, "The kingdom of "heaven is likened unto a man who "ſowed good ſeed in his field; but "while men ſlept his enemy came, "and ſowed tares among the wheat, "and went his way. But when the "blade was ſprung up, and brought "forth fruit, then appeared the tares "alſo.

"So the ſervants of the houſholder "came, and ſaid unto him, Sir, didſt "thou not ſow good ſeed in thy field? "from whence then hath *it* tares? "He ſaid unto them, An enemy hath "done this. The ſervants ſaid unto "him, Wilt thou then that we go "and gather them up? But he ſaid, "No; leſt, while ye gather up the "tares, ye root up alſo the wheat "with them. Let both grow toge-"ther until the harveſt: and in the "time of harveſt I will ſay to the "reapers, Gather ye together firſt "the tares, and bind them in bun-"dles to burn them; but gather "the wheat into my barn."

Another parable he put forth unto them, ſaying, "The kingdom of hea-"ven is like a grain of muſtard-ſeed, "which a man took and ſowed in "his field; which indeed is the leaſt "of all ſeeds; but when it is grown, "it is the greateſt among herbs, and "becometh a tree, ſo that the birds "of the air come and lodge in the "branches thereof (39)."

Another parable he ſpoke unto them; "The kingdom of heaven is "like leaven, which a woman took "and hid in three meaſures of meal, "till the whole was leavened." All theſe things Jeſus ſpoke unto the multitude in parables; and without a parable, ſpoke he not unto them: that it might be fulfilled which was ſpoken by the prophet, ſaying, "I "will open my mouth in parables; "I will utter things which have "been kept ſecret from the founda-"tion of the world."

Then Jeſus ſent the multitude away, and went into the houſe; and his diſciples came unto him, ſaying, "Declare unto us the parable of the "tares of the field." He anſwered and ſaid unto them, "He that ſow-"eth the good ſeed, is the Son of "man; the field is the world. The "good ſeed are the children of the "kingdom; but the tares are the "children of the wicked *one*. The "enemy that ſowed them, is the de-"vil; the harveſt is the end of the "world; and the reapers are the an-"gels.

"As therefore the tares are ga-"thered, and burned in the fire; ſo "ſhall it be in the end of this world. "The Son of man ſhall ſend forth "his angels; and they ſhall gather "out of his kingdom all things that "offend, and them who do iniquity; "and ſhall caſt them into a furnace

(39) *This alludes to the ſurpriſing progreſs of the goſpel, ſo ſmall in its beginning.*

"of

" of fire: there shall be wailing and " gnashing of teeth. Then shall the " righteous shine forth as the sun, in " the kingdom of their Father. Who " hath ears to hear, let him hear!

" Again, The kingdom of heaven " is like a treasure hidden in a field; " the which when a man hath found, " he hideth; and for joy thereof go- " eth and selleth all that he hath, " and buyeth that field. Again, The " kingdom of heaven is like a mer- " chant seeking goodly pearls; who, " when he had found one pearl " of great price, went and sold all " that he had, and bought it. Again, " The kingdom of heaven (40) is " like a net that was cast into the sea, " and gathered of every kind; which, " when it was full they drew to " shore, and sat down, and gather- " ed the good into vessels, but cast " the bad away. So shall it be at " the end of the world; the angels " shall come forth, and sever the " wicked from among the just, and " shall cast them into the furnace of " fire; there shall be wailing and " gnashing of teeth."

Jesus saith unto them, " Have ye " understood all these things?" They say unto him, " Yes, Lord." Then said he unto them, "Therefore every " scribe *who is* instructed unto the " kingdom of heaven is like a man " *that is* an householder, who bring- " eth forth out of his treasure *things* " new and old." And it came to pass, *that* when Jesus had finished these parables, he departed thence.

And when he was come into his own country, he taught them in their synagogue; insomuch that they were astonished, and said, " Whence hath " this *man* this wisdom, and *these* " mighty works? Is not this the car- " penter's son? is not his mother " called Mary? and his brethren, " James, and Joses, and Simon, and " Judas? and his sisters, are they not " all with us? whence then hath this " man all these things?" And they were offended in him.

But Jesus said unto them, " A pro- " phet is not without honour, save " in his own country, and in his own " house." And he did not many mighty works there, because of their unbelief.

(40) *That is, The church of Christ.*

CHAP. XIV.

Herod's opinion of Christ. The miracle of the five loaves, and of walking on the sea.

AT that time Herod the Tetrarch heard of the fame of Jesus, and said unto his servants, " This is John " the Baptist; he is risen from the " dead, and therefore mighty works " do shew forth themselves in him." For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias's sake his brother Philip's wife: for John said unto him, " It is not lawful for thee to have " her."

And when he would have put him to death, he feared the multitude; because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod: whereupon he promised with an oath to give her whatsoever she would ask.

And she, being before instructed by her mother, said, " Give me here " John Baptist's head in a charger " (41)." And the king was sorry; nevertheless for the oath's sake, and them who sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison: and his head was brought in a charger, and given to the damsel; and she brought *it* to her mother.

And his disciples came and took up the body, and buried it, and went

(41) *Or a* large dish, *in which it was probably served at table, to please Herodias.*

and

and told Jeſus. When Jeſus heard *of it*, he departed thence by ſhip into a deſert place apart; and when the people had heard *thereof*, they followed him on foot out of the cities. And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them; and he healed their ſick. And when it was evening, his diſciples came to him, ſaying, "This is a deſert place, and "the time is now paſt; ſend the mul-"titude away, that they may go into "the villages, and buy themſelves "victuals."

But Jeſus ſaid unto them, "They "need not depart; give ye them to "eat." And they ſay unto him, "We have here but five loaves and "two fiſhes." He ſaid, "Bring them "hither to me." And he commanded the multitude to ſit down on the graſs, and took the five loaves and the two fiſhes; and, looking up to heaven, he bleſſed, and brake, and gave the loaves to *his* diſciples, and the diſciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baſkets full. And they that had eaten were about five thouſand men, beſides women and children.

And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away. And when he had ſent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. But the ſhip was now in the midſt of the ſea toſſed with waves: for the wind was contrary. And in the fourth watch of the night Jeſus went unto them walking on the ſea.

And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, "It is a ſpirit!" And they cried out for fear. But ſtraightway Jeſus ſpoke unto them, ſaying, "Be of good cheer! It is I; be not "afraid!" And Peter anſwered him, and ſaid, "Lord, if it be thou, bid "me come unto thee on the water." And He ſaid, "Come."

And when Peter was come down out of the ſhip, he walked on the water to go to Jeſus: but when he ſaw the wind boiſterous, he was afraid; and, beginning to ſink, he cried, ſaying, "Lord, ſave me!" And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, "O thou of little faith! "wherefore didſt thou doubt?"

And when they were come into the ſhip, the wind ceaſed. Then they that were in the ſhip came, and worſhipped him, ſaying, "Of a "truth, thou art the Son of God!" And when they were gone over, they came into the land of Gennesaret.

And when the men of that place had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed; and beſought him, that they might only touch the hem of his garment: and, as many a touched, were made perfectly whole.

CHAP. XV.

God's commandments, and men's traditions. What defileth a man.

THEN came to Jeſus ſcribes and Phariſees who were of Jeruſalem, ſaying, "Why do thy diſciples "tranſgreſs the tradition of the el-"ders? for they waſh not their hands "when they eat bread."

But he anſwered and ſaid unto them, "Why do ye alſo tranſgreſs "the commandment of God by your "tradition? for God commanded, "ſaying, Honour thy father and mo-"ther; and, He that curſeth father "or mother, let him die the death. "But ye ſay, Whoſoever ſhall ſay to "*his* father or *his* mother, *It is* a gift "by whatſoever thou mighteſt be "profited by me, and honour not "his father or his mother: *he ſhall be*

"*free.*

"*free*. Thus have ye made the com-
"mandment of God of no effect by
"your tradition.

"*Ye* hypocrites, well did Isaiah
"prophesy of you, saying, This peo-
"ple draweth nigh unto me with
"their mouth, and honoureth me
"with their lips; but their heart is
"far from me. But in vain do they
"worship me, teaching *for* doctrines
"the commandments of men."

And He called the multitude, and said unto them, "Hear, and under-
"stand! Not that which goeth into
"the mouth defileth a man; but that
"which cometh out of the mouth,
"this defileth a man." Then came his disciples, and said unto him,
"Knowest thou that the Pharisees
"were offended, after they heard
"this saying?" But he answered and said, "Every plant which my hea-
"venly Father hath not planted
"shall be rooted up. Let them a-
"lone: they are blind leaders of the
"blind. And if the blind lead
"the blind, both shall fall into the
"ditch."

Then Peter answered, and said unto him, "Declare unto us this pa-
"rable." And Jesus said, "Are ye
"also yet without understanding?
"Do not ye yet understand, that
"whatsoever entereth in at the
"mouth goeth into the belly, and is
"cast out into the draught? but those
"things which proceed out of the
"mouth come forth from the heart,
"and they defile the man. For out
"of the heart proceed evil thoughts,
"murders, adulteries, fornications,
"thefts, false witnesses, blasphemies:
"these are the things which defile a
"man; but to eat with unwashed
"hands defileth not a man."

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, "Have
"mercy on me, O Lord, *thou* Son of
"David! my daughter is grievously
"vexed with a devil." But he answered her not a word. And his disciples came, and besought him, saying, "Send her away; for she
"crieth after us." But he answered and said, "I am not sent but unto
"the lost sheep of the house of Is-
"rael."

Then she came and worshipped him, saying, "Lord, help me!" But he answered and said, "It is not meet
"to take the children's bread, and to
"cast *it* to the dogs." And she said, "True Lord; yet the dogs eat of the
"crumbs which fall from their mas-
"ter's table." Then Jesus answered and said unto her, "O woman, great
"*is* thy faith! be it unto thee even
"as thou wilt!" And her daughter was made whole from that very hour.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet; and he healed them: insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

Then Jesus called his disciples unto him, and said, "I have com-
"passion on the multitude, because
"they continue with me now three
"days, and have nothing to eat; and
"I will not send them away fasting,
"lest they faint on the way." And his disciples say unto him, "Whence
"should we have so much bread in
"the wilderness as to fill so great a
"multitude?" And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few
"little fishes."

And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave

gave to his diſciples, and the diſciples to the multitude. And they did all eat, and were filled; and they took up of the broken meat that was left ſeven baſkets full. And they that did eat were four thouſand men, beſides women and children.

And he ſent away the multitude, and took ſhip, and came into the coaſts of Magdala.

CHAP. XVI.

The ſign of Jonah. The leaven of the Phariſees and of the Sadducees. Chriſt foreſheweth his death.

THE Phariſees alſo and the Sadducees came, and, tempting, deſired him that he would ſhew them a ſign from heaven. He anſwered and ſaid unto them, "When it is "evening, ye ſay, *It will be* fair wea-"ther; for the ſky is red: And in "the morning, *It will be* foul weather "to-day; for the ſky is red and low-"ering. O *ye* hypocrites! ye can "diſcern the face of the ſky; but can "ye not *diſcern* the ſigns of the times? "A wicked and adulterous genera-"tion ſeeketh after a ſign; and there "ſhall no ſign be given unto it but "the ſign of the prophet Jonah." And he left them, and departed.

And when his diſciples were come to the other ſide, they had forgotten to take bread. Then Jeſus ſaid unto them, "Take heed and be-"ware of the leaven of the Phariſees "and of the Sadducees." And they reaſoned among themſelves, ſaying, "*It is* becauſe we have taken no "bread."

Which when Jeſus perceived, he ſaid unto them, "O ye of little faith! "why reaſon ye among yourſelves, "becauſe ye have brought no bread? "Do ye not yet underſtand, nor re-"member the five loaves of the "five thouſand, and how many baſ-"kets ye took up? neither the ſeven "loaves of the four thouſand, and "how many baſkets ye took up? "How is it that ye do not under-"ſtand, that I ſpake *it* not to you "concerning bread, that ye ſhould "beware of the leaven of the Pha-"riſees and of the Sadducees?" Then they underſtood that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees and of the Sadducees.

When Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, "Who do men ſay, "that I, the ſon of man, am?" And they ſaid, "Some *ſay that thou art* "John the Baptiſt; ſome Elijah; and "others, Jeremiah, or one of the "prophets." He ſaith unto them, "But who ſay ye that I am?" And Simon Peter anſwered and ſaid, "Thou art the Chriſt, the Son of "the living God."

And Jeſus anſwered and ſaid unto him, "Bleſſed art thou, Simon-Bar-"jona; for fleſh and blood hath not "revealed *it* unto thee, but my Fa-"ther who is in heaven. And I ſay "alſo unto thee, That thou art Pe-"ter (42), and upon this rock I will "build my church; and the gates of "hell ſhall not prevail againſt it. "And I will give unto thee the keys "of the kingdom of heaven: and "whatſoever thou ſhalt bind on earth "ſhall be bound in heaven; and "whatſoever thou ſhalt looſe on "earth ſhall be looſed in heaven." Then He charged his diſciples, that they ſhould tell no man that He was Jeſus the Chriſt.

From that time forth, Jeſus began to ſhew unto his diſciples, that He muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts and ſcribes, and be killed, and be raiſed again the third day. Then Peter took him, and began to rebuke him, ſaying, "Be it far from "thee, Lord! this ſhall not be unto "thee."

(42) *Peter ſignifies* a rock. *Our Lord here alludes to his name, and his firmneſs in making ſuch a noble confeſſion, upon which he built his church,* viz. *That Jeſus is the Meſſiah, the Son of God.*

"thee." But he turned, and ſaid unto Peter, "Get thee behind me, "Satan (43)! thou art an offence "unto me; for thou ſavoureſt not "the things that are of God, but "thoſe that are of men."

Then Jeſus ſaid unto his diſciples, "If any *man* will come after me, let "him deny himſelf, and take up his "croſs, and follow me. For who-"ſoever will ſave his life ſhall loſe "it; and whoſoever will loſe his life, "for my ſake, ſhall find it. For "what is a man profited, if he ſhall "gain the whole world, and loſe his "own ſoul? or what ſhall a man "give in exchange for his ſoul?

"For the Son of man ſhall come "in the glory of his Father, with his "angels; and then he ſhall reward "every man according to his works. "Verily I ſay unto you, There are "ſome ſtanding here who ſhall not "taſte of death, till they ſee the "Son of man coming in his king-"dom."

CHAP. XVII.

The tranſfiguration of Chriſt. He healeth a lunatic, foretelleth his own death, and payeth tribute.

AND after ſix days Jeſus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was tranſfigured before them; and his face did ſhine as the ſun, and his raiment was white as the light. And behold, there appeared unto them Moſes and Elijah talking with him. Then Peter anſwered, and ſaid unto Jeſus, "Lord, it is good for us to be "here: if thou wilt, let us make "here three tabernacles; one for "thee, and one for Moſes, and one "for Elijah."

While he yet ſpoke, behold, a bright cloud overſhadowed them; and behold, a voice out of the cloud, which ſaid, "This is my beloved "Son, in whom I am well pleaſed: "hear ye Him!" And when the diſciples heard *it* they fell on their faces, and were ſore afraid. And Jeſus came and touched them, and ſaid, "Ariſe, and be not afraid." And when they had liſted up their eyes, they ſaw no man ſave Jeſus only. And as they came down from the mountain, Jeſus charged them, ſaying, "Tell the viſion to no man, "until the Son of man be riſen again "from the dead."

And his diſciples aſked him, ſaying, "Why then ſay the ſcribes, that "Elijah muſt firſt come?" And Jeſus anſwered and ſaid unto them, "Eli-"jah truly ſhall firſt come, and re-"ſtore all things. But I ſay unto "you, that Elijah is come already; "and they knew him not, but have "done unto him whatſoever they "liſted: likewiſe, ſhall alſo the Son "of man ſuffer of them." Then the diſciples underſtood that he ſpoke unto them of John the Baptiſt.

And when they were come to the multitude, there came to him a *certain* man kneeling down to him, and ſaying, "Lord, have mercy on my "ſon! for he is lunatic, and ſore vex-"ed; for often he falleth into the "fire, and often into the water. And "I brought him to thy diſciples; and "they could not cure him." Then Jeſus anſwered and ſaid, "O faith-"leſs and perverſe generation! how "long ſhall I be with you? how long "ſhall I ſuffer (44) you; — bring "him hither to me." And Jeſus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Then came the diſciples to Jeſus apart, and ſaid, "Why could not "we caſt him out?" And Jeſus ſaid unto them, "Becauſe of your un-"belief: for verily I ſay unto you, If "ye have faith as a grain of muſ-"tard-ſeed, ye ſhall ſay unto this "mountain,

(43) *That is*, My adverſary, *who oppoſeſt my deſigns.*

(44) *Or* bear with you.

"mountain (45), Remove hence to "yonder place, and it ſhall remove; "and nothing ſhall be impoſſible "unto you. Howbeit, this kind go- "eth not out but by prayer and faſt- "ing."

And while they abode in Galilee, Jeſus ſaid unto them, "The Son of "man ſhall be betrayed into the "hands of men; and they ſhall kill "him, and the third day he ſhall be "raiſed again." And they were exceeding ſorry.

And when they were come to Capernaum, they that received tribute-*money*, came to Peter, and ſaid, "Doth not your maſter pay tribute?" He ſaith, "Yes." And when he was come into the houſe, Jeſus prevented him, ſaying, "What thinkeſt "thou, Simon? Of whom do the "kings of the earth take cuſtom or "tribute; of their own children, or "of ſtrangers?" Peter ſaith unto him, "Of ſtrangers."

Jeſus ſaith unto him, "Then are "the children free. Notwithſtand- "ing, leſt we ſhould offend them, go "thou to the ſea, and caſt a hook, "and take up the fiſh that firſt com- "eth up; and when thou haſt open- "ed its mouth, thou ſhalt find a "piece of money: that take, and "give unto them for me and "thee."

CHAP. XVIII.

Chriſt teacheth to be humble. Touching offences, and forgiving one another.

AT the ſame time came the diſciples unto Jeſus, ſaying, "Who "is the greateſt in the kingdom of "heaven?" And Jeſus called a little child unto him, and ſet him in the midſt of them, and ſaid, "Verily, I "ſay unto you, Except ye be con- "verted, and become as little chil- "dren, ye ſhall not enter into the "kingdom of heaven (46). Whoſo- "ever therefore ſhall humble him- "ſelf as this little child, the ſame "is greateſt in the kingdom of hea- "ven.

"And whoſo ſhall receive one "ſuch little child in my name, re- "ceiveth me: but whoſo ſhall offend "one of theſe little ones who believe "in me, it were better for him that "a milſtone were hanged about his "neck, and *that* he were drowned "in the depth of the ſea.

"Wo unto the world becauſe of "offences! for it muſt needs be "that offences come; but wo to "that man by whom the offence "cometh! wherefore if thy hand or "thy foot offend thee, cut them off, "and caſt *them* from thee: it is bet- "ter for thee to enter into life halt "or maimed, rather than having "two hands or two feet to be caſt "into everlaſting fire. And if thine "eye offend thee, pluck it out, and "caſt *it* from thee: it is better for "thee to enter into life with one "eye, rather than having two eyes "to be caſt into hell-fire.

"Take heed that ye diſpiſe not one "of theſe little ones; for I ſay unto "you, that in heaven their angels do "always behold the face of my Fa- "ther who is in heaven.

"For the Son of man is come to "ſave that which was loſt. How "think ye, if a man have an hundred "ſheep, and one of them be gone "aſtray, doth he not leave the nine- "ty-nine, and goeth into the moun- "tains, and ſeeketh that which is "gone aſtray? and if ſo be that he "find it, verily I ſay unto you, he "rejoiceth more of that *ſheep* than of "the ninety-nine which went not "aſtray. Even ſo it is not the will

(45) *That is, To perform many miracles*; to remove mountains *being a proverbial ſaying among the Jews.*

(46) *That is, Except ye have the humble ſimplicity and docility of a child, ye cannot embrace the Goſpel, which is here meant by* entering the kingdom of heaven.

"of your Father who is in heaven "that one of theſe little ones ſhould "periſh.

"Moreover, if thy brother ſhall "treſpaſs againſt thee; go, and tell "him his fault between thee and "him alone: If he ſhall hear thee, "thou haſt gained thy brother; but "if he will not hear *thee, then* take "with thee one or two more, that in "the mouth of two or three wit-"neſſes every word may be eſta-"bliſhed. And if he ſhall neglect to "hear them, tell it unto the church; "but if he neglect to hear the church, "let him be unto thee as an heathen "man and a publican.

"Verily I ſay unto you, Whatſo-"ever ye ſhall bind on earth, ſhall "be bound in heaven; and whatſo-"ever ye ſhall looſe on earth, ſhall "be looſed in heaven (47). Again "I ſay unto you, That if two of you "ſhall agree on earth as touching "any thing that they ſhall aſk, it "ſhall be done for them by my Fa-"ther who is in heaven. For where "two or three are gathered together "in my name, there am I in the "midſt of them."

Then Peter came to him, and ſaid, "Lord, how often ſhall my brother "ſin againſt me, and I forgive him? "till ſeven times?" Jeſus ſaith unto him, "I ſay not unto thee, Until ſe-"ven times; but, Until ſeventy times "ſeven.

"Therefore is the kingdom of "heaven likened unto a certain king "who would take account of his "ſervants. And when he had be-"gun to reckon, one was brought "unto him who owed him ten thou-"ſand talents: but foraſmuch as he "had not to pay, his lord command-"ed him to be ſold, and his wife "and children, and all that he had, "and payment to be made. The "ſervant therefore fell down, and "worſhipped him, ſaying, Lord, "have patience with me! and I will "pay thee all. Then the lord of that "ſervant was moved with compaſſi-"on, and looſed him and forgave "him the debt.

"But the ſame ſervant went out, "and found one of his fellow-ſer-"vants, who owed him a hundred "pence; and he laid hands on him, "and took *him* by the throat, ſaying, "Pay me what thou oweſt. And his "fellow-ſervant fell down at his feet, "and beſought him, ſaying, Have "patience with me, and I will pay "thee all. And he would not: but "went and caſt him into priſon, till "he ſhould pay the debt.

"So when his fellow-ſervants ſaw "what was done, they were very "ſorry, and came and told their "lord all that was done. Then his "lord, after he had called him, ſaid "unto him, O thou wicked ſervant! "I forgave thee all that debt, be-"cauſe thou deſiredſt me; ſhouldeſt "not thou alſo have had compaſſion "on thy fellow-ſervant, even as I "had pity on thee? And his lord was "wroth, and delivered him to the "tormentors, till he ſhould pay all "that was due unto him.

"So likewiſe ſhall my heavenly "Father do alſo unto you, if ye, "from your hearts, forgive not e-"very one his brother their treſ-"paſſes."

CHAP. XIX.

Chriſt healeth the ſick, anſwereth the Phariſees touching divorce, and ſheweth how to attain everlaſting life.

AND it came to paſs, *that* when Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea, beyond Jordan; and great multitudes followed him; and he healed them there.

The Phariſees alſo came unto him, tempting him, and ſaying unto him, "Is it lawful for a man to put away "his

(47) *What our Lord ſaid to Peter in* chap. xvi. *he repeats here to all the diſciples.*

"his wife for every cauſe?" And he anſwered and ſaid unto them, "Have "ye not read that He who made *them* "at the beginning, made them male "and female? and ſaid, For this *cauſe* "ſhall a man leave father and mo-"ther, and ſhall cleave to his wife; "and they two ſhall be one fleſh. "Wherefore they are no more two, "but one fleſh. What therefore "God hath joined together let no "man put aſunder."

They ſay unto him, "Why did "Moſes then command to give a "writing of divorcement, and to put "her away?" He ſaith unto them, "Moſes, becauſe of the hardneſs of "your hearts, ſuffered you to put "away your wives; but from the be-"ginning it was not ſo. And I ſay "unto you, Whoſoever ſhall put "away his wife, except *it be* for for-"nication, and ſhall marry another, "commiteth adultery; and whoſo "marrieth her who is put away doth "commit adultery."

His diſciples ſay unto him, "If "the caſe of the man be ſo with *his* "wife, it is not good to marry." But he ſaid unto them, "All *men* cannot "receive this ſaying, ſave *they* to "whom it is given. For there are "ſome eunuchs who were ſo born "from *their* mother's womb; and "there are ſome eunuchs who were "made eunuchs by men; and there "are eunuchs who have made them-"ſelves eunuchs for the kingdom of "heaven's ſake. He that is able to "receive *it*, let him receive *it*."

Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray; and the diſciples rebuked them. But Jeſus ſaid, "Suffer little children, "and forbid them not to come unto "me; for of ſuch is the kingdom of "heaven." And he laid *his* hands on them and departed thence.

And behold, one came and ſaid unto him, "Good Maſter, what good "thing ſhall I do that I may have "eternal life?" And he ſaid unto him, "Why calleſt thou me good? "*there is* none good but one, *that is* "God: but if thou wilt enter into "life, keep the commandments." He ſaith unto him, "Which?" Jeſus ſaid, "Thou ſhalt do no murder, "Thou ſhalt not commit adultery, "Thou ſhalt not ſteal, Thou ſhalt "not bear falſe witneſs, Honour thy "father and *thy* mother: and, Thou "ſhalt love thy neighbour as thy-"ſelf."

"The young man ſaith unto him, "All theſe things have I kept from "my youth up: what lack I yet?" Jeſus ſaid unto him, "If thou wilt "be perfect, go, *and* ſell what thou "haſt, and give to the poor, and "thou ſhalt have treaſure in hea-"ven; and come *and* follow me." But when the young man heard that ſaying, he went away ſorrowful; for he had great poſſeſſions.

Then ſaid Jeſus unto his diſciples, "Verily I ſay unto you, That a rich "man ſhall hardly enter into the "kingdom of heaven (48). And "again I ſay unto you, It is eaſier for "a camel to go through the eye of a "needle, than for a rich man to en-"ter into the kingdom of God." When his diſciples heard *it*, they were exceedingly amazed, ſaying, "Who then can be ſaved?" But Jeſus beheld *them*, and ſaid unto them, "With men this is impoſſi-"ble; but with God all things are "poſſible."

Then anſwered Peter, and ſaid unto him, "Behold, we have for-"ſaken all, and followed thee; what "ſhall we have therefore?" And Jeſus ſaid unto them, "Verily I "ſay unto you, That ye who have "followed me, in the regenera-

(48) *That is, Into the number of Chriſt's diſciples; the profeſſion of chriſtianity being then attended with loſs of worldly poſſeſſions, and often of life itſelf.*

"tion (49), when the Son of man "ſhall ſit in the throne of his glory, "ye alſo ſhall ſit upon twelve "thrones, judging the twelve tribes "of Iſrael. And every one that hath "forſaken houſes, or brethren, or "ſiſters, or father, or mother, or "wife, or children, or lands for my "name's ſake, ſhall receive an hun-"dred-fold, and ſhall inherit ever-"laſting life. But many *that are* "firſt ſhall be laſt, and the laſt *ſhall* "*be* firſt."

CHAP. XX.

Of the labourers in the vineyard. Chriſt teacheth his diſciples to be lowly.

"FOR the kingdom of heaven is "like a man that is an houſ-"holder, who went out early in the "morning to hire labourers into his "vineyard. And when he had "agreed with the labourers for a "penny a day, he ſent them into his "vineyard.

"And he went out about the third "hour (50), and ſaw others ſtanding "idle in the market-place, and ſaid "unto them, Go ye alſo into the "vineyard; and whatſoever is right, "I will give you. And they went "their way. Again he went out "about the ſixth and ninth hour, "and did likewiſe.

"And about the eleventh hour "he went out, and found others "ſtanding idle, and ſaith unto them, "Why ſtand ye here all the day "idle? They ſay unto him, Becauſe "no man hath hired us. He ſaith "unto them, Go ye alſo into the "vineyard; and whatſoever is right, "*that* ſhall ye receive. So when "evening was come, the lord of "the vineyard ſaith unto his ſtew-"ard, Call the labourers, and give "them *their* hire, beginning from the "laſt unto the firſt.

"And when they came that *were* "*hired* about the eleventh hour, they "received every man a penny (51). "But when the firſt came, they ſup-"poſed that they ſhould have received "more; and they likewiſe received "every man a penny. And when they "had received *it*, they murmured "againſt the good man of the houſe, "ſaying, Theſe laſt have wrought "*but* one hour; and thou haſt made "them equal unto us who have "borne the burden and heat of the "day.

"But he anſwered one of them, "and ſaid, Friend, I do thee no "wrong; didſt not thou agree with "me for a penny? take *what* thine *is*, "and go thy way; I will give unto "this laſt even as unto thee. Is it "not lawful for me to do what I will "with mine own? is thine eye evil "becauſe I am good; ſo the laſt ſhall "be firſt, and the firſt laſt; for "many are called, but few choſen "(52)."

And Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them, "Be-"hold, we go up to Jeruſalem; and "the Son of man ſhall be betrayed "unto the chief prieſts, and unto the "ſcribes; and they ſhall condemn "him to death, and ſhall deliver him "to the Gentiles to mock, and to "ſcourge, and to crucify *him*; and "the third day he ſhall riſe again."

Then came to him the mother of Zebedee's children, with her ſons, worſhipping *him*, and deſiring a certain thing of him. And he ſaid unto her, "What wilt thou?" She ſaith unto him, "Grant that theſe my two "ſons

(49) *That is, In the* renovation *of all things, when Chriſt cometh to judgement, ſhall ſit, &c.*

(50) *After ſun-riſe, or nine of the clock in the morning.*

(51) *That is, A* denarius, *equal to* 7½.

(52) *That is, Though the Goſpel will be offered to vaſt multitudes; yet but few, in proportion, will embrace it, ſo as to become the adopted ſons of God through Chriſt.*

"ſons, may ſit, the one on thy right "hand, and the other on the left, in "thy kingdom."

But Jeſus anſwered and ſaid, "Ye know not what ye aſk. Are "ye able to drink of the cup that I "ſhall drink of, and to be baptized "with the baptiſm that I am baptiz-"ed with?" They ſay unto him, "We are able." And he ſaith unto them, "Ye ſhall drink, indeed, of "my cup, and be baptized with the "baptiſm that I am baptized with: "but to ſit on my right hand and "on my left is not mine to give; but "*it ſhall be given to them* for whom it is "prepared by my Father."

And when the ten heard *it*, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, "Ye know "that the princes of the Gentiles ex-"erciſe dominion over them; and "they that are great, exerciſe autho-"rity upon them. But it ſhall not "be ſo among you: but whoſoever "will be great among you, let him "be your miniſter; and whoſoever "will be chief among you, let him "be your ſervant: even as the Son "of man came not to be miniſtered "unto, but to miniſter, and to give "his life a ranſom for many."

And as they departed from Jeri-cho, a great multitude followed him. And behold, two blind men ſitting by the way-*ſide*, when they heard that Jeſus paſſed by, cried out, ſaying, "Have mercy on us, O Lord, *thou* "Son of David!" And the multi-tude rebuked them, becauſe they ſhould hold their peace; but they cried out the more, ſaying, "Have "mercy on us, O Lord, *thou* Son of "David!"

And Jeſus ſtood ſtill and called them, and ſaid, "What will ye that "I ſhould do unto you?" They ſay unto him, "Lord, that our eyes "may be opened." So Jeſus had compaſſion *on them*, and touched their eyes; and immediately their eyes received ſight, and they fol-lowed him.

CHAP. XXI.

Chriſt rideth into Jeruſalem on an aſs, and caſteth out the buyers and ſellers.

AND when they drew nigh unto Jeruſalem, and were come to Bethphagè, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, "Go into the village over "againſt you, and ſtraightway ye "ſhall find an aſs tied, and a colt "with her; looſe *them*, and bring *them* "unto me. And if any *man* ſay "ought unto you, ye ſhall ſay, The "Lord hath need of them; and "ſtraightway he will ſend them." All this was done that it might be fulfilled which was ſpoken by the prophet, ſaying, "Tell ye the daugh-"ter of Zion, Behold! thy king com-"eth unto thee, meek, and ſitting "upon an aſs, and a colt the foal of "an aſs."

And the diſciples went, and did as Jeſus commanded them, and brought the aſs, and the colt, and put on them their clothes, and they ſet *him* thereon. And a very great mul-titude ſpread their garments in the way; others cut down branches from the trees, and ſtrewed *them* in the way.

And the multitudes that went be-fore and that followed, cried ſaying, "Hoſanna to the ſon of David! "Bleſſed is he that cometh in the "name of the Lord; Hoſanna in the "higheſt!" And when he was come into Jeruſalem, all the city was moved, ſaying, "Who is this?" And the multitude ſaid, "This is Jeſus "the prophet of Nazareth in Ga-"lilee."

And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and over-threw the tables of the money-changers, and the ſeats of them that ſold doves. And he ſaid unto them, "It is written, My houſe ſhall be

"called the houſe of prayer; but ye "have made it a den of thieves." And the blind and the lame came to him in the temple; and he healed them.

And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, "Hoſanna "to the ſon of David!" they were ſore diſpleaſed, and ſaid unto him, "Heareſt thou what theſe ſay?" And Jeſus ſaith unto them, "Yes: Have "ye never read, "Out of the mouth "of babes and ſucklings thou haſt "perfected praiſe?" And he left them, and went out of the city into Bethany, and he lodged there.

Now in the morning as he returned into the city, he hungered; and when he ſaw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and ſaid unto it, "Let no fruit grow on thee "henceforward for ever!" And preſently the fig-tree withered away. And when the diſciples ſaw *it*, they marvelled, ſaying, "How ſoon is the "fig-tree withered away!" Jeſus anſwered and ſaid unto them, "Verily "I ſay unto you, If ye have faith, "and doubt not, ye ſhall not only "do this *which is done* to the fig-tree; "but alſo, if ye ſhall ſay unto this "mountain, Be thou removed, and "be thou caſt into the ſea; it ſhall "be done. And all things what-"ſoever ye ſhall aſk in prayer, be-"lieving, ye ſhall receive."

And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, "By "what authority doeſt thou theſe "things? and who gave thee this "authority?" And Jeſus anſwered and ſaid unto them, "I alſo will aſk "you one thing, which if ye tell me, "I will likewiſe tell you by what "authority I do theſe things. The "baptiſm of John, whence was it? "from heaven, or of men?"—And they reaſoned with themſelves, ſaying, "If we ſhall ſay, From hea-"ven; he will ſay unto us, Why did "ye not then believe him? But if "we ſhould ſay, Of men; we fear "the people: for all hold John as a "prophet." And they anſwered Jeſus, and ſaid, "We cannot tell." And he ſaid unto them, "Neither "tell I you by what authority I do "theſe things."

But what think ye? "A *certain* "man had two ſons; and he came to "the firſt, and ſaid, Son, go, work to-"day in my vineyard. And he an-"ſwered and ſaid, I will not; but, "afterward he repented, and went. "And he came to the ſecond, and "ſaid likewiſe. And he anſwered, "and ſaid, I *go*, ſir; and went not. "Which of them two did the will "of *his* father?" They ſay unto him, "The firſt." Jeſus ſaith unto them, "Verily I ſay unto you, that the pub-"licans and the harlots go into the "kingdom of God before you. For "John came unto you in the way of "righteouſneſs, and ye believed him "not; but the publicans and the "harlots believed him. And ye, "when ye had ſeen *it*, repented not "afterward, that ye might believe "him.

"Hear another parable, There "was a certain houſholder who "planted a vineyard, and hedged it "round about, and digged a wine-"preſs in it, and built a tower, and "let it out to huſbandmen, and went "into a far country. And when the "time of the fruit drew near, he ſent "his ſervants to the huſbandmen, "that they might receive the fruits "of it. And the huſbandmen took "his ſervants, and beat one, and "killed another, and ſtoned ano-"ther.

"Again, he ſent other ſervants, "more than the firſt; and they did "unto them likewiſe. But laſt of "all he ſent unto them his ſon, ſay-"ing, They will reverence my ſon.

"But

"But when the huſbandmen ſaw the "ſon, they ſaid among themſelves, "This is the heir; come, let us kill "him, and let us ſeize on his inhe- "ritance. And they caught *him*, and "caſt him out of the vineyard, and "ſlew *him*. When the Lord there- "fore of the vineyard cometh, what "will he do unto thoſe huſband- "men?" They ſay unto him, "He "will miſerably deſtroy thoſe wicked "men, and will let out *his* vineyard "unto other huſbandmen, who ſhall "render him the fruits in their ſea- "ſons."

Jeſus ſaith unto them, "Did ye "never read in the ſcriptures, The "ſtone which the builders rejected, "the ſame is become the head of the "corner: this is the Lord's doing, "and it is marvellous in our eyes? "Therefore I ſay unto you, The "kingdom of God ſhall be taken "from you, and given to a nation "bringing forth the fruits thereof. "And whoſoever ſhall fall on this "ſtone ſhall be broken; but on whom- "ſoever it ſhall fall, it will grind him "to powder."

And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpoke of them. But when they ſought to lay hands on him, they feared the multitude; becauſe they took him for a prophet.

CHAP. XXII.

The marriage of the king's ſon. The wedding-garment. Of paying tribute, and of the reſurrection.

AND Jeſus anſwered, and ſpake unto them by parables, and ſaid, "The kingdom of heaven (53) "is like unto a certain king who "made a marriage for his ſon; and "ſent forth his ſervants to call them "that were bidden to the wedding; "and they would not come. Again "he ſent forth other ſervants, ſay- "ing, Tell them who are bidden, "Behold, I have prepared my din- "ner; my oxen and *my* fatlings are "killed, and all things *are* ready: "come unto the marriage. But they "made light of *it*, and went their "way, one to his farm, another to "his merchandiſe. And the reſt "took his ſervants, and treated *them* "ſpitefully and ſlew *them*.

"But when the king heard *thereof*, "he was wroth; and he ſent forth "his armies, and deſtroyed thoſe "murderers, and burned up their "city. Then ſaith he to his ſer- "vants, The wedding is ready; but "they who were bidden were not "worthy. Go ye therefore into the "high-ways, and as many as ye ſhall "find bid to the marriage. So thoſe "ſervants went out into the *high* "ways, and gathered together all as "many as they found, both bad and "good; and the wedding was fur- "niſhed with gueſts.

"And when the king came in to "ſee the gueſts, he ſaw there a man "who had not on a wedding-gar- "ment; and he ſaith unto him, "Friend, how cameſt thou in hither "not having a wedding-garment? "and he was ſpeechleſs. Then ſaid "the king to the ſervants, Bind him "hand and foot, and take him away, "and caſt *him* into outer darkneſs; "there ſhall be weeping and gnaſh- "ing of teeth. For many are called; "but few *are* choſen."

Then the Phariſees went, and took counſel how they might entangle him in *his* talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, "Maſter, we "know that thou art true, and teach- "eſt the way of God in truth, nei- "ther careſt thou for any *man*; for "thou regardeſt not the perſon of "men. Tell us therefore, What "thinkeſt thou? Is it lawful to give "tribute unto Ceſar, or not?"

But Jeſus perceived their wicked- neſs, and ſaid, "Why tempt ye me,

(53) *That is, The Goſpel diſpenſation.*

"*ye* hypocrites? ſhew me the tribute-
"money." And they brought unto
him a penny. And he ſaith unto
them, "Whoſe *is* this image and ſu-
"perſcription?" They ſay unto him,
"Ceſar's. Then ſaith he unto them,
"Render therefore unto Ceſar the
"things which are Ceſar's; and unto
"God the things that are God's."
When they had heard *theſe words*,
they marvelled, and left him, and
went their way.

The ſame day came to him the
Sadducees, who ſay that there is no
reſurrection, and aſked him, ſaying,
"Maſter! Moſes ſaid, If a man die,
"having no children, his brother
"ſhall marry his wife, and raiſe up
"ſeed unto his brother (54). Now
"there were with us ſeven brethren;
"and the firſt, when he had marri-
"ed a wife, deceaſed, and having
"no iſſue, left his wife unto his bro-
"ther: likewiſe the ſecond alſo, and
"the third, unto the ſeventh. And
"laſt of all the woman died alſo.
"Therefore in the reſurrection,
"whoſe wife ſhall ſhe be of the
"ſeven? for they all had her."

Jeſus anſwered and ſaid unto
them, "Ye do err, not knowing the
"ſcriptures, nor the power of God.
"For in the reſurrection they nei-
"ther marry, nor are given in mar-
"riage; but are as the angels of God
"in heaven. But as touching the
"reſurrection of the dead, have ye
"not read that which was ſpoken
"unto you by God, ſaying, I am the
"God of Abraham, and the God of
"Iſaac, and the God of Jacob?"
"God is not the God of the dead,
"but of the living." And when the
multitude heard *this*, they were aſto-
niſhed at his doctrine.

But when the Phariſees had heard
that he had put the Sadducees to ſi-
lence, they were gathered together.
Then one of them *who was* a lawyer
aſked *him* a queſtion, tempting him,
and ſaying, "Maſter, which *is* the
"great commandment in the law?"
Jeſus ſaid unto him, "Thou ſhalt
"love the Lord thy God with all
"thy heart, and with all thy ſoul,
"and with all thy mind. This is the
"firſt and great commandment. And
"the ſecond *is* like unto it, Thou
"ſhalt love thy neighbour as thyſelf.
"On theſe two commandments hang
"all the law and the prophets."

While the Phariſees were gather-
ed together, Jeſus aſked them, ſay-
ing, "What think ye of Chriſt?
"Whoſe Son is he?" They ſay unto
him, "*The ſon* of David." He ſaith
unto them, "How then doth David
"in ſpirit call him Lord, ſaying,
"The LORD ſaid unto my Lord, Sit
"thou on my right hand, till I make
"thine enemies thy footſtool?" If
"David then call him Lord, how is
"he his Son?" And no man was able
to anſwer him a word, neither durſt
any *man* from that day forth aſk him
any more *queſtions* (55).

CHAP. XXIII.

The ſcribes' and Phariſees' good doctrine, but evil examples of life. The deſtruction of Jeruſalem foretold

THEN Jeſus ſpake to the multi-
tude, and to his diſciples, ſay-
ing, "The ſcribes and the Phariſees
"ſit in Moſes's ſeat: All therefore
"whatſoever they bid you obſerve,
"*that* obſerve and do; but do not ye
"after their works: for they ſay, and
"do not. For they bind heavy bur-
"dens and grievous to be borne, and
"lay *them* on men's ſhoulders; but
"they themſelves will not move them
"with one of their fingers.

"But all their works they do to be
"ſeen by men. They make broad
"their phylacteries, and enlarge the
"borders of their garments, and love
"the uppermoſt rooms at feaſts, and
"the chief ſeats in the ſynagogues,

(54) *See* Deut. xxv. 5.

(55) *Namely, Such enſnaring queſtions as they had put to him in this chapter.*

"and

"and greetings in the markets, and "to be called by men, Rabbi, Rabbi!

"But be not ye called Rabbi: for "one is your Maſter, *even* Chriſt; and "all ye are brethren. And call no "man your Father upon the earth; "for one is your Father, who is in "heaven. Neither be ye called "Maſters (56); for one is your Maſ- "ter, *even* Chriſt. But he that is "greateſt among you ſhall be your "ſervant. And whoſoever ſhall ex- "alt himſelf, ſhall be abaſed; and he "that ſhall humble himſelf, ſhall be "exalted.

"But wo unto you, ſcribes and "Phariſees, hypocrites! for ye ſhut "up the kingdom of heaven againſt "men; for ye neither go in *yourſelves*, "neither ſuffer ye them that are en- "tering, to go in. Wo unto you "ſcribes and Phariſees, hypocrites! "for ye devour widows' houſes, and "for a pretence make long prayer; "therefore ye ſhall receive the grea- "ter condemnation. Wo unto you, "ſcribes and Phariſees, hypocrites! "for ye compaſs ſea and land to "make one proſelyte; and when he "is made, ye make him two-fold "more the child of hell than your- "ſelves.

"Wo unto you, ye blind guides! "who ſay, Whoſoever ſhall ſwear "by the temple, it is nothing; but "whoſoever ſhall ſwear by the gold "of the temple, he is a debtor. Ye "fools, and blind! for whether is "greater, the gold, or the temple "that ſanctifieth the gold? And "whoſoever ſhall ſwear by the altar, "it is nothing; but whoſoever ſwear- "eth by the gift that is upon it, he is "guilty. Ye fools, and blind! for "whether *is* greater, the gift, or the "altar that ſanctifieth the gift.

"Whoſo therefore ſhall ſwear by "the altar, ſweareth by it, and by all "things thereon. And whoſo ſhall "ſwear by the temple, ſweareth by "it, and by him that dwelleth there- "in. And he that ſhall ſwear by "heaven, ſweareth by the throne "of God, and by him that ſitteth "thereon.

"Wo unto you, ſcribes and Pha- "riſees, hypocrites! for ye pay "tithe of mint, and aniſe, and cum- "min, and have omitted the weigh- "tier matters of the law, judgement, "mercy, and faith: theſe ought ye "to have done, and not to leave the "other undone. Ye blind guides! "who ſtrain out a gnat, and ſwal- "low a camel. Wo unto you, ſcribes "and Phariſees, hypocrites! for ye "make clean the outſide of the cup "and of the platter; but within they "are full of extortion and exceſs. "*Thou* blind Phariſee! cleanſe firſt "that *which is* within the cup and "platter, that the outſide of them "may be clean alſo.

"Wo unto you, ſcribes and Phari- "ſees, hypocrites! for ye are like "whited ſepulchres, which indeed "appear beautiful outward, but are "within full of dead *men's* bones and "of all uncleanneſs. Even ſo ye "alſo outwardly appear righteous "unto men; but, within, ye are full "of hypocriſy and iniquity.

"Wo unto you ſcribes and Pha- "riſees, hypocrites! becauſe ye build "the tombs of the prophets, and gar- "niſh the ſepulchres of the righte- "ous, and ſay, If we had been in "the days of our fathers, we would "not have been partakers with them "in the blood of the prophets. "Wherefore ye are witneſſes unto "yourſelves, that ye are the children "of them who killed the prophets. "Fill ye up then the meaſure of your "fathers; *ye* ſerpents, *ye* generation "of vipers! how can ye eſcape the "damnation of hell?

"Wherefore behold, I ſend unto "you prophets, and wiſe men, and "ſcribes; and *ſome* of them ye ſhall "kill

(56) *Or*, Teachers, Doctors, *and* Fathers; *the laſt is commonly applied to Monks by the papiſts.*

"kill and crucify; and *ſome* of them "ſhall ye ſcourge in your ſynagogues, "and perſecute *them* from city to city. "That upon you may come all the "righteous blood ſhed upon the "earth from the blood of righteous "Abel unto the blood of Zacharias "ſon of Barachias, whom ye ſlew "between the temple and the altar. "Verily I ſay unto you, All theſe "things ſhall come upon this gene-"ration.

"O Jeruſalem, Jeruſalem! *thou* "that killeſt the prophets, and ſton-"eſt them who are ſent unto thee, "how often would I have gathered "thy children together, even as a "hen gathereth her chickens under "*her* wings, and ye would not! Be-"hold, your houſe is left unto you "deſolate! For I ſay unto you, Ye "ſhall not ſee me henceforth, till ye "ſhall ſay, Bleſſed *is* he that cometh "in the name of the Lord."

CHAP. XXIV.

The deſtruction of the temple foretold. Of Chriſt's coming to judgement.

AND Jeſus went out, and departed from the temple; and his diſciples came to *him* to ſhew him the buildings of the temple. And Jeſus ſaid unto them, "See ye not "all theſe things? Verily I ſay unto "you, There ſhall not be left here "one ſtone upon another, that ſhall "not be thrown down."

And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, "Tell us, when "ſhall theſe things be? and what "*ſhall be* the ſign of thy coming, and "of the end of the world?" And Jeſus anſwered and ſaid unto them, "Take heed that no man deceive "you: for many ſhall come in my "name, ſaying, I am Chriſt; and "ſhall deceive many. And ye ſhall "hear of wars, and rumours of wars; "ſee that ye be not troubled: for all "*theſe things* muſt come to paſs; but "the end is not yet. For nation "ſhall riſe againſt nation, and king-"dom againſt kingdom; and there "ſhall be famines, and peſtilences, "and earthquakes in divers places. "All theſe *are* the beginning of ſor-"rows.

"Then ſhall they deliver you up "to be afflicted, and ſhall kill you; "and ye ſhall be hated by all nati-"ons, for my name's ſake (57). And "then ſhall many be offended, and "ſhall betray one another, and ſhall "hate one another. And many falſe "prophets ſhall riſe, and ſhall de-"ceive many. And becauſe iniquity "ſhall abound, the love of many "ſhall wax cold: But he that ſhall "endure unto the end, the ſame "ſhall be ſaved. And this Goſpel "of the kingdom ſhall be preached "in all the world for a witneſs unto "all nations; and then ſhall the end "come.

"When ye therefore ſhall ſee the "abomination of deſolation, ſpoken "of by Daniel the prophet, ſtanding "in the holy place, (whoſo readeth, "let him underſtand) then let them "who are in Judea flee unto the "mountains. Let him who is on "the houſe-top not come down to "take any thing out of his houſe: "Neither let him who is in the field "return back to take his clothes. "And wo unto them that are with "child, and to them that give ſuck "in thoſe days (58)! but pray ye that "your flight be not in the winter, "nor on the ſabbath-day.

"For then ſhall be great tribula-"tion, ſuch as was not ſince the be-"ginning of the world to this time, "no, nor ever ſhall be. And ex-"cept thoſe days ſhould be ſhorten-"ed, there ſhould no fleſh be ſaved: "but for the elect's ſake thoſe days "ſhall be ſhortened. Then if any "man ſhall ſay unto you, Lo, here

(57) *Or* on my account.

(58) *Becauſe it will be more difficult for ſuch to fly when Jeruſalem is beſieged, which is here foretold.*

"is

"*is* Chriſt! or there; believe *it* not. "For there ſhall ariſe falſe Chriſts, "and falſe prophets, and ſhall ſhew "great ſigns and wonders; inſomuch, "that, if *it were* poſſible, they ſhall "deceive the very elect. Behold, "I have told you before.

"Wherefore if they ſhall ſay unto "you, Behold, he is in the deſert! "go not forth; behold, *he is* in the "ſecret chambers! believe *it* not. For "as the lightening cometh out of the "eaſt, and ſhineth even unto the "weſt; ſo ſhall alſo the coming of "the Son of man be. For wherefo-"ever the carcaſe is, there will the "eagles be gathered together.

"Immediately after the tribula-"tion (59) of thoſe days ſhall the ſun "be darkened, and the moon ſhall "not give her light; and the ſtars "ſhall fall from heaven, and the "powers of the heavens ſhall be "ſhaken. And then ſhall appear "the ſign of the Son of man in hea-"ven; and then ſhall all the tribes "of the earth mourn, and they ſhall "ſee the Son of man coming in the "clouds of heaven with power "and great glory. And he ſhall "ſend his angels with a great ſound "of a trumpet, and they ſhall gather "together his elect from the four "winds, from one end of heaven to "the other.

"Now learn a parable of the fig-"tree; When its branch is yet ten-"der, and putteth forth leaves, ye "know that ſummer *is* nigh: ſo like-"wiſe ye, when ye ſhall ſee all theſe "things, know that it is near, *even* at "the doors. Verily, I ſay unto you, "This generation ſhall not paſs till "all theſe things be fulfilled. Hea-"ven and earth ſhall paſs away, but "my word ſhall not paſs away.

"But of that day and hour know-"eth no man, no not the angels of "heaven, but my Father only. But "as the days of Noah *were*, ſo ſhall "alſo the coming of the Son of man "be. For as in the days that were "before the flood they were eating "and drinking, marrying and giving "in marriage, until the day that "Noah entered into the ark, and "knew not until the flood came, "and took them all away; ſo ſhall "alſo the coming of the Son of man "be. Then ſhall two be in the "field; the one ſhall be taken, and "the other left. Two *women ſhall be* "grinding at the mill; the one ſhall "be taken, and the other left.

"Watch therefore! for ye know "not what hour your Lord doth "come. But know this, that if the "good man of the houſe had known "in what watch the thief would "come, he would have watched, "and would not have ſuffered his "houſe to be broken open. There-"fore be ye alſo ready; for in ſuch "an hour as ye think not, the Son of "man cometh.

"Who then is a faithful and wiſe "ſervant, whom his Lord hath made "ruler over his houſhold, to give "them meat in due ſeaſon? Bleſſed "*is* that ſervant whom his Lord, "when he cometh, ſhall find ſo do-"ing. Verily I ſay unto you, That "he ſhall make him ruler over all "his goods.

"But and if that evil ſervant ſhall "ſay in his heart, My Lord delayeth "his coming, and ſhall begin to "ſmite *his* fellow-ſervants, and to "eat and drink with the drunken; "The Lord of that ſervant ſhall "come in a day when he looketh "not for *him*, and in an hour that he "is not aware of; and ſhall cut him "aſunder, and appoint *him* his por-"tion with the hypocrites: there "ſhall be weeping and gnaſhing of "teeth.

CHAP. XXV.

The parable of the ten virgins, and of the talents. Alſo the deſcription of the laſt judgement.

THEN

(59) *Here our Lord's ſecond coming to judge the world is foretold.*

"THEN ſhall the kingdom of "heaven be likened unto ten "virgins, who took their lamps, and "went forth to meet the bridegroom. "And five of them were wiſe, and "five *were* fooliſh. They that were "fooliſh took their lamps, and took "no oil with them; but the wiſe "took oil in their veſſels with their "lamps.

"While the bridegroom tarried, "they all ſlumbered and ſlept. And "at midnight there was a cry made, "Behold, the bridegroom cometh! go "ye out to meet him. Then all "thoſe virgins aroſe, and trimmed "their lamps. And the fooliſh ſaid "unto the wiſe, Give us of your oil; "for our lamps are gone out. But "the wiſe anſwered, ſaying, *Not ſo*, "leſt there be not enough for us and "you; but go ye rather to them that "ſell, and buy for yourſelves. And "while they went to buy, the bride-"groom came; and they that were "ready went in with him to the "marriage: and the door was ſhut.

"Afterward came alſo the other "virgins, ſaying, Lord, Lord, open "to us! But he anſwered and ſaid, "Verily I ſay unto you, I know you "not. Watch therefore! for ye "know neither the day nor the "hour wherein the Son of man "cometh.

"For *the kingdom of heaven* (60) *is* "as a man travelling into a far coun-"try, who called his own ſervants, "and delivered unto them his goods. "And unto one he gave five talents, "to another two, and to another one, "to every man according to his ſe-"veral ability; and ſtraightway took "his journey. Then he that had re-"ceived the five talents went and "traded with the ſame, and made "*them* other five talents. And like-"wiſe he that *had received* two, he "alſo gained other two. But he "that had received one, went and "digged in the earth, and hid his "lord's money.

"After a long time, the lord of "thoſe ſervants cometh, and reckon-"eth with them. And ſo he that "had received five talents, came, "and brought other five talents, ſay-"ing, Lord, thou deliveredſt unto "me five talents: behold, I have "gained, beſides them, five talents "more. His lord ſaid unto him, "Well done, *thou* good and faithful "ſervant! thou haſt been faithful "over a few things, I will make "thee ruler over many things: enter "thou into the joy of thy lord.

"He alſo that had received two "talents, came and ſaid, Lord, thou "deliveredſt unto me two talents: "behold, I have gained two other "talents beſides them. His lord ſaid "unto him, Well done, good and "faithful ſervant! thou haſt been "faithful over a few things, I will "make thee ruler over many things: "enter thou into the joy of thy lord.

"Then he who had received the "one talent came, and ſaid, Lord, "I knew thee that thou art an hard "man, reaping where thou haſt not "ſown, and gathering where thou "haſt not ſtrewed; and I was afraid, "and went and hid thy talent in "the earth: lo, there thou haſt *what* "*is* thine.

"His lord anſwered and ſaid unto "him, *Thou* wicked and ſlothful ſer-"vant! [*thou ſayeſt*] thou kneweſt that "I reap where I ſowed not, and ga-"therwhere I have not ſtrewed: thou "oughteſt therefore to have put my "money to the exchangers; and then "at my coming I ſhould have re-"ceived mine own with uſury (61). "Take therefore the talent from "him, and give *it* unto him who "hath ten talents. For unto every "one that hath ſhall be given, and "he ſhall have abundance; but from "him that hath not, ſhall be taken away,

(60) *Or rather*, The Son of Man.

(61) *That is*, Intereſt *or* Increaſe.

"away, even that which he hath. "And caſt ye the unprofitable ſer- "vant into outer darkneſs: there "ſhall be weeping and gnaſhing of "teeth.

"When the Son of man ſhall "come in his glory; and all the holy "angels with him, then ſhall he "ſit upon the throne of his glory. "And before him ſhall be gathered "all nations; and he ſhall ſeparate "them one from another, as a ſhep- "herd divideth his ſheep from the "goats: and he ſhall ſet the ſheep "on his right hand, but the goats "on the left.

"Then ſhall the King ſay unto "them on his right hand, Come, "ye bleſſed of my Father! inherit "the kingdom, prepared for you "from the foundation of the world; "for I was hungry, and ye gave "me meat; I was thirſty, and ye "gave me drink; I was a ſtranger, "and ye took me in; naked, and ye "clothed me; I was ſick, and ye vi- "ſited me; I was in priſon, and ye "came unto me.

"Then ſhall the righteous anſwer "him, ſaying, Lord, when ſaw we "thee hungry, and fed *thee?* or "thirſty, and gave *thee* drink? when "ſaw we thee a ſtranger, and took "*thee* in? or naked, and clothed "thee? or when ſaw we thee ſick, "or in priſon, and came unto thee? "And the King ſhall anſwer, and "ſay unto them, Verily, I ſay unto "you, In as much as ye have done "*it* unto one of the leaſt of theſe my "brethren, ye have done *it* unto me.

"Then ſhall he ſay alſo unto them "on the left hand, Depart from me, "ye curſed, into everlaſting fire, pre- "pared for the devil and his an- "gels! For I was hungry, and ye "gave me no meat; I was thirſty, "and ye gave me no drink; I was a "ſtranger, and ye took me not in; "naked, and ye clothed me not; "ſick, and in priſon, and ye viſited "me not. Then ſhall they alſo an- "ſwer him, ſaying, Lord, when ſaw "we thee hungry, or thirſty, or "a ſtranger, or naked, or ſick, or "in priſon, and did not miniſter "unto thee? Then ſhall he anſwer "them, ſaying, Verily, I ſay unto "you, In as much as ye did *it* not to "one of the leaſt of theſe, ye did *it* "not to me.

"And theſe ſhall go away into "everlaſting puniſhment; but the "righteous into life eternal."

CHAP. XXVI.

The rulers conſpire againſt Chriſt. Judas ſelleth him. Chriſt eateth the paſſover. He is betrayed by Judas.

AND it came to paſs, when Je- ſus had finiſhed all theſe ſay- ings, he ſaid unto his diſciples, "Ye "know that after two days is *the feaſt* "*of* the paſſover, and the ſon of man "is betrayed to be crucified." Then aſſembled together the chief prieſts, and the ſcribes and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas, and conſulted that they might take Jeſus by ſubtilty, and kill *him.* But they ſaid, Not on the feaſt-*day*, leſt there be an uproar among the people.

Now when Jeſus was in Bethany, in the houſe of Simon the leper, there came unto him a woman hav- ing an alabaſter-box of very precious ointment, and poured *it* on his head as he ſat at *meat.* But when his diſ- ciples ſaw *it*, they had indignation, ſaying, "To what purpoſe *is* this "waſte? for this ointment might "have been ſold for much, and given "to the poor."

When Jeſus underſtood *it*, he ſaid unto them, "Why trouble ye the "woman? for ſhe hath wrought a "good work upon me. For ye have "the poor always with you; but me "ye have not always. For in that "ſhe hath poured this ointment on "my body, ſhe did *it* for my burial. "Verily I ſay unto you, Whereſo- "ever this goſpel ſhall be preached "in the whole world, *there* ſhall alſo "this

"this that this woman hath done be "told for a memorial of her."

Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts, and ſaid *unto them*, "What "will ye give me, and I will deliver "him unto you?" And they covenanted with him for thirty pieces of ſilver (62). And from that time he ſought opportunity to betray him.

Now on the firſt *day* of the *feaſt of* unleavened bread, the diſciples came to Jeſus, ſaying unto him, "Where "wilt thou that we prepare for thee "to eat the paſſover?" And he ſaid, "Go into the city to ſuch a man, and "ſay unto him, The Maſter ſaith, "My time is at hand; I will keep "the paſſover at thy houſe with my "diſciples." And the diſciples did as Jeſus had appointed them; and they made ready the paſſover.

Now when the evening was come, he ſat down with the twelve. And as they did eat, he ſaid, "Verily I "ſay unto you, That one of you ſhall "betray me." And they were exceeding ſorrowful, and began every one of them to ſay unto him, "Lord, "is it I?" And he anſwered and ſaid, "He that dippeth *his* hand with "me in the diſh, the ſame ſhall be"tray me. The ſon of man goeth, "as it is written of him; but wo "unto that man by whom the Son of "man is betrayed! it had been good "for that man if he had not been "born." Then Judas, who betrayed him, anſwered, and ſaid, "Maſter, "is it I?" He ſaid unto him, "Thou "haſt ſaid."

And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, "Take, eat: this is my bo"dy (63)." And he took the cup, and gave thanks, and gave *it* to them, ſaying, "Drink ye all of it; for this "is my blood of the new teſtament "(64) which is ſhed for many for "the remiſſion ſins. But I ſay unto "you, I will not drink henceforth "of the fruit of the vine until that "day when I drink it new with you "in my Father's kingdom."

And when they had ſung an hymn, they went out unto the mount of Olives. Then ſaith Jeſus unto them, "All ye ſhall be offended becauſe of "me this night; for it is written, I "will ſmite the ſhepherd, and the "ſheep of the flock ſhall be ſcatter"ed abroad. But after I am riſen "again, I will go before you into "Galilee."

Peter anſwered and ſaid unto him, "Though all *men* ſhall be offended "becauſe of thee, *yet* will I never be "offended." Jeſus ſaid unto him, "Verily I ſay unto thee, that this "night, before the cock crow, thou "ſhalt deny me thrice." Peter ſaid unto him, "Though I ſhould die "with thee; yet will I not deny "thee:" Likewiſe alſo ſaid all the diſciples.

Then cometh Jeſus with them unto a place called Gethſemanè, and ſaith unto the diſciples, "Sit ye here, "while I go and pray yonder." And he took with him Peter, and the two ſons of Zebedee, and began to be ſorrowful and very heavy. Then ſaith he unto them. "My ſoul is ex"ceeding ſorrowful even unto death; "tarry ye here and watch with me."

And he went a little farther and fell on his face and prayed, ſaying, "O my Father! if it be poſſible, let "this cup paſs from me; neverthe"leſs, not as I will, but as thou *wilt*." And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, "What, could ye not "watch with me one hour? Watch "and pray, that ye enter not into

(62) *Or* 30 Shekels (*about* 3 *l.* 15 *s.*) *the legal price of a ſlave.*

(63) *The* ſymbol *or* ſign *of my body, which is to be given for you.*

(64) *Or rather*, The new covenant.

"temptation.

"temptation. The ſpirit indeed *is* "willing, but the fleſh *is* weak."

He went away again the ſecond time, and prayed, ſaying, "O my Fa-"ther, if this cup may not paſs away "from me, except I drink it, thy will "be done!" And he came and found them aſleep again; for their eyes were heavy. And he left them, and went away again, and prayed the third time, ſaying the ſame words. Then cometh he to his diſciples, and ſaith unto them, "Sleep on now "(65), and take *your* reſt; behold, the "hour is at hand, and the Son of "man is betrayed into the hands of "ſinners. Riſe, let us be going: "behold, he is at hand that doth be-"tray me!"

And while he yet ſpoke, lo, Judas, one of the twelve came, and with him a great multitude with ſwords and ſtaves from the chief prieſts and elders of the people! Now he that betrayed him gave them a ſign, ſaying, "Whomſoever I ſhall kiſs, "that ſame is he; hold him faſt." And forthwith he came to Jeſus, and ſaid, "Hail, maſter!" and kiſſed him. And Jeſus ſaid unto him, "Friend, "wherefore art thou come?" Then they came and laid hands on Jeſus, and took him.

And behold, one of them who were with Jeſus ſtretched out *his* hand, and drew his ſword, and ſtruck a ſervant of the high prieſt, and ſmote off his ear. Then ſaid Jeſus unto him, "Put up again thy ſword "into its place; for all they that take "the ſword ſhall periſh with the "ſword (66). Thinkeſt thou that I "cannot now pray to my Father, "and he ſhall preſently give me "more than twelve legions of an-"gels? but how then ſhall the ſcrip-"tures be fulfilled, that thus it muſt "be?"

In that ſame hour Jeſus ſaid to the multitudes, "Are ye come out as "againſt a thief with ſwords and ſtaves "to take me? I ſat daily with you "teaching in the temple, and ye laid "no hold on me." But all this was done that the ſcriptures of the prophets might be fulfilled. — Then all the diſciples forſook him and fled: And they that had laid hold on Jeſus led *him* away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled.

But Peter followed him afar off unto the high prieſt's palace, and went in, and ſat with the ſervants, to ſee the end. Now the chief prieſts and elders and all the council ſought falſe witneſs (67) againſt Jeſus to put him to death; but found none: yea, though many falſe witneſſes came, yet they found none. At the laſt came two falſe witneſſes, and ſaid, "This *fellow* ſaid, I am able to de-"ſtroy the temple of God, and to "build it in three days."

And the high prieſt aroſe, and ſaid unto him, "Anſwereſt thou no-"thing? what *is it which* theſe wit-"neſs againſt thee?" But Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, "I ad-"jure thee by the living God, that "thou tell us whether thou be the "Chriſt the Son of God!" Jeſus ſaith unto him, "Thou haſt ſaid "(68). Nevertheleſs, I ſay unto you, "Hereafter ye ſhall ſee the Son of "man ſitting on the right hand of "power, and coming in the clouds "of heaven."

Then the high prieſt rent his clothes, ſaying, "He hath ſpoken "blaſphemy: what farther need have "we of witneſſes? behold, now ye "have heard his blaſphemy! what

(65) *Or*, Do you ſleep ſtill and take your reſt?—Ariſe let us go, &c.

(66) *Thoſe who uſe the ſword unlawfully, ſhall periſh by the ſword of the magiſtrate.*

(67) *Or rather* falſe teſtimony, *ſufficient to condemn Jeſus.*

(68) *That is, It is as thou ſayeſt.*

"think

"think ye?" They anſwered and ſaid, "He is guilty of death." Then did they ſpit in his face, and buffeted him; and others ſmote *him* with the palms of their hands, ſaying, "Pro-"phefy unto us, thou Chriſt! Who "is he that ſmote thee?"

Now Peter ſat without in the palace: and a damſel came unto him, ſaying, "Thou alſo waſt with Jeſus "of Galilee." But he denied before *them* all, ſaying, "I know not what "thou ſayeſt." And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, "This *fellow* was "alſo with Jeſus of Nazareth." And again he denied with an oath, "I "do not know the man."

And after a while came unto him they that ſtood by, and ſaid to Peter, "Surely thou alſo art *one* of them; "for thy ſpeech bewrayeth thee." Then began he to curſe and to ſwear, *ſaying*, "I know not the man." And immediately the cock crew. And Peter remembered the words of Jeſus, who ſaid unto him, Before the cock crow, thou ſhalt deny me thrice.—And he went out and wept bitterly.

CHAP. XXVII.

Chriſt delivered to Pilate. Judas hangeth himſelf. Chriſt is crucified.

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus, to put him to death. And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

Then Judas who had betrayed him, when he ſaw that he was condemned, repented himſelf; and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, "I have ſinned; in that I "have betrayed the innocent blood." And they ſaid, "What *is that* to us? "ſee thou *to that*." And he caſt down the pieces of ſilver in the temple, and departed; and went and hanged himſelf.

And the chief prieſts took the ſilver pieces, and ſaid, "It is not law-"ful to put them into the trea-"ſury, becauſe it is the price of "blood." And they took counſel, and bought with them the potter's field to bury ſtrangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was ſpoken by Jeremiah the prophet, ſaying, "And they took the thirty pieces "of ſilver, the price of him that "was valued, whom they of the "children of Iſrael did value; and "gave them for the potter's field, as "the Lord appointed me."

And Jeſus ſtood before the governor; and the governor aſked him, ſaying, "Art thou the King of the "Jews?" And Jeſus ſaid unto him, "Thou ſayeſt." And when he was accuſed by the chief prieſts and elders, he anſwered nothing. Then ſaith Pilate unto him, "Heareſt thou "not how many things they witneſs "againſt thee?" And he anſwered him to never a word; inſomuch that the governor marvelled greatly.

Now at *that* feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, "Whom will ye that "I releaſe unto you? Barabbas, or "Jeſus who is called Chriſt?" (For he knew that for envy they had delivered him.)

When he was ſet down on the judgement-ſeat his wife ſent unto him, ſaying, "Have thou nothing to do with "that juſt man; for I have ſuffered "many things this day in a dream, "becauſe of him."

But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid

ſaid unto them, "Which of the two "will ye that I releaſe unto you?" They ſaid, "Barabbas." Pilate ſaith unto them, "What ſhall I do then "with Jeſus who is called Chriſt?" They all ſay unto him, "Let him be "crucified!" And the governor ſaid, "Why, what evil hath he done?" But they cried out the more, ſaying, "Let him be crucified?"

When Pilate ſaw that he could prevail nothing, but *that* rather a tumult was made; he took water and waſhed *his* hands before the multitude, ſaying, "I am innocent of the "blood of this juſt perſon: ſee ye *to* "*it!*" Then anſwered all the people, and ſaid, "His blood *be* on us, and "on our children!"

Then he releaſed Barabbas unto them; and, when he had ſcourged Jeſus, he delivered *him* to be crucified. Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band *of ſoldiers*; and they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed (96) in his right hand; and they bowed the knee before him, and mocked him, ſaying, "Hail, King of the Jews!" And they ſpit upon him, and took the reed, and ſmote him on the head.

And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrenè, Simon by name; him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſkull, they gave him vinegar to drink, mingled with gall; and when he had taſted *thereof*, he would not drink.

And they crucified him, and parted his garments, caſting lots; that it might be fulfilled which was ſpoken by the prophet, "They parted my "garments among them, and upon "my veſture did they caſt lots." And ſitting down, they watched him there; and ſet up over his head his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves (70) crucified with him, one on the right hand, and another on the left. And they that paſſed by reviled him, wagging their heads, and ſaying, "Thou that deſtroyeſt the temple, "and buildeſt *it* in three days, ſave "thyſelf! If thou be the Son of God, "come down from the croſs!"

Likewiſe alſo the chief prieſts mocking *him*, with the ſcribes and elders, ſaid, "He ſaved others; him"ſelf he cannot ſave: if he be the "king of Iſrael, let him now come "down from the croſs, and we will "believe him. He truſted in God; "let him deliver him now, if he will "have him: for he ſaid, I am the "Son of God." The thieves alſo who were crucified with him caſt the ſame in his teeth (71).

Now from the ſixth hour there was darkneſs over all the land unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, "ELI, ELI, LAMA SABACH"THANI? that is to ſay, My God! "my God! why haſt thou forſaken "me?" Some of them that ſtood there, when they heard *that*, ſaid, "This *man* calleth for Elijah." And ſtraightway one of them ran, and took a ſpunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The reſt ſaid, "Let "be, let us ſee whether Elijah will "come to ſave him."

Jeſus, when he had cried again

(69) *Or* Cane, *as a mock-ſceptre.*

(70) *Or rather* robbers.

(71) Reviled him in the ſame manner, *ſays the original.*

with a loud voice, yielded up the ghoſt. And behold, the veil (72) of the temple was rent in two, from the top to the bottom: and the earth did quake, and the rocks rent, and the graves were opened; and many bodies of the ſaints who ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, "Truly this was the Son of "God."

And many women were there beholding afar off, who followed Jeſus from Galilee, miniſtering unto him; among whom was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

When the evening was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus's diſciple: he went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great ſtone to the door of the ſepulchre, and departed. And there were Mary Magdalene and the other Mary ſitting over againſt the ſepulchre.

Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, ſaying, "Sir, we re-"member that that deceiver ſaid "while he was yet alive, After "three days I will riſe again. Com-"mand therefore that the ſepulchre "be made ſure until the third day; "leſt his diſciples come by night, "and ſteal him away, and ſay unto "the people, He is riſen from the "dead: ſo the laſt error ſhall be "worſe than the firſt." Pilate ſaid unto them, "Ye have a watch; go "your way, make *it* as ſure as ye "can." So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

CHAP. XXVIII.

Chriſt's reſurrection. He appeareth to the women, and to his diſciples, and ſendeth them to baptize.

IN the end of the ſabbath, as it began to dawn towards the firſt *day* of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre. And behold, there was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it. His countenance was like lightening, and his raiment white as ſnow. And for fear of him the keepers did ſhake, and became as dead *men*.

And the angel anſwered and ſaid unto the women, "Fear not ye; for "I know that ye ſeek Jeſus, who "was crucified. He is not here; for "he is riſen, as he ſaid. Come, ſee "the place where the Lord lay! "And go quickly, and tell his diſ-"ciples that he is riſen from the "dead; and behold, he goeth before "you into Galilee; there ſhall ye ſee "him. Lo, I have told you." And they departed quickly from the ſepulchre with fear and great joy; and did run to bring his diſciples word.

And as they went to tell his diſciples, behold, Jeſus met them, ſaying, "All hail!" And they came, and held him by the feet, and worſhipped him. Then ſaid Jeſus unto them, "Be not afraid: go tell my "brethren, that they go into Gali-"lee; and there they ſhall ſee me."

Now when they were going, behold ſome of the watch came into the

(72) *This was a curtain of thick tapeſtry, which parted the Holy of Holies from the ſanctuary, in the temple.*

the city, and ſhewed unto the chief prieſts all the things that were done. And when they were aſſembled with the elders, and had taken counſel, they gave a large *ſum of* money unto the ſoldiers, ſaying, "Say ye, His diſciples came by night, and ſtole him "*away* while we ſlept. And if this come "to the governor's ears, we will perſuade him, and ſecure you." So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews until this day.

Then the eleven diſciples went away into Galilee, to a mountain where Jeſus had appointed them. And when they ſaw him, they worſhipped him; but ſome doubted. And Jeſus came, and ſpoke unto them, ſaying, "All power is given "unto me in heaven and in earth. "Go ye therefore and teach (73) all "nations, baptizing them, In the "name of the Father, and of the Son, "and of the Holy Ghoſt; teaching "them to obſerve all things whatſoever I have commanded you. "And lo, I am with you alway, "even unto the end of the world!" Amen.

(73) *Or* make diſciples.

The Goſpel according to St MARK.

CHAP. I.

John the Baptiſt's office. Jeſus is baptized, tempted; preacheth, calleth Peter and others, and cureth many.

THE beginning of the Goſpel of Jeſus Chriſt, the Son of God. As it is written in the prophets, "Behold, I ſend my meſſenger before thy face, who ſhall prepare "thy way before thee: The voice "of one crying in the wilderneſs, "Prepare ye the way of the Lord, "make his paths ſtraight!" John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins.

And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized by him in the river Jordan, confeſſing their ſins. And John was clothed with camel's hair, and with a girdle of a ſkin about his loins; and he did eat locuſts and wild honey. And he preached, ſaying, "There cometh "one mightier than I after me, the "latchet of whoſe ſhoes I am not "worthy to ſtoop down and unlooſe. "I indeed have baptized you with "water; but He ſhall baptize you "with the Holy Ghoſt."

And it came to paſs in thoſe days, that Jeſus came from Nazareth in Galilee, and was baptized by John in Jordan. And, ſtraightway coming up out of the water, he [*John*] ſaw the heavens opened, and the Spirit like a dove deſcending upon him. And there came a voice from heaven, *ſaying*, "Thou art my beloved Son, in "whom I am well pleaſed."

And immediately the Spirit driveth (74) him into the wilderneſs. And he was there in the wilderneſs forty days tempted by Satan; and was with the wild beaſts: and the angels miniſtered unto him.

Now after John was put in priſon, Jeſus came into Galilee, preaching the Goſpel of the kingdom of God, and ſaying, "The time is fulfilled, and the kingdom of God is "at hand: repent ye, and believe the "Goſpel."

Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea, for they were fiſhers. And Jeſus ſaid unto them, "Come ye after me, "and I will cauſe you to become "fiſhers of men." And ſtraightway they forſook their nets, and followed him.

(74) *That is, He was led by a ſtrong impulſe of the Holy Spirit.*

And when he had gone a little farther thence, he ſaw James *the ſon* of Zebedee, and John his brother, who alſo were in the ſhip mending their nets. And ſtraightway he called them; and they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

And they went into Capernaum; and ſtraightway on the ſabbath-day he entered into the ſynagogue, and taught. And they were aſtoniſhed at his doctrine; for he taught them as one that had authority, and not as the ſcribes.

And there was in their ſynagogue a man with an unclean ſpirit; and he cried out, ſaying, "Let us alone! "what have we to do with thee, "thou Jeſus of Nazareth? art thou "come to deſtroy us? I know thee "who thou art, the Holy One of "God." And Jeſus rebuked him, ſaying, "Hold thy peace, and come "out of him." And when the unclean ſpirit had torn him, and cried with a loud voice, he came out of him.

And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine *is* this? for with authority He commandeth even the unclean ſpirits, and they obey him. And immediately his fame ſpread abroad throughout all the region round about Galilee.

And forthwith when they were come out of the ſynagogue, they entered into the houſe of Simon and Andrew, with James and John. But Simon's wife's mother lay ſick of a fever; and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and ſhe miniſtered unto them.

And in the evening, when the ſun did ſet (75), they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils. And all the city was gathered together at the door. And he healed many that were ſick of divers diſeaſes, and caſt out many devils; and ſuffered not the devils to ſpeak, becauſe they knew him.

And in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed. And Simon, and they that were with him, followed after him; and when they had found him, they ſaid unto him, "All *men* "ſeek for thee." And he ſaid unto them, "Let us go into the next "towns, that I may preach there "alſo; for therefore came I forth." And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, "If "thou wilt, thou canſt make me "clean." And Jeſus, moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, "I will; be thou clean!" And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed.

And he ſtraitly charged him, and forthwith ſent him away; and ſaith unto him, "See thou ſay nothing to "any man: but go thy way, ſhew "thyſelf to the prieſt, and offer for "thy cleanſing thoſe things which "Moſes commanded, for a teſtimony "unto them." But he went out and began to publiſh *it* much, and to blaze abroad the matter; inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places; and they came to him from every quarter.

CHAP. II.

Chriſt healeth one ſick of the palſy, calleth Matthew, and eateth with publicans and ſinners.

AND

(75) *That is, When the ſabbath was ended.*

AND again he entered into Capernaum after *ſome* days; and it was noiſed that he was in the houſe: and ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the door; and he preached the word unto them.

And they come unto him, bringing one ſick of the palſy, who was borne by four. And when they could not come nigh unto him for the preſs, [*or croud*] they uncovered the roof where he was; and when they had broken *it* up, they let down the bed wherein the ſick of the palſy lay. When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, "Son, "thy ſins are forgiven thee."

But there were certain of the ſcribes ſitting there, and reaſoning in their hearts, "Why doth this *man* thus "ſpeak blaſphemies? who can for-"give ſins but God only?" And immediately, when Jeſus perceived in his ſpirit that they ſo reaſoned within themſelves, he ſaid unto them, "Why reaſon ye theſe things in your "hearts? whether is it eaſier to ſay "to the ſick of the palſy, *Thy* ſins are "forgiven thee; or to ſay, Ariſe, and "take up thy bed, and walk?

"But that ye may know that the "Son of man hath power on earth "to forgive ſins," — He ſaith to the ſick of the palſy, "I ſay unto thee, "Ariſe, and take up thy bed, and go "thy way into thine houſe!" And immediately he aroſe, took up the bed, and went forth before them all; inſomuch that they were all amazed, and glorified God, ſaying, "We never ſaw it on this faſhion "(76)."

And he went forth again by the ſea-*ſide*; and all the multitude reſorted unto him, and he taught them. And as he paſſed by, he ſaw Levi *the ſon* of Alpheus ſitting at the receipt of cuſtom, and ſaid unto him, "Follow me!" And he aroſe, and followed him.

And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples; for there were many, and they followed him. And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, "How is it that he eateth and drink-"eth with publicans and ſinners?" When Jeſus heard *it*, he ſaith unto them, "They that are whole have "no need of the phyſician, but they "that are ſick; I came not to call the "righteous, but ſinners, to repent-"ance."

And the diſciples of John and of the Phariſees uſed to faſt. And they come and ſay unto him, "Why do "the diſciples of John and of the "Phariſees faſt, but thy diſciples faſt "not?" And Jeſus ſaid unto them, "Can the children of the bride-cham-"ber faſt while the bridegroom is "with them? as long as they have "the bridegroom with them, they "cannot faſt. But the days will "come when the bridegroom ſhall "be taken away from them, and "then ſhall they faſt in thoſe days.

"No man alſo ſeweth a piece of "new cloth on an old garment; "elſe the new piece that filled it up "taketh away from the old, and the "rent is made worſe. And no man "putteth new wine into old bottles; "elſe the new wine doth burſt the "bottles, and the wine is ſpilled, "and the bottles will be marred: but "new wine muſt be put into new "bottles."

And it came to paſs, that He went through the corn-fields on the ſabbath-day; and his diſciples began, as they went, to pluck the ears of corn. And the Phariſees ſaid unto him, "Behold, why do they on the "ſabbath-day, that which is not law-"ful?" And he ſaid unto them, "Have ye never read what David

(76) *Or*, We never ſaw any thing like this.

"did when he had need and was "hungry, he, and they that were "with him? How he went into the "houſe of God in the days of Abia-"thar the high-prieſt, and did eat "the ſhew-bread, which it is not law-"ful to eat but for the prieſts, and "gave alſo to them who were with "him?"

And he ſaid unto them, "The ſab-"bath was made for man, and not "man for the ſabbath. Therefore "the Son of man is Lord alſo of the "ſabbath."

CHAP. III.

The withered hand healed. The Apoſtles choſen. The ſcribes convinced of blaſphemy. Who are Chriſt's relations.

AND He entered again into the ſynagogue; and there was a man there who had a withered hand. And they watched him whether he would heal him on the ſabbath-day; that they might accuſe him. And he ſaith unto the man who had the withered hand, "Stand forth." And he ſaith unto them, "Is it lawful to "do good on the ſabbath-days, or to "do evil? to ſave life, or to kill?" But they held their peace. And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, "Stretch forth thine "hand." And he ſtretched *it* out: and his hand was reſtored whole as the other.

And the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him. But Jeſus withdrew himſelf, with his diſciples, to the ſea; and a great multitude from Galilee followed him, and from Judea, and from Jeruſalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

And he ſpoke to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him. For he had healed many; inſomuch that they preſſed upon him to touch him, as many as had plagues. And unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, "Thou "art the Son of God!" And he ſtraitly charged them, that they ſhould not make him known.

And He goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach, and to have power to heal ſickneſſes, and to caſt out devils. And Simon he ſurnamed Peter. And James *the ſon* of Zebedee, and John the brother of James; and he ſurnamed them Boanerges, which is, The ſons of thunder. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

And they went into an houſe: and the multitude come together again, ſo that they could not ſo much as eat bread. And when his friends heard *of it*, they went out to lay hold on him; for they ſaid, "He is beſide "himſelf (77)."

And the ſcribes who came down from Jeruſalem, ſaid, "He hath "Beelzebub; and by the prince of "the devils he caſteth out devils." And he called them unto him, and ſaid unto them in parables, "How "can Satan caſt out Satan? And if "a kingdom be divided againſt itſelf, "that kingdom cannot ſtand: And "if a houſe be divided againſt itſelf, "that houſe cannot ſtand. And if "Satan riſe up againſt himſelf, and "be divided, he cannot ſtand, but "hath an end. No man can enter

(77) *That is, He is tranſported too far, to allow himſelf time to refreſh nature.*

"into

"into a ſtrong man's houſe, and ſpoil "his goods, except he firſt bind the "ſtrong man; and then he will ſpoil "his houſe.

"Verily I ſay unto you, All ſins "ſhall be forgiven unto the ſons of "men, and blaſphemies wherewith "ſoever they ſhall blaſpheme; but "he that ſhall blaſpheme againſt the "Holy Ghoſt hath never forgive-"neſs, but is in danger of eternal "damnation:" Becauſe they ſaid, "He hath an unclean ſpirit."

There came then his brethren and his mother, and, ſtanding without, ſent unto him, calling him. And the multitude ſat about him; and they ſaid unto him, "Behold thy "mother and thy brethren without "ſeek for thee." And He anſwered them, ſaying, "Who is my mother, "or my brethren?" And He looked round about on them who ſat about him, and ſaid, "Behold my mother "and my brethren! For whoſoever "ſhall do the will of God, the ſame "is my brother, and my ſiſter, and "mother."

CHAP. IV.

The parable of the ſower. The meaning thereof. Of the ſeed growing ſecretly, and of the muſtard-ſeed.

AND He began again to teach by the ſea-*ſide:* and there was gathered unto him a great multitude, ſo that He entered into a ſhip, and ſat in the ſea; and the whole multitude was by the ſea on the land.

And he taught them many things by parables, and ſaid unto them in his doctrine, "Hearken! Behold, "there went out a ſower to ſow: "and it came to paſs as he ſowed, "ſome fell by the way-*ſide*, and the "fowls of the air came and devour-"ed it up. And ſome fell on ſtony "ground, where it had not much "earth; and immediately it ſprung "up, becauſe it had no depth of "earth. But when the ſun was up, "it was ſcorched; and becauſe it had "no root it withered away. And "ſome fell among thorns; and the "thorns grew up, and choked it, and "it yielded no fruit. And others fell "on good ground, and did yield "fruit that ſprang up, and increaſed, "and brought forth ſome thirty, "and ſome ſixty, and ſome an hun-"dred." And he ſaid unto them, "He that hath ears to hear, let him, "hear."

And when he was alone, they that were about him, with the twelve, aſked of him the parable. And he ſaid unto them, "Unto you it is "given to know the myſtery of the "kingdom of God: but unto them "that are without all *theſe* things are "done in parables; that ſeeing they "may ſee, and not perceive; and "hearing they may hear, and not "underſtand; leſt at any time they "ſhould be converted, and *their* ſins "ſhould be forgiven them (78)." And he ſaid unto them, "Know ye "not this parable? and how then "will ye know all parables?

"The ſower ſoweth the word. "And theſe are they by the way-*ſide*, "where the word is ſown; but when "they have heard, Satan cometh "immediately, and taketh away the "word that was ſown in their "hearts. And theſe are they like-"wiſe which are ſown on ſtony "ground; who, when they have "heard the word, immediately re-"ceive it with gladneſs; and have "no root in themſelves, and ſo en-"dure but for a time: afterward "when affliction or perſecution ariſ-"eth for the word's ſake, immediate-"ly they are offended. And theſe "are they which are ſown among "thorns; ſuch as hear the word, and "the cares of this world, and the "deceitfulneſs of riches, and the "luſts of other things entering in, "choke the word, and it becometh "unfruitful. And theſe are they

(78) *See* Iſai. vi. 10. Matt. xiii. 14.

"which are ſown on good ground;
"ſuch as hear the word, and receive
"*it*, and bring forth fruit, ſome thir-
"ty-*fold*, ſome ſixty, and ſome an
"hundred."

And he ſaid unto them, "Is a can-
"dle brought to be put under a buſhel,
"or under a bed? and not to be ſet
"on a candleſtick? for there is no-
"thing hidden which ſhall not be
"manifeſted; neither was any thing
"kept ſecret but that it ſhould come
"abroad. If any man have ears to
"hear, let him hear!"

And he ſaid unto them, "Take
"heed what ye hear! With what
"meaſure ye mete, it ſhall be mea-
"ſured to you; and unto you that
"hear ſhall more be given. For he
"that hath, to him ſhall be given;
"and he that hath not, from him
"ſhall be taken even that which he
"hath."

And he ſaid, "So is the kingdom
"of God, as if a man ſhould caſt
"ſeed into the ground, and ſhould
"ſleep, and riſe, night and day;
"and the ſeed ſhould ſpring and
"grow up, he knoweth not how.
"For the earth bringeth forth fruit
"of itſelf; firſt the blade, then the
"ear, after that the full corn in the
"ear. But when the fruit is brought
"forth, immediately he putteth in
"the ſickle, becauſe the harveſt is
"come."

And he ſaid, "Whereunto ſhall
"we liken the kingdom of God? or
"with what compariſon ſhall we
"compare it? *It is* like a grain of
"muſtard-ſeed, which, when it is
"ſown in the earth, is leſs than all
"the ſeeds that are in the earth.
"But when it is ſown, it groweth
"up, and becometh greater than all
"herbs, and ſhooteth out great
"branches; ſo that the fowls of the
"air may lodge under the ſhadow
"of it."

And with many ſuch parables he ſpoke the word unto them, as they were able to hear *it*. But without a parable ſpoke he not unto them and when they were alone, he expounded all things to his diſciples. And the ſame day, when the evening was come, he ſaith unto them, "Let us paſs over unto the other "ſide." And when they had ſent away the multitude, they took him, even as he was in the ſhip. And there were alſo with him other little ſhips.

And there aroſe a great ſtorm of wind, and the waves beat into the ſhip; ſo that it was now full. And he was in the hinder part of the ſhip, aſleep on a pillow. And they awake him, and ſay unto him, "Maſter! "careſt thou not that we periſh?" And he aroſe, and rebuked the wind, and ſaid unto the ſea, "Peace! be "ſtill!"—And the wind ceaſed, and there was a great calm. And he ſaid unto them, "Why are ye ſo fearful? "How is it that ye have no faith?" And they feared exceedingly, and ſaid one to another, "What manner "of man is this, that even the wind "and the ſea obey him!"

CHAP. V.

Chriſt caſteth out the legion of devils, heals the bloody iſſue, and raiſes Jairus's daughter.

AND they came over unto the other ſide of the ſea, into the country of the Gadarenes. And when He was come out of the ſhip, immediately there met him out of the tombs a man with an unclean ſpirit, who had *his* dwelling among the tombs; and no man could bind him, no not with chains. Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces; neither could any *man* tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himſelf with ſtones.

But when he ſaw Jeſus afar off, he ran and worſhipped him, and cried with a loud voice, and ſaid, "What "have

"have I to do with thee, Jeſus, *thou* "Son of the moſt high God? I adjure "thee by God, that thou torment me "not!" (For He ſaid unto him, "Come out of the man, *thou* unclean "ſpirit!") And He aſked him, "What "*is* thy name?" And he anſwered, ſaying, "My name *is* Legion; for "we are many." And he beſought him much that he would not ſend him away out of the country.

Now there was there, nigh unto the mountains, a great herd of ſwine feeding; and all the devils beſought him, ſaying, "Send us into the ſwine, "that we may enter into them." And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine: and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand,) and were choked in the ſea. And they that fed the ſwine fled, and told it in the city and in the country.

And they went out to ſee what it was that was done: and they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting and clothed, and in his right mind; and they were afraid. And they that ſaw *it* told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine. And they began to pray him to depart out of their coaſts.

And when he was come into the ſhip, he that had been poſſeſſed with the devil prayed him that he might be with him. Howbeit, Jeſus ſuffered him not; but ſaith unto him, "Go "home to thy friends, and tell them "how great things the Lord hath "done for thee, and hath had com-"paſſion on thee." And he departed, and began to publiſh in Decapolis how great things Jeſus had done for him. And all *men* did marvel.

And when Jeſus had paſſed over again by ſhip unto the other ſide, much people gathered unto him; and he was nigh unto the ſea. And behold, there cometh one of the rulers of the ſynagogue, Jairus by name; and when he ſaw him, he fell at his feet, and beſought him greatly, ſaying, "My little daughter "lieth at the point of death: *I pray* "*thee*, come, and lay thy hands on "her, that ſhe may be healed; and "ſhe ſhall live." And *Jeſus* went with him, and much people followed him, and thronged him.

And a certain woman who had an iſſue of blood twelve years; and had ſuffered many things from many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe; when ſhe had heard of Jeſus, came in the preſs [*or croud*] behind, and touched his garment. For ſhe ſaid, If I may touch but his clothes, I ſhall be whole. And ſtraightway the fountain of her blood was dried up; and ſhe felt in her body that ſhe was healed of her plague.

And Jeſus, immediately knowing in himſelf that virtue had gone out of him, turned him about in the preſs, and ſaid, "Who touched my "clothes?" And his diſciples ſaid unto him, "Thou ſeeſt the multi-"tude thronging thee, and ſayeſt "thou, Who touched me?" And he looked round about to ſee her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth. And he ſaid unto her, "Daughter, thy faith hath made thee "whole; go in peace, and be whole "of thy plague!"

While he yet ſpake, there came from the ruler of the ſynagogue's *houſe certain* who ſaid, "Thy daugh-"ter is dead: why troubleſt thou the "maſter any farther?" As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, "Be not afraid; only "believe." And he ſuffered no man to follow

follow him, ſave Peter and James, and John the brother of James.

And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly. And when he was come in, he ſaith unto them, "Why "make ye this ado, and weep? the "damſel is not dead, but ſleepeth." And they laughed him to ſcorn. But when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying. And he took the damſel by the hand, and ſaid unto her, "TALITHA, CUMI; which is, being "interpreted, Damſel, (I ſay unto "thee) ariſe!"

And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years. And they were aſtoniſhed with a great aſtoniſhment. And he charged them ſtraitly, that no man ſhould know it; and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

Chriſt is contemned by his countrymen. He walketh on the ſea.

AND he went out from thence, and came into his own country; and his diſciples followed him. And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, "From whence "hath this man theſe things? and "what wiſdom *is* this which is given "unto him, that even ſuch mighty "works are wrought by his hands? "Is not this the carpenter, the ſon "of Mary, the brother of James and "Joſes, and of Juda, and Simon? "and are not his ſiſters here with "us? And they were offended at "him."

But Jeſus ſaid unto them, "A pro-"phet is not without honour (79), "but in his own country, and among "his own kindred, and in his own "houſe." And he could there do no mighty works, ſave that he laid his hands upon a few ſick folks, and healed *them*. And he marvelled becauſe of their unbelief. And he went round about the villages, teaching.

And he calleth unto him the twelve, and began to ſend them forth by two and two; and gave them power *over* unclean ſpirits. And he commanded them, that they ſhould take nothing for *their* journey, ſave a ſtaff only; no ſcrip, no bread, no money in *their* purſe: but *be* ſhod with ſandals; and not put on two coats.

And he ſaid unto them, "In what "place ſoever ye enter into a houſe, "there abide till ye depart from that "place. And whoſoever ſhall not "receive you nor hear you, when ye "depart thence, ſhake off the duſt "under your feet for a teſtimony "againſt them. Verily I ſay unto "you, It ſhall be more tolerable for "Sodom and Gomorrha in the day "of judgement than for that city." And they went out, and preached that men ſhould repent. And they caſt out many devils, and anointed with oil many that were ſick; and healed *them*.

And king Herod heard *of Jeſus*; for his name was ſpread abroad: and he ſaid, That John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him. Others ſaid, That it is Elijah; and others ſaid, That it is a prophet, or as one of the prophets. But when Herod heard *thereof* he ſaid, "It is John whom I be-"headed; he is riſen from the dead."

For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon, for Herodias's ſake his brother Philip's wife; for he had married her. For John had ſaid unto Herod, It is not lawful for thee to have

(79) *That is, Is never leſs eſteemed than in his own country.*

have thy brother's wife. Therefore Herodias had a quarrel againſt him, and would have killed him; but ſhe could not. For Herod feared (80) John, knowing that he was a juſt and a holy man, and obſerved him; and when he heard him, he did many things, and heard him gladly.

And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief ſtates of Galilee; and when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod and them that ſat with him, the king ſaid unto the damſel, "Aſk of me whatſoever thou "wilt, and I will give *it* thee." And he ſware unto her, "Whatſoever "thou ſhalt aſk of me, I will give "*it* thee, unto the half of my king-"dom."

And ſhe went forth and ſaid unto her mother, "What ſhall I aſk?" And ſhe ſaid, "The head of John "the Baptiſt." And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, "I will, that thou "give me by and by in a charger the "head of John the Baptiſt." And the king was exceeding ſorry; *yet* for his oath's ſake, and for their ſake who ſat with him, he would not reject her.

And immediately the king ſent an executioner, and commanded his head to be brought: And he went and beheaded him in the priſon, and brought his head in a charger, and gave it to the damſel; and the damſel gave it to her mother. And when his diſciples heard *of it*, they came and took up his corpſe, and laid it in a tomb.

And the Apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught. And he ſaid unto them, "Come ye "yourſelves apart into a deſert place, "and reſt a while:" for there were many coming and going; and they had no leiſure ſo much as to eat. And they departed into a deſert place, by ſhip, privately. And the people ſaw them departing, and many knew him, and ran a-foot thither out of all cities, and outwent them, and came together unto him.

And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd; and he began to teach them many things. And when the day was now far ſpent, his diſciples came unto him, and ſaid, "This is "a deſert place, and now the time *is* "far paſſed; ſend them away that "they may go into the country round "about, and into the villages, and "buy themſelves bread: for they "have nothing to eat." He anſwered and ſaid unto them, "Give ye "them to eat."

And they ſaid unto him, "Shall "we go and buy two hundred pen-"ny-worth (81) of bread, and give "them to eat?" He ſaith unto them, "How many loaves have ye? go, "and ſee." And when they knew, they ſay, "Five, and two fiſhes." And he commanded them to make all ſit down by companies on the green graſs. And they ſat down in ranks by hundreds, and by fifties (82).

And when he had taken the five loaves and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to the diſciples, to ſet before them; and the two fiſhes he divided among them all. And they did all eat, and were filled. And they took up twelve baſkets full of the fragments, and of the fiſhes. And they that did eat of

(80) *That is*, Reverenced.

(81) *About* 6*l.* 9*s.* 2*d.*

(82) *That is*, 100 *in rank, and* 50 *in file.*

the

the loaves were about five thouſand men.

And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent away the people. And when he had ſent them away, he departed into a mountain to pray. And when evening was come, the ſhip was in the midſt of the ſea, and he alone on the land. And he ſaw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night, he cometh unto them, walking upon the ſea, and would have paſſed by them.

But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out: for they all ſaw him, and were troubled. And immediately he talked with them, and ſaid unto them, "Be of good "cheer, it is I; be not afraid!" And he went up unto them into the ſhip; and the wind ceaſed. And they were ſore amazed in themſelves beyond meaſure, and wondered. For they conſidered not *the miracle* of the loaves; for their hearts were hardened.

And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore. And when they were come out of the ſhip, ſtraightway they knew him, and ran through the whole region round about; and began to carry about in beds thoſe that were ſick where they heard he was. And whitherſoever he entered into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.

CHAP. VII.

The Phariſees find fault with the diſciples for eating with unwaſhed hands. Meat defileth not a man.

THEN came together unto him the Phariſees, and certain of the ſcribes, who came from Jeruſalem; and when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay with unwaſhed) hands, they found fault. For the Phariſees, and all the Jews, except they waſh *their* hands often, eat not, holding the tradition of the elders. And *when they come* from the market, except they waſh, they eat not. And many other things there are which they have received to hold, *as* the waſhing of cups and pots, brazen veſſels, and of tables.

Then the Phariſees and ſcribes aſked him, "Why walk not thy diſ-"ciples according to the tradition of "the elders, but eat bread with un-"waſhed hands?" He anſwered and ſaid unto them, "Well hath Iſaiah "propheſied of you hypocrites! as it "is written, This people honoureth "me with *their* lips, but their heart "is far from me. Howbeit, in vain "do they worſhip me, teaching *for* "doctrines the commandments of "men. For laying aſide the com-"mandment of God, ye hold the "tradition of men, as the waſh-"ing of pots, and cups; and many "other ſuch like things ye do."

And he ſaid unto them, "Full "well ye reject the commandment "of God, that ye may keep your "own tradition. For Moſes ſaid, "Honour thy father and thy mother; "and, Whoſo curſeth father or mo-"ther, let him die the death.

"But ye ſay, If a man ſhall ſay to "his father and mother, *It is* Cor-"ban, that is to ſay, a gift, by what-"ſoever thou mighteſt be profited "by me; *he ſhall be free.* And ye ſuf-"fer him no more to do ought for "his father, or his mother; making "the word of God of no effect "through your tradition which ye "have delivered. And many ſuch "like things ye do."

And when he had called all the people unto him, He ſaid unto them, "Hearken unto me every one of you, "and

"and underſtand! There is nothing "from without a man that, entering "into him, can defile him; but the "things which come out of him, "thoſe are they that defile the man. "If any man have ears to hear, let "him hear!"

And when he was entered into the houſe from the people, his diſciples aſked him concerning the parable. And he ſaith unto them, "Are ye ſo without underſtanding "alſo? Do ye not perceive that "whatſoever thing from without "entereth into a man, it cannot de-"file him? becauſe it entereth not "into his heart, but into the belly, "and goeth out into the draught, "purging all meats."

And he ſaid, "That which com-"eth out of the man, that defileth "the man. For from within, out "of the heart of men, proceed evil "thoughts, adulteries, fornications, "murders, thefts, coveteouſneſs, "wickedneſs, deceit, laſciviouſneſs, "an evil eye, blaſphemy, pride, "fooliſhneſs: all theſe evil things "come from within, and defile the "man."

And from thence he aroſe, and went into the borders of Tyre and Sidon, and entered into a houſe, and would have no man know *it*; but he could not be hidden. For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet. The woman was a Greek, [a *Gentile*] a Syrophenician by nation; and ſhe beſought him that he would caſt forth the devil out of her daughter.

But Jeſus ſaid unto her, "Let the "children firſt be filled; for it is not "meet to take the children's bread "and to caſt *it* unto the dogs." And ſhe anſwered and ſaid unto him, "Yes, Lord; yet the dogs, under "the table, eat of the children's "crumbs." And he ſaid unto her, "For this ſaying, go thy way; the "devil is gone out of thy daughter." And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

And again, departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit and touched his tongue. And, looking up to heaven, he ſighed, and ſaith unto him, "EPHPHATHA, that "is, Be opened!" And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpoke plain.

And he charged them that they ſhould tell no man. But the more he charged them, ſo much the more a great deal they publiſhed *it*; and were beyond meaſure aſtoniſhed, ſaying, "He hath done all things "well; he maketh both the deaf to "hear, and the dumb to ſpeak!"

CHAP. VIII.

Chriſt feedeth the people miraculouſly, and refuſeth to give a ſign to the Phariſees.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint by the way; for divers of them came from far. And his diſciples anſwered him, From whence can we ſatisfy theſe men with bread here in the wilderneſs? And he aſked them, "How many loaves have ye?" and they ſaid, "Seven."

And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them*; and they did

did ſet *them* before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before *them*. So they did eat, and were filled: and they took up of the broken meat that was left ſeven baſkets. And they that had eaten were about four thouſand. And he ſent them away.

And ſtraightway he entered into a ſhip with his diſciples, and came into the parts of Dalmanutha. And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him. And he ſighed deeply in his ſpirit, and ſaith, "Why doth this genera-"tion ſeek after a ſign? verily I ſay "unto you, There ſhall no ſign be "given to this generation." And he left them, and entering into the ſhip again, departed to the other ſide.

Now *the diſciples* had forgotten to take bread; neither had they in the ſhip with them more than one loaf. And he charged them, ſaying, "Take "heed, beware of the leaven of the "Phariſees, and *of* the leaven of "Herod!" And they reaſoned among themſelves, ſaying, "*It is* becauſe we "have no bread."

And when Jeſus knew *it*, he ſaith unto them, "Why reaſon ye, be-"cauſe ye have no bread? perceive "ye not yet, neither underſtand? "have ye your heart yet hardened? "having eyes, ſee ye not? and hav-"ing ears, hear ye not? and do ye "not remember, when I brake the "five loaves among five thouſand, "how many baſkets full of fragments "ye took up?" They ſay unto him, "Twelve." "And when the ſeven "among four thouſaid, how many "baſkets full of fragments took ye "up?" And they ſaid, "Seven." And he ſaid unto them, "How is it "that ye do not underſtand?"

And he cometh to Bethſaida; and they bring a blind man unto him, and beſought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw any thing. And he looked up, and ſaid, "I ſee men, as "trees, walking." After that, he put *his* hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly. And he ſent him away to his houſe, ſaying, "Neither go into the town, "nor tell *it* to any in the town."

And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi; and by the way he aſked his diſciples, ſaying unto them, "Whom do men ſay that I am?" And they anſwered, "John the Bap-"tiſt: but ſome *ſay* Elijah; and "others, One of the prophets." And he ſaith unto them, "But whom ſay "ye that I am?" And Peter anſwered and ſaid unto him, "Thou art "the Chriſt!" And he charged them that they ſhould tell no man of him (83).

And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected by the elders and the chief prieſts and ſcribes, and be killed, and, after three days, riſe again. And he ſpake that ſaying openly. And Peter took him, and began to rebuke him. But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, "Get thee behind me, Satan! "for thou ſavoureſt not the things "that are of God, but the things that "are of men."

And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, "Whoſoever "will come after me, let him deny "himſelf, and take up his croſs, and "follow me. For whoſoever will

(83) *As Chriſt had not yet compleated his miniſtry, he did not chooſe to expoſe himſelf to the rage of the* Herodians *till his time ſhould come.*

"ſave

"ſave his life ſhall loſe it; but who-
"ſoever ſhall loſe his life for my ſake
"and the Goſpel's, the ſame ſhall
"ſave it. For what ſhall it profit a
"man if he ſhall gain the whole
"world, and loſe his own ſoul? or
"what ſhall a man give in exchange
"for his ſoul?

"Whoſoever therefore ſhall be
"aſhamed of me and of my words in
"this adulterous and ſinful genera-
"tion; of him alſo ſhall the Son of
"man be aſhamed when he cometh
"in the glory of his Father with the
"holy angels."

CHAP. IX.

Jeſus transfigured. He foretelleth his death and reſurrection, and giveth divers inſtructions to his diſciples.

AND He ſaid unto them, "Ve-
"rily I ſay unto you, that there
"are ſome of them that ſtand here,
"who ſhall not taſte of death till
"they have ſeen the kingdom of
"God come with power (84)."

And after ſix days Jeſus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themſelves; and he was transfigured before them. And his raiment became ſhining, exceeding white as ſnow, ſo as no fuller on earth can white them. And there appeared unto them Elijah with Moſes; and they were talking with Jeſus.

And Peter anſwered, and ſaid to Jeſus, "Maſter, it is good for us
"to be here! and let us make
"three tabernacles, one for thee,
"and one for Moſes, and one for
"Elijah." For he wiſt not what to ſay; for they were ſore afraid. And there was a cloud that over-ſhadowed them; and a voice came out of the cloud, ſaying, "This is
"my beloved Son; hear him!" And ſuddenly when they had look-ed round about, they ſaw no man any more, ſave Jeſus only with themſelves.

And as they came down from the mountain, he charged them, that they ſhould tell no man what things they had ſeen, till the ſon of man were riſen from the dead. And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean.

And they aſked him, ſaying, "Why
"ſay the ſcribes, that Elijah muſt
"firſt come?" And he anſwered, and told them, "Elijah verily com-
"eth firſt, and reſtoreth all things;
"and how it is written of the Son
"of man that he muſt ſuffer many
"things, and be ſet at nought. But
"I ſay unto you, That Elijah is in-
"deed come; and they have done
"unto him whatſoever they liſted,
"as it is written of him."

And when he came to *his* diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him ſaluted him. And he aſked the ſcribes, "What queſtion ye with
"them?" And one of the multitude anſwered and ſaid, "Maſter, I have
"brought unto thee my ſon, who
"hath a dumb ſpirit; and whereſo-
"ever he taketh him, he teareth
"him; and he foameth, and gnaſh-
"eth with his teeth, and pineth away.
"And I ſpake to thy diſciples, that
"they ſhould caſt him out; and they
"could not."

He anſwered him, and ſaith, "O
"faithleſs generation! how long ſhall
"I be with you? how long ſhall I
"ſuffer you? Bring him unto me."
And they brought him unto Him. And when he ſaw him, ſtraightway the ſpirit tore him; and he fell on the ground, and wallowed foaming. And he aſked his father, "How
"long is it ago ſince this came unto
"him?"

(84) *That is, Till Jeruſalem ſhall be deſtroyed, and the jewiſh religion, &c. be aboliſhed.*

"him?" And he ſaid, "Of a child. "And often times it hath caſt him "into the fire, and into the waters, "to deſtroy him; but if thou canſt "do any thing, have compaſſion "on us, and help us."

Jeſus ſaid unto him, "If thou "canſt believe, all things *are* poſſi- "ble to him that believeth." And ſtraightway the father of the child cried out, and ſaid with tears, "Lord, "I believe; help thou mine unbe- "lief!" When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying, unto him, "*Thou dumb* and deaf ſpirit, I "charge thee, Come out of him, and "enter no more into him!" And the *the ſpirit* cried, and rent him ſore, and came out of him: and he was as one dead; inſomuch that many ſaid, He is dead. But Jeſus took him by the hand, and lifted him up; and he aroſe.

And when he was come into the houſe, his diſciples aſked him privately, "Why could not we caſt "him out?" And he ſaid unto them, "This kind can come forth by no- "thing but by prayer and faſting."

And they departed thence, and paſſed through Galilee; and he would not that any man ſhould know *it*. For he taught his diſciples and ſaid unto them, "The Son of man is "delivered into the hands of men; "and they ſhall kill him; and after "that he is killed, he ſhall riſe the "third day." But they underſtood not that ſaying, and were afraid to aſk him.

And he came to Capernaum; and being in the houſe, he aſked them, "What was it that ye diſputed among "yourſelves by the way?" But they held their peace. For, by the way, they had diſputed among themſelves, who *ſhould be* the greateſt. And he ſat down and called the twelve, and ſaith unto them, "If any man deſire "to be firſt, the ſame ſhall be laſt of "all, and ſervant of all."

And he took a child, and ſet him in the midſt of them; and when he had taken him in his arms, he ſaid unto them, "Whoſoever ſhall re- "ceive one of ſuch children in my "name, receiveth me: and whoſo- "ever ſhall receive me, receiveth "not me, but him that ſent me."

And John anſwered him, ſaying, "Maſter, we ſaw one caſting out de- "vils in thy name, and he followed "not us; and we forbad him, be- "cauſe he followed us not." But Jeſus ſaid, "Forbid him not; for "there is no man who ſhall do a mi- "racle in my name, that can lightly "ſpeak evil of me: for he that is not "againſt us is on our part.

"For whoſoever ſhall give you a "cup of water to drink in my name, "becauſe ye belong to Chriſt, Veri- "ly I ſay unto you, he ſhall not loſe "his reward. And whoſoever ſhall "offend one of *theſe* little ones that "believe in me, it is better for him "that a milſtone were hanged about "his neck, and he were caſt into "the ſea. And if thy hand offend "thee, cut it off; it is better for thee "to enter into life maimed, than "having two hands to go into hell, "into the fire that never ſhall be "quenched; where their worm di- "eth not, and the fire is not "quenched.

"And if thy foot offend thee, cut "it off: it is better for thee to enter "halt into life, than having two "feet to be caſt into hell, into the "fire that never ſhall be quenched; "where their worm dieth not, and "the fire is not quenched. And if "thine eye offend thee, pluck it "out: it is better for thee to enter "into the kingdom of God with one "eye, than having two eyes to be "caſt into hell-fire; where their "worm dieth not, and the fire is "not quenched.

"For every one ſhall be ſalted "with fire; and every ſacrifice ſhall "be ſalted with ſalt. Salt is good; "but

"but if the ſalt have loſt its ſaltneſs, "wherewith will ye ſeaſon it? Have "ſalt in yourſelves, and have peace "one with another!"

CHAP. X.

Touching divorcement. Little Children brought to Chriſt. The danger of riches.

AND He aroſe from thence, and cometh into the coaſts of Judea by the farther ſide of Jordan: and the people reſort unto him again; and, as he was wont, he taught them again.

And the Phariſees came to him, and aſked him, "Is it lawful for a "man to put away his wife?" tempting him. And he anſwered and ſaid unto them, "What did Moſes com- "mand you?" And they ſaid, "Mo- "ſes ſuffered to write a bill of di- "vorcement, and to put her away." And Jeſus anſwered and ſaid unto them, "For the hardneſs of your "heart he wrote you this precept. "But, from the beginning of the "creation, God made them male and "female. For this *cauſe* ſhall a man "leave his father and mother, and "cleave to his wife; and they two "ſhall be one fleſh: ſo then they are "no more two, but one fleſh. What "therefore God hath joined toge- "ther, let not man put aſunder."

And in the houſe his diſciples aſked him again of the ſame matter. And he ſaith unto them, "Whoſo- "ever ſhall put away his wife, and "marry another, committeth adul- "tery againſt her; and if a woman "ſhall put away her huſband, and "be married to another, ſhe com- "mitteth adultery."

And they brought young children to him, that he ſhould touch them; and *his* diſciples rebuked thoſe that brought *them*. But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, "Suffer the little chil- "dren to come unto me, and forbid "them not; for of ſuch is the king- "dom of God. Verily I ſay unto "you, Whoſoever ſhall not receive "the kingdom of God as a little "child, he ſhall not enter therein." And he took them up in his arms, put his hands upon them and bleſſed them.

And when he was gone forth into the way, there came one running, and kneeled to him, and aſked him, "Good Maſter! what ſhall I do that "I may inherit eternal life?" And Jeſus ſaid unto him, "Why calleſt "thou me good? *there is* none good "but one, *that is* God. Thou know- "eſt the commandments, Do not "commit adultery; Do not kill; Do "not ſteal; Do not bear falſe wit- "neſs; Defraud not; Honour thy "father and mother." And he an- ſwered and ſaid unto him, "Maſter, "all theſe have I obſerved from my "youth."

Then Jeſus, beholding him, loved him, and ſaid unto him, "One thing "thou lackeſt: go thy way, ſell "whatſoever thou haſt, and give to "the poor; and thou ſhalt have trea- "ſure in heaven: and come, take "up the croſs, and follow me!" And he was ſad at that ſaying, and went away grieved; for he had great poſ- ſeſſions.

And Jeſus looked round about, and ſaith unto his diſciples, "How "hardly ſhall they that have riches "enter into the kingdom of God!" And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, "Chil- "dren, how hard is it for them that "truſt in riches to enter into the "kingdom of God! It is eaſier for a "camel to go through the eye of a "needle, than for a rich man to enter "into the kingdom of God."

And they were aſtoniſhed out of meaſure, ſaying among themſelves, "Who then can be ſaved?" And Jeſus looking upon them, ſaith, "With men *it is* impoſſible; but "not with God: for with God all "things are poſſible." Then Peter began to ſay unto him, "Lo, we have "left all, and have followed thee!"

And Jeſus anſwered, and ſaid, "Verily I ſay unto you, There is no "man that hath left houſe, or bre-"thren, or ſiſters, or father, or mo-"ther, or wife, or children, or lands, "for my ſake and the Goſpel's, but "he ſhall receive an hundred-fold "now in this time, houſes and bre-"thren, and ſiſters, and mothers, and "children, and lands, with perſecu-"tions; and in the world to come, "eternal life. But many *that are* firſt "ſhall be laſt; and the laſt, firſt."

And they were in the way going up to Jeruſalem; and Jeſus went before them; and they were amazed (85), and as they followed, they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him, *ſaying*, "Behold we go up to Je-"ruſalem; and the Son of man ſhall "be delivered unto the chief prieſts, "and unto the ſcribes; and they ſhall "condemn him to death, and ſhall "deliver him to the Gentiles; and "they ſhall mock him, and ſhall "ſcourge him, and ſhall ſpit upon "him, and ſhall kill him; and the "third day he ſhall riſe again."

And James and John the ſons of Zebedee come unto him, ſaying, "Maſter, we would that thou ſhould-"eſt do for us whatſoever we ſhall "deſire." And he ſaid unto them, "What would ye that I ſhould do "for you?" They ſaid unto him, "Grant unto us that we may ſit, one "on thy right hand, and the other "on thy left hand, in thy glory." But Jeſus ſaid unto them, "Ye "know not what ye aſk: Can ye "drink of the cup that I drink of? "and be baptized with the baptiſm "that I am baptized with?" And they ſaid unto him, "We can."

And Jeſus ſaid unto them, "Ye "ſhall indeed drink of the cup that "I drink of; and with the baptiſm "that I am baptized with ſhall ye "be baptized: but to ſit on my right "hand and on my left hand is not "mine to give; but *it ſhall be given* to "them for whom it is prepared." And when the ten heard *it*, they began to be much diſpleaſed with James and John.

But Jeſus called them to him, and ſaith unto them, "Ye know that "they who are accounted to rule "over the Gentiles, exerciſe lord-"ſhip (86) over them; and their "great ones exerciſe authority upon "them. But it ſhall not be ſo among "you: but whoſoever will be great "among you ſhall be your miniſter; "and whoſoever of you will be the "chiefeſt ſhall be ſervant of all. For "even the Son of man came not "to be miniſtered unto, but to mi-"niſter, and to give his life a ranſom "for many."

And they came to Jericho. And as he went out of Jericho with his diſciples and a great number of people, blind Bartimeus, (the ſon of Timeus) ſat by the highway-*ſide* begging; and when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, "Jeſus, *thou* ſon of "David, have mercy on me!" And many charged him, that he ſhould hold his peace: but he cried the more a great deal, "*Thou* Son of "David, have mercy on me!"

And Jeſus ſtood ſtill, and commanded him to be called; and they call the blind man, ſaying unto him, "Be of good comfort, riſe! He call-"eth thee." And he, caſting away his garment (87), roſe, and came to Jeſus. And Jeſus anſwered and ſaid unto him, "What wilt thou that "I ſhould do unto thee?" The blind man ſaid unto him, "Lord, that I might

(85) *To ſee his readineſs to go to Jeruſalem; becauſe Chriſt had told them what he was to ſuffer there, which he here repeats.*

(86) *Or*, Lord it over them.

(87) *His upper garment, for greater diſpatch.*

"might receive my ſight." And Jeſus ſaid unto him, "Go thy way; "thy faith hath made thee whole." And immediately he received his ſight, and followed Jeſus in the way.

CHAP. XI.

Chriſt rideth with triumph into Jeruſalem. He curſeth the fruitleſs fig-tree.

AND when they came nigh to Jeruſalem, unto Bethphage and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples, and ſaith unto them, "Go your way "into the village over againſt you: "and as ſoon as ye are entered into "it, ye ſhall find a colt tied where-"on never man ſat; looſe him, and "bring *him*. And if any man ſay "unto you, Why do ye this? ſay ye, "That the Lord hath need of him; "and ſtraightway he will ſend him "hither."

And they went their way, and found the colt tied by the door without, in a place where two ways met; and they looſe him. And certain of them that ſtood there ſaid unto them, "What do ye looſing the colt?" And they ſaid unto them even as Jeſus had commanded; and they let them go. And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

And many ſpread their garments in the way; and others cut down branches off the trees, and ſtrewed *them* in the way. And they that went before, and they that followed, cried, ſaying, "Hoſanna (88)! "Bleſſed *is* he that cometh in the "name of the Lord! Bleſſed *be* the "kingdom of our father David, that "cometh in the name of the Lord! "Hoſanna in the higheſt!" And Jeſus entered into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

And on the morrow, when they were come from Bethany, he was hungry: and ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves, for the time of figs was not *yet*. And Jeſus anſwered and ſaid unto it, "No man eat fruit "of thee hereafter for ever!" And his diſciples heard *it*.

And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; and would not ſuffer that any man ſhould carry any veſſel through the temple. And he taught, ſaying unto them, "Is it not written, My houſe "ſhall be called of all nations the "houſe of prayer? but ye have made "it a den of thieves (89)." And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him; for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

And when the evening was come, he went out of the city. And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots. And Peter calling to remembrance, ſaith unto him, "Maſter, behold the "fig-tree which thou curſedſt *is* wi-"thered away!" And Jeſus anſwering ſaith unto them, "Have faith in "God. For verily I ſay unto you, "That whoſoever ſhall ſay unto this "mountain, Be thou removed, and "be thou caſt into the ſea! and ſhall "not doubt in his heart, but ſhall "believe that thoſe things which he "ſaith ſhall come to paſs; he ſhall "have whatſoever he ſaith.

"Therefore I ſay unto you, What

(88) *That is*, Save, we beſeech thee!

(89) *Or robbers, into which they carry their plunder.*

"things ſoever ye deſire when ye "pray, believe that ye receive *them*, "and ye ſhall have *them*. And when "ye ſtand, praying, forgive, if ye "have ought againſt any; that your "Father alſo who is in heaven may "forgive you your treſpaſſes. But "if ye do not forgive, neither will "your Father who is in heaven for-"give your treſpaſſes."

And they come again to Jeruſalem; and as he was walking in the temple, there come to him the chief prieſts and the ſcribes and the elders, and ſay unto him, "By "what authority doeſt thou theſe "things? and who gave thee this "authority to do theſe things?" And Jeſus anſwered and ſaid unto them, I "will alſo aſk of you one queſtion, and "anſwer me; and I will tell you by "what authority I do theſe things. "The Baptiſm of John, was it from "heaven, or of men? anſwer me."

And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then did ye not believe him? But if we ſhall ſay, Of men; they feared the people: for all *men* counted John that he was a prophet indeed. And they anſwered and ſaid unto Jeſus, "We "cannot tell." And Jeſus anſwering ſaith unto them, "Neither do "I tell you by what authority I do "theſe things."

CHAP. XII.

The parable of the vineyard. Touching the paying of tribute, and the reſurrection. The widow and her two mites.

AND He began to ſpeak unto them by parables: "A *certain* "man planted a vineyard, and ſet a "hedge about it, and digged *a place* "*for* the wine-vat, and built a tower, "and let it out to huſbandmen, and "went into a far country. And at "the ſeaſon he ſent to the huſband-"men a ſervant, that he might re-"ceive from the huſbandmen of the "fruit of the vineyard. And they "caught *him*, and beat him, and ſent "*him* away empty. And again he "ſent unto them another ſervant; "and at him they caſt ſtones, and "wounded *him* in the head, and ſent "*him* away ſhamefully handled. And "again he ſent another; and him "they killed; and many others; "beating ſome, and killing ſome.

"Having yet therefore one ſon, "his well-beloved, he ſent him alſo "laſt unto them, ſaying, They will "reverence my ſon. But thoſe huſ-"bandmen ſaid amongſt themſelves, "This is the heir; come, let us kill "him, and the inheritance ſhall be "ours. And they took him, and "killed *him*, and caſt *him* out of the "vineyard. What ſhall therefore "the Lord of the vineyard do? — "He will come and deſtroy the huſ-"bandmen, and will give the vine-"yard unto others.

"And have ye not read this ſcrip-"ture, The ſtone which the builders "rejected is become the head of the "corner: this was the Lord's doing, "and it is marvellous in our eyes?" And they ſought to lay hold on him, but feared the people; for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

And they ſend unto him certain of the Phariſees, and of the Herodians to catch him in *his* words. And when they were come, they ſay unto him, "Maſter, we know "that thou art true, and careſt for no "man; for thou regardeſt not the "perſon of men, but teacheſt the "way of God in truth; Is it lawful "to give tribute to Ceſar, or not? "Shall we give, or ſhall we not "give?" But he, knowing their hypocriſy, ſaid unto them, "Why tempt "ye me? bring me a penny (90), that "I may ſee *it*." And they brought *it*. And he ſaith unto them, "Whoſe *is* "this image and ſuperſcription?"

(90) *A Roman ſilver coin, in value about* 7 ½.

And

And they ſaid unto him, "Ceſar's." And Jeſus anſwering ſaid unto them, "Render to Ceſar the things that "are Ceſar's, and to God the things "that are God's." And they marvelled at him.

Then come unto him the Sadducees, who ſay there is no reſurrection; and they aſked him, ſaying, "Maſter! Moſes wrote unto us, If a "man's brother die and leave his "wife behind him, and leave no "children, that his brother ſhould "take his wife, and raiſe up ſeed "unto his brother. Now there were "ſeven brethren; and the firſt took "a wife, and dying left no ſeed. "And the ſecond took her, and died, "neither left he any ſeed; and the "third likewiſe. And the ſeven had "her, and left no ſeed. Laſt of all "the woman died alſo. In the re-"ſurrection therefore, when they "ſhall riſe, whoſe wife ſhall ſhe be "of them? for the ſeven had her to "wife."

And Jeſus anſwering ſaid unto them, "Do ye not therefore err, be-"cauſe ye know not the ſcriptures, "nor the power of God? For when "they ſhall riſe from the dead, they "neither marry, nor are given in "marriage; but are as the angels "who are in heaven. And as touch-"ing the dead, that they riſe; have "ye not read in the book of Moſes, "how in the buſh God ſpake unto "him, ſaying, I *am* the God of Abra-"ham, and the God of Iſaac, and the "God of Jacob. He is not the God "of the dead, but the God of the "living. Ye therefore do greatly "err."

And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, aſked him, "Which is the firſt commandment "of all?" And Jeſus anſwered him, "The firſt of all the commandments "*is*, Hear, O Iſrael! The Lord our "God is one Lord: and thou ſhalt "love the Lord thy God with all thy "heart, and with all thy ſoul, and "with all thy mind, and with all "thy ſtrength. This is the firſt com-"mandment. And the ſecond *is* "like, *namely*, this, Thou ſhalt love "thy neighbour as thyſelf:" there is "no other commandment greater "than theſe."

And the ſcribe ſaid unto him, "Well, Maſter, thou haſt ſaid the "truth: for there is one God; and "there is no other but he; and to "love him with all the heart, and "with all the underſtanding, and "with all the ſoul, and with all the "ſtrength, and to love *his* neighbour "as himſelf, is more than all whole "burnt-offerings and ſacrifices." And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, "Thou "art not far from the kingdom of "God (91)." And no man after that durſt aſk him *any queſtion*.

And Jeſus anſwered and ſaid, while he taught in the temple, "How ſay the ſcribes that Chriſt is "the Son of David? For David him-"ſelf ſaid by the Holy Ghoſt, The "LORD ſaid to my Lord, Sit thou "on my right hand, till I make thine "enemies thy footſtool. David there-"fore himſelf calleth him Lord; and "whence is he *then* his Son?" And the common people heard him gladly.

And he ſaid unto them in his doctrine, "Beware of the ſcribes, who "love to go in long clothing, and "*love* ſalutations in the market places, "and the chief ſeats in the ſyna-"gogues, and the uppermoſt rooms "at feaſts; who devour widows "houſes, and for a pretence make "long prayers: theſe ſhall receive "greater damnation (92)."

And Jeſus ſat over againſt the treaſury, and beheld how the people

(91) *That is, From being my diſciple by embracing the goſpel.*

(92) *Or* condemnation.

caſt money into the treaſury; and many that were rich caſt in much. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing. And he called unto him his diſciples, and ſaith unto them, "Verily I ſay unto "you, that this poor widow hath "caſt more in than all they who "have caſt into the treaſury: For "all *they* did caſt in of their abun- "dance; but ſhe of her want did "caſt in all that ſhe had, *even* all her "living."

CHAP. XIII.

The deſtruction of the temple. Perſecutions for the Goſpel. Great calamities to the Jews. Chriſt's coming to judgement. The hour of it uncertain.

AND as he went out of the temple, one of his diſciples, ſaith unto him; "Maſter, ſee what man- "ner of ſtones and what buildings "*are here!*" And Jeſus anſwering ſaid unto him, "Seeſt thou theſe great "buildings? there ſhall not be left "one ſtone upon another that ſhall "not be thrown down." And as he ſat upon the mount of Olives over againſt the temple, Peter, and James, and John, and Andrew aſked him privately, "Tell us, when ſhall theſe "things be? and what *ſhall be* the "ſign when all theſe things ſhall be "fulfilled?"

And Jeſus anſwering them began to ſay, "Take heed leſt any *man* de- "ceive you; for many ſhall come in "my name, ſaying, I am *Chriſt* (93); "and ſhall deceive many. And "when ye ſhall hear of wars and ru- "mours of wars, be ye not troubled; "for *ſuch things* muſt needs be: but "the end *ſhall* not *be* yet. For nation "ſhall riſe againſt nation, and king- "dom againſt kingdom; and there "ſhall be earthquakes in divers "places, and there ſhall be famines "and troubles: theſe *are* the begin- "nings of ſorrows.

(93) *Or the* Meſſiah.

"But take heed to yourſelves! for "they ſhall deliver you up to coun- "cils; and in the ſynagogues ye ſhall "be beaten; and ye ſhall be brought "before rulers and kings for my ſake, "for a teſtimony againſt them. And "the Goſpel muſt firſt be publiſhed "among all nations.

"But when they ſhall lead *you* "and deliver you up, take no "thought before-hand what ye ſhall "ſpeak, neither do ye premeditate: "but whatſoever ſhall be given you "in that hour, that ſpeak ye; for it "is not ye that ſpeak, but the Holy "Ghoſt. Now the brother ſhall "betray the brother to death, and "the father the ſon; and children "ſhall riſe up againſt *their* parents, "and ſhall cauſe them to be put to "death. And ye ſhall be hated by "all *men* for my name's ſake. But "he that ſhall endure to the end, the "ſame ſhall be ſaved.

"But when ye ſhall ſee the abo- "mination of deſolation, ſpoken of "by Daniel the prophet, ſtanding "where it ought not, (let him that "readeth underſtand,) then let them "that are in Judea flee to the moun- "tains; and let him that is on the "houſe-top not go down into the "houſe (94), nor enter therein, to "to take any thing out of his houſe; "and let him that is in the field not "turn back again to take up his gar- "ment.

"But wo to them that are with "child, and to them that give ſuck "in thoſe days! and pray ye that "your flight be not in the winter. "For in thoſe days ſhall be affliction "ſuch as was not, from the begin- "ning of the creation which God "created, unto this time, neither "ſhall be. And except that the "Lord had ſhortened thoſe days, no

(94) *The ſtairs at Jeruſalem were on the outſide of the houſes; by which they were to eſcape during the ſiege, which is here foretold.*

"fleſh ſhould be ſaved; but for the "elect's ſake, whom he hath choſen, "he hath ſhortened the days.

"And then, if any man ſhall ſay "to you, Lo, here *is* Chriſt! or lo, "*he is* there! believe *him* not; for "falſe Chriſts and falſe prophets "ſhall riſe, and ſhall ſhew ſigns and "wonders, to ſeduce, if *it were* poſſi- "ble, even the elect. But take ye "heed: behold, I have foretold to "you all things.

"But in thoſe days, after that tri- "bulation, the ſun ſhall be darken- "ed, and the moon ſhall not give "her light; and the ſtars of heaven "ſhall fall, and the powers that are "in heaven ſhall be ſhaken. And "then ſhall they ſee the Son of man "coming in the clouds with great "power and glory. And then ſhall "he ſend his angels, and ſhall gather "together his elect from the four "winds, from the uttermoſt part of "the earth, to the uttermoſt part of "heaven.

"Now learn a parable of the fig- "tree; when its branch is yet ten- "der, and putteth forth leaves, ye "know that ſummer is near; ſo ye in "like manner, when ye ſhall ſee "theſe things come to paſs, know "that it is nigh, *even* at the doors. Ve- "rily, I ſay unto you, That this ge- "neration ſhall not paſs, till all theſe "things be done. Heaven and earth "ſhall paſs away; but my words ſhall "not paſs away.

"But of that day and *that* hour "knoweth no man, no not the an- "gels who are in heaven, nor the "Son, but the Father. Take ye "heed, watch and pray! for ye know "not when the time is. *For the Son of* "*man is* as a man taking a far jour- "ney, who left his houſe, and gave "authority to his ſervants, and to "every man his work, and com- "manded the porter to watch. Watch "ye therefore: for ye know not "when the maſter of the houſe com- "eth, at even, or at midnight, or "at the cock-crowing, or in the "morning; leſt, coming ſuddenly, "he find you ſleeping. And what "I ſay unto you, I ſay unto all, "Watch."

CHAP. XIV.

A conſpiracy againſt Chriſt. A woman poureth ointment on his head. Judas ſelleth, and betrayeth him: Peter thrice denieth him.

AFTER two days was *the feaſt of* the paſs-over and of unleavened bread; and the chief prieſts and the ſcribes ſought how they might take him by craft, and put him to death. But they ſaid, Not on the feaſt-*day*, leſt there be an uproar of the people.

And being in Bethany in the houſe of Simon the leper, as he ſat at meat, there came a woman hav- ing an alabaſter box of ointment of ſpikenard very precious; and ſhe broke the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, "Why was this waſte of "the ointment made? for it might "have been ſold for more than three "hundred pence, and have been "given to the poor." And they mur- mured againſt her.

And Jeſus ſaid, "Let her alone; "why trouble ye her? ſhe hath "wrought a good work on me. For "ye have the poor with you always, "and whenſoever ye will, ye may "do them good; but me ye have not "always. She hath done what ſhe "could; ſhe is come beforehand to "anoint my body to the burying. "Verily, I ſay unto you, Whereſo- "ever this Goſpel ſhall be preach- "ed throughout the whole world, "*this* alſo that ſhe hath done ſhall "be ſpoken of, for a memorial of "her."

And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard *it*, they were glad, and promiſed to give him money. And he

ſought how he might conveniently betray him.

And on the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, "Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover?" And he ſendeth forth two of his diſciples, and ſaith unto them, "Go ye into the city; and there ſhall "meet you a man bearing a pitcher "of water: follow him. And wherefoever he ſhall go in, ſay ye to the "good man of the houſe, The Maſter "ſaith, Where is the gueſt-chamber "where I ſhall eat the paſs-over with "my diſciples? And he will ſhew "you a large upper room furniſhed "and prepared: there make ready "for us."

And his diſciples went forth, and came into the city, and found as he had ſaid unto them; and they made ready the paſs-over. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, "Verily I ſay unto you, One "of you who eateth with me ſhall "betray me."

And they began to be ſorrowful, and to ſay unto him one by one, "Is "it I? and another, *ſaid*, Is it I?" And he anſwered and ſaid unto them, "*It is* one of the twelve, that dippeth "with me in the diſh. The Son of "man indeed goeth, as it is written "of him: but wo to that man by "whom the Son of man is betrayed! "good were it for that man if he had "never been born."

And as they did eat, Jeſus took bread, and bleſſed, and broke *it*, and gave to them, and ſaid, "Take, eat: "this is my body." And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he ſaid unto them, "This is my blood of the new teſta"ment, which is ſhed for many. Ve"rily I ſay unto you, I will drink no "more of the fruit of the vine until "that day that I drink it new in the "kingdom of God." And when they had ſung an hymn, they went out to the mount of Olives.

And Jeſus ſaith unto them, "All "ye ſhall be offended becauſe of me "this night: for it is written, I will "ſmite the ſhepherd, and the ſheep "ſhall be ſcattered. But after that "I am riſen, I will go before you "into Galilee." But Peter ſaid unto him, "Although all ſhall be offend"ed, yet *will* not I." And Jeſus ſaith unto him, "Verily I ſay unto thee, "That this day, *even* in this night, "before the cock crow twice, thou "ſhalt deny me thrice." But he ſpake the more vehemently, "If I "ſhould die with thee, I will not "deny thee in any wiſe." Likewiſe alſo ſaid they all.

And they came to a place which was named Gethſemanè; and he ſaith to his diſciples, "Sit ye here, while "I ſhall pray." And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy. And He ſaith unto them, "My ſoul is exceeding ſorrow"ful unto death: tarry ye here, and "watch." And he went forward a little, and fell on the ground, and prayed that, if it were poſſible, the hour might paſs from him. And he ſaid, "Abba, Father! all things *are* "poſſible unto thee! Take away this "cup from me!—Nevertheleſs, not "what I will, but what thou wilt."

And he cometh, and findeth them ſleeping, and ſaith unto Peter, "Si"mon, ſleepeſt thou? couldeſt not "thou watch one hour? Watch ye "and pray, leſt ye enter into temp"tation. The ſpirit truly *is* ready, "but the fleſh *is* weak." And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again; for their eyes were heavy; neither wiſt [*or knew*] they what to anſwer him. And he cometh the third time, and ſaith unto them, "Sleep on now, "and take *your* reſt; it is enough, "the

"the hour is come: behold, the Son "of man is betrayed into the hands "of ſinners! Riſe up, let us go: lo "he that betrayeth me is at hand!"

And immediately, while he yet ſpoke, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts and the ſcribes and the elders. And he that betrayed him had given them a token, ſaying, "Whomſoever I ſhall kiſs, that ſame "is he; take him, and lead him "away ſafely." And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, "Maſter, maſter! "and kiſſed him." And they laid their hands on him, and took him.

And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered and ſaid unto them, "Are ye come out as "againſt a thief with ſwords and "*with* ſtaves to take me? I was daily "with you in the temple teaching; "and ye took me not. But the ſcrip-"tures muſt be fulfilled." And they all forſook him and fled. And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

And they led Jeſus away to the high prieſt; and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes. And Peter followed him afar off, even unto the palace of the high prieſt; and he ſat with the ſervants, and warmed himſelf at the fire.

And the chief prieſts, and all the council ſought for witneſs (95) againſt Jeſus to put him to death; and found none. For many bare falſe witneſs againſt him; but their witneſs agreed not together. And there aroſe certain, and bore falſe witneſs againſt him, ſaying, "We heard him ſay, I "will deſtroy this temple that is "made with hands, and within three "days I will build another made "without hands." But neither ſo did their witneſs agree together.

And the high prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, "Anſwereſt thou nothing? what is it "which theſe witneſs againſt thee?" But he held his peace, and anſwered nothing. Again the high prieſt aſked him, and ſaid unto him, "Art thou "the Chriſt, the Son of the Bleſſed?" And Jeſus ſaid, "I am: and ye ſhall "ſee the Son of man ſitting on the "right hand of power, and coming "in the clouds of heaven."

Then the high prieſt rent his clothes, and ſaith, "What need we "any further witneſſes? ye have "heard the blaſphemy? what think "ye?" And they all condemned him to be guilty of death. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, "Propheſy!" And the ſervants did ſtrike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt; and when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, "And thou "alſo waſt with Jeſus of Nazareth." But he denied, ſaying, "I know "not (69); neither underſtand I "what thou ſayeſt." And he went out into the porch; and the cock crowed.

And a maid ſaw him again, and began to ſay to them that ſtood by, "This is *one* of them." And he denied it again. And a little after, they that ſtood by ſaid again to Peter, "Surely thou art *one* of them; for "thou art a Galilean, and thy ſpeech "agreeth *thereto*." But he began to curſe and to ſwear, *ſaying*, "I know "not this man of whom ye ſpeak."

(95) *Or* teſtimony, *or* evidence.

(96) *That is*, I know not *Jeſus*.

And

And the ſecond time the cock crowed. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

CHAP. XV.

Jeſus brought bound, and accuſed before Pilate; is delivered to be crucified; hangeth between two robbers, and is honourably buried.

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate. And Pilate aſked him, "Art thou the King of "the Jews?" And he anſwering ſaid unto him, "Thou ſayeſt *it*." And the chief prieſts accuſed him of many things; but he anſwered nothing. And Pilate aſked him again, ſaying, "Anſwereſt thou nothing? behold, "how many things they witneſs a-"gainſt thee." But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

Now at *that* feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, who lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud began to deſire *him to do* as he had ever done unto them: But Pilate anſwered them, ſaying, "Will "ye that I releaſe unto you the King "of the Jews?" For he knew that the chief prieſts had delivered him for envy. But the chief prieſts moved the people, *to deſire* that he ſhould rather releaſe Barabbas unto them.

And Pilate anſwered and ſaid again unto them, "What will ye "then that I ſhall do *unto him* whom "ye call the King of the Jews?" And they cried out again, "Crucify "him!" Then Pilate ſaid unto them. "Why, what evil hath he done?" And they cried out the more exceedingly, "Crucify him!" And *ſo* Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged *him*, to be crucified.

And the ſoldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*; and began to ſalute him, Hail king of the Jews! And they ſmote him on the head with a reed, and did ſpit upon him, and, bowing *their* knees, worſhipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſcull. And they gave him to drink wine mingled with myrrh; but he received *it* not.

And when they had crucified him, they parted his garments, caſting lots upon them what every man ſhould take. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, [*or robbers*] the one on his right hand, and the other on his left. And the ſcripture was fulfilled, which ſaith, "And he was "numbered with the tranſgreſſors "(97)."

And they that paſſed by railed on him, wagging their heads, and ſaying, "Ah! thou that deſtroyeſt the "temple, and buildeſt *it* in three "days, Save thyſelf, and come down "from the croſs!" Likewiſe alſo the chief prieſts mocking, ſaid among themſelves with the ſcribes, He ſav-

(97) Iſaiah liii. 12.

ed

ed others; himſelf he cannot ſave. Let Chriſt the King of Iſrael deſcend now from the croſs, that we may ſee and believe! And they that were crucified with him reviled him.

And when the ſixth hour was come, there was darkneſs over the whole land until the ninth hour; And at the ninth hour Jeſus cried with a loud voice, ſaying, "ELOI, LAMA SABACHTHANI?" which is, being interpreted, "My God! my "God! why haſt thou forſaken me?" And ſome of them that ſtood by, when they heard *it*, ſaid, Behold he calleth Elijah. And one ran, and filled a ſponge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone, let us ſee whether Elijah will come to take him down.

And Jeſus cried with a loud voice, and gave up the Ghoſt. And the veil of the temple was rent in two from the top to the bottom. And when the centurion (98), who ſtood over againſt him, ſaw that he ſo cried out and gave up the ghoſt, he ſaid, "Truly this man was the Son of "God!"

There were alſo women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the leſs and of Joſes, and Salomè; who alſo, when he was in Galilee, followed him, and miniſtered unto him; and many other women who came up with him unto Jeruſalem.

And now when the evening was come; becauſe it was the preparation, that is, the day before the ſabbath; Joſeph of Arimathea, an honourable counſellor, who alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus. And Pilate marvelled if he were already dead; and calling unto him the centurion, he aſked him, whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joſeph.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre. And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

CHAP. XVI.

Chriſt's reſurrection. He appeareth to Mary Magdalene and others, ſendeth forth the apoſtles, and aſcendeth into heaven.

AND when the ſabbath was paſt, Mary Magdalene, and Mary *the mother* of James, and Salomè, had bought ſweet ſpices, that they might come and anoint him. And very early in the morning, the firſt *day* of the week, they came unto the ſepulchre, at the riſing of the ſun. And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre? And when they looked, they ſaw that the ſtone was rolled away. For it was very great.

And entering into the ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white garment; and they were affrighted. And he ſaith unto them, "Be not "affrighted! Ye ſeek Jeſus of Naza"reth, who was crucified: he is "riſen; he is not here: behold the "place where they laid him! But "go your way, tell his diſciples and "Peter, that he goeth before you "into Galilee: there ſhall ye ſee "him, as he ſaid unto you." And they went out quickly, and fled from the ſepulchre; for they trembled, and were amazed; neither ſaid they any thing to any *man*, for they were afraid.

Now when *Jeſus* was riſen early the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of

(98) *A military officer, like a captain in our army.*

of whom he had caſt ſeven devils. *And* ſhe went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been ſeen by her, believed not.

After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the reſidue; neither believed they them. Afterward he appeared unto the eleven as they ſat at meat; and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them who had ſeen him after he was riſen.

And he ſaid unto them, "Go ye "into all the world, and preach the "Goſpel to every creature (99). He "that believeth and is baptized ſhall "be ſaved; but he that believeth "not ſhall be damned (1). And "theſe ſigns ſhall follow them that "believe; In my name they ſhall "caſt out devils; they ſhall ſpeak "with new tongues; they ſhall "take up ſerpents; and if they "drink any deadly thing, it ſhall "not hurt them; they ſhall lay "hands on the ſick, and they ſhall "recover."

So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen.

(99) *That is, Both Jew and Gentile.*

(1) *Or* condemned, *if he will not embrace the Goſpel when offered to him with its convincing evidence, and ſanctions.*

The Goſpel according to St. LUKE.

CHAP. I.

The conception of the Baptiſt, and of Chriſt. The nativity and circumciſion of John. The prophecy of Zacharias. ✱ ✱

THERE was in the days of Herod the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia; and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameleſs. And they had no child, becauſe Elizabeth was barren; and they both were *now* well-ſtriken in years.

And it came to paſs, that while he executed the prieſt's office before God in the order of his courſe; according to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incenſe.

And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe. And when Zacharias ſaw *him*, he was troubled, and fear fell upon him. But the angel ſaid unto him, "Fear not, Zacharias; for thy prayer "is heard, and thy wife Elizabeth "ſhall bear thee a ſon, and thou "ſhalt call his name John. And "thou ſhalt have joy and gladneſs; "and many ſhall rejoice at his birth.

"For he ſhall be great in the ſight "of the Lord, and ſhall drink nei"ther wine nor ſtrong drink; and "he ſhall be filled with the Holy "Ghoſt even from his mother's "womb. And many of the chil"dren of Iſrael ſhall he turn to the "Lord their God. And he ſhall "go before Him (2) in the ſpirit "and power of Elijah, to turn the "hearts of the fathers to the chil"dren, and the diſobedient to the

(2) *Namely, The* Meſſiah.

wiſdom

"wiſdom of the juſt; to make ready "a people prepared for the Lord."

And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well-ſtricken in years. And the angel anſwering ſaid unto him, "I am Ga-"briel, that ſtand in the preſence of "God; and am ſent to ſpeak unto "thee, and to ſhew thee theſe glad "tidings. And behold, thou ſhalt "be dumb, and not able to ſpeak "until the day that theſe things ſhall "be performed; becauſe thou be-"lieveſt not my words, which ſhall "be fulfilled in their ſeaſon."

And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple. And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple; for he beckoned unto them, and remained ſpeechleſs. And it came to paſs, that as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe. And after thoſe days his wife Elizabeth conceived, and hid herſelf five months, ſaying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

And in the ſixth month, the angel Gabriel was ſent from God unto a city of Galilee named Nazareth, to a Virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the Virgin's name *was* Mary. And the angel came in unto her, and ſaid, "Hail! *thou* that art "highly favoured, the Lord *is* with "thee! bleſſed *art* thou among wo-"men!" And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.

And the angel ſaid unto her, "Fear "not, Mary; for thou haſt found "favour with God. And behold, "thou ſhalt conceive in thy womb, "and bring forth a ſon, and ſhalt "call his name JESUS. He ſhall "be great, and ſhall be called the "Son of the Higheſt; and the Lord "God ſhall give unto him the throne "of his father David. And he ſhall "reign over the houſe of Jacob for "ever; and of his kingdom there "ſhall be no end."

Then ſaid Mary unto the angel, "How ſhall this be, ſeeing I know "not a man?" And the angel anſwered and ſaid unto her, "The "Holy Ghoſt ſhall come upon thee, "and the power of the Higheſt ſhall "over-ſhadow thee; therefore alſo "that holy thing (3) which ſhall be "born of thee, ſhall be called the "Son of God. And behold, thy "couſin Elizabeth, ſhe hath alſo "conceived a ſon in her old age; "and this is the ſixth month with "her who was called barren. For "with God nothing ſhall be im-"poſſible."

And Mary ſaid, "Behold the "handmaid of the Lord; be it unto "me according to thy word!" And the angel departed from her. And Mary aroſe in thoſe days, and went into the hill-country with haſte, into a city of Juda: and entered into the houſe of Zacharias, and ſaluted Elizabeth. And it came to paſs, that when Elizabeth heard the ſalutation of Mary, the babe leaped in her womb.

And Elizabeth was filled with the Holy Ghoſt; and ſhe ſpake out with a loud voice, and ſaid, "Bleſſed *art* "thou among women, and bleſſed *is* "the fruit of thy womb! And "whence *is* this to me that the mo-"ther of my Lord ſhould come to "me? For lo, as ſoon as the voice "of thy ſalutation ſounded in mine "ears, the babe leaped in my womb "for joy. And bleſſed *is* ſhe that "believed; for there ſhall be a per-

(3) *Or*, That holy offſpring of thine.

"formance

"formance of those things which "were told to her from the Lord."

And Mary said, "My soul doth "magnify the Lord, and my spirit "hath rejoiced in God my Saviour: "For he hath regarded the low estate "of his hand-maiden; for behold, "from henceforth, all generations "shall call me blessed. For he that "is mighty hath done to me great "things; and holy *is* his name. And "his mercy *is* on them that fear him "from generation to generation.

"He hath shewed strength with "his arm; he hath scattered the "proud in the imagination of their "hearts. He hath put down the "mighty from *their* seats, and exalt-"ed them of low degree. He hath "filled the hungry with good things; "and the rich he hath sent empty "away. He hath holpen his servant "Israel, in remembrance of *his* mer-"cy; as he spake to our fathers, to "Abraham, and to his seed for "ever."

And Mary abode with her about three months, and returned to her own house. Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not *so*; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called.

And he asked for a writing-table, and wrote, saying, "His name is "John." And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, "Blessed be the "Lord God of Israel! for he hath "visited and redeemed his people, "and hath raised up an horn of sal-"vation for us in the house of his ser-"vant David; as he spake by the "mouth of his holy prophets who "have been since the world began: "That we should be saved from our "enemies, and from the hand of all "that hate us; to perform the mercy "*promised* to our fathers, and to re-"member his holy covenant; the "oath which he sware to our father "Abraham, that he would grant "unto us; that we, being delivered "out of the hands of our enemies, "might serve him without fear, in "holiness and righteousness before "him, all the days of our life.

"And thou, child, shalt be called "the prophet of the Highest: for "thou shalt go before the face of the "Lord to prepare his ways; to give "knowledge of salvation unto his "people, by remission of their sins, "through the tender mercy of our "God: whereby the day-spring from "on high hath visited us, to give "light to them that sit in darkness "and in the shadow of death, to "guide our feet into the way of "peace."

And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

Augustus taxeth all the Roman empire. Christ's nativity. His circumcision. Simeon and Anna prophesy of Christ.

AND

AND it came to pass in those days that there went out a decree from Cesar Augustus, that all the the world should be taxed (4). And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David which is called Bethlehem; (because he was of the house and lineage of David;) to be taxed with Mary his espoused wife, being great with child.

And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn (5).

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, "Fear not; for behold, I bring you "good tidings of great joy, which "shall be to all people. For unto "you is born this day, in the city of "David, a Saviour, who is Christ "the Lord. And this *shall be* a sign "unto you; Ye shall find the babe "wrapped in swaddling-clothes, ly-"ing in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the "highest, and on earth peace, good-"will towards men!"

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things, which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, who was so named by the angel before he was conceived in the womb. And, when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; as it is written in the law of the Lord, "Every male "that openeth the womb shall be "called holy to the Lord;" and to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle-doves, or two young pigeons.

And behold, there was a man in Jerusalem whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the spirit into the temple.

And when the parents brought in the child Jesus, to do for him after the custom of the law, then he took him up in his arms, and blessed God, and said, "Lord, now lettest "thou

(4) *Or* enrolled, *in order to be taxed.*

(5) *There are but very few inns in the east, and those very incommodious; travellers being often obliged to lie with their camels or horses.*

"thou thy ſervant depart in peace, "according to thy word: for mine "eyes have ſeen thy ſalvation, which "thou haſt prepared before the face "of all people; a light to lighten the "Gentiles, and the glory of thy peo-"ple Iſrael."

And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, "Behold, this *child* is ſet for "the fall and riſing again of many in "Iſrael, and for a ſign which ſhall "be ſpoken againſt; (Yea, a ſword "ſhall pierce through thy own ſoul "alſo,) that the thoughts of many "hearts may be revealed."

And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſher: ſhe was of a great age, and had lived with an huſband ſeven years from her virginity; and ſhe *was* a widow of about fourſcore and four years, who departed not from the temple, but ſerved *God* with faſtings and prayers night and day. And ſhe coming in that inſtant gave thanks likewiſe unto the Lord, and ſpoke of him to all them that looked for redemption in Jeruſalem.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

Now his parents went to Jeruſalem every year at the feaſt of the paſs-over. And when he was twelve years old, they went up to Jeruſalem after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*. But they, ſuppoſing him to have been in the company, went a day's journey; and they ſought him among *their* kins-folk and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him.

And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed. And his mother ſaid unto him, "Son, "why haſt thou thus dealt with us? "behold, thy father and I have "ſought thee ſorrowing." And he ſaid unto them, "How is it that ye "ſought me? wiſt ye not that I muſt "be about my Father's buſineſs (6)?" And they underſtood not the ſaying which he ſpake unto them.

And he went down with them, and came to Nazareth, and was ſubject unto them. But his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and men.

CHAP. III.

John's preaching and baptiſm. His teſtimony of Chriſt. Herod impriſoneth John. Chriſt is baptized.

NOW in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilenè; Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins; as it is written in the book of the words of Iſaiah the prophet, ſaying, "The voice of one crying in "the wilderneſs, Prepare ye the "way of the Lord, make his paths "ſtraight! every valley ſhall be fill-

(6) *Or* at my father's *houſe*.

ed,

"ed, and every mountain and hill "ſhall be brought low; and the "crooked ſhall be made ſtraight, and "the rough ways ſhall be made "ſmooth: and all fleſh ſhall ſee the "the ſalvation of God."

Then he ſaid to the multitude that came forth to be baptized by him, "O generation of vipers! who hath "warned you to flee from the wrath "to come? Bring forth therefore "fruits worthy of repentance, and "begin not to ſay within your-"ſelves, We have Abraham to *our* "father; for I ſay unto you, That "God is able of theſe ſtones to raiſe "up children unto Abraham. And "now alſo the ax is laid unto the "root of the trees; every tree there-"fore which bringeth not forth good "fruit is *to be* hewn down, and caſt "into the fire."

And the people aſked him, ſaying, What ſhall we do then? He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe. Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do? And he ſaid unto them, Exact no more than that which is appointed you. And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe *any* falſly; and be content with your wages.

And as the people were in expectation, and all *men* muſed in their hearts of John whether he were the Chriſt, or not; John anſwered, ſaying unto them all, "I indeed bap-"tize you with water: but one migh-"tier than I cometh, the latchet of "whoſe ſhoes I am not worthy to "unlooſe; he ſhall baptize you with "the Holy Ghoſt and with fire; "whoſe fan *is* in his hand, and he "will throughly cleanſe his floor, and "will gather the wheat into his gar-"ner; but the chaff he will burn "with fire unquenchable." And many other things in *his* exhortation he preached unto the people.

But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he ſhut up John in priſon.

Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened, and the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven which ſaid, "Thou "art my beloved Son; in thee I am "well pleaſed." And Jeſus himſelf began to be about thirty years of age, being, as was ſuppoſed, the ſon of Joſeph.

* *

CHAP. IV.

Chriſt's temptation and victory. He beginneth to preach. They at Nazareth admire him. He cureth divers ſick.

AND Jeſus, being full of the Holy Ghoſt, returned from Jordan, and was led by the ſpirit into the wilderneſs; being forty days tempted by the devil. And in thoſe days he did eat nothing; and when they were ended, he afterwards hungered. And the devil ſaid unto him, "If "thou be the ſon of God, command "this ſtone that it be made bread." And Jeſus anſwered him, ſaying, "It is written, That man ſhould not "live by bread alone, but by every "word of God."

And the devil, taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time. And the devil ſaid unto him, "All this power will I "give thee and the glory of them; "for that is delivered unto me, and "to whomſoever I will, I give it. "If thou therefore wilt worſhip me, "all ſhall be thine." And Jeſus anſwered and ſaid unto him, "Get "thee behind me, Satan: for it is

"written, Thou ſhalt worſhip the "Lord thy God, and him only ſhalt "thou ſerve."

And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid unto him, "If "thou be the Son of God, caſt thy- "ſelf down from hence. For it is "written, He ſhall give his angels "charge over thee to keep thee; "and in *their* hands they ſhall bear "thee up, leſt at any time thou daſh "thy foot againſt a ſtone." And Jeſus anſwering ſaid unto him, "It is "ſaid, Thou ſhalt not tempt the "Lord thy God." And when the devil had ended all the temptation, he departed from him for a ſeaſon.

And Jeſus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their ſynagogues, being glorified by all. And he came to Nazareth, where he had been brought up: and as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up to read. And there was delivered unto him the book of the prophet Iſaiah.

And when he had opened the book, he found the place where it was written, "The Spirit of the "Lord *is* upon me, becauſe he hath "anointed me to preach the Goſpel "to the poor; he hath ſent me to "heal the broken-hearted, to preach "deliverance to the captives, and "recovering of ſight to the blind; to "ſet at liberty them that are bruiſed; "to preach the acceptable year of "the Lord." And he cloſed the book, and he gave *it* again to the miniſter, and ſat down. And the eyes of all them that were in the ſynagogue were faſtened on him.

And he began to ſay unto them, "This day is this ſcripture fulfilled "in your ears." And all bore him witneſs, and wondered at the gracious words which proceeded out of his mouth. And they ſaid, "Is not "this Joſeph's ſon?" And he ſaid unto them, "Ye will ſurely ſay unto "me this proverb, Phyſician, heal "thyſelf; whatſoever we have heard "done in Capernaum, do alſo here "in thy country." And he ſaid, "Verily I ſay unto you, No pro- "phet is accepted in his own coun- "try.

"But I tell you of a truth, Many "widows were in Iſrael in the days "of Elijah, when the heaven was "ſhut up three years and ſix months, "when great famine was throughout "all the land; but unto none of them "was Elijah ſent, ſave unto Sarepta, "*a city* of Sidon, unto a woman that "was a widow. And many lepers "were in Iſrael in the time of Eliſha "the prophet; and none of them "was cleanſed ſaving Naaman the "Syrian."

And all they in the ſynagogue, when they heard theſe things, were filled with wrath; and roſe up, and thruſt him out of the city, and led him unto the brow of the hill whereon their city was built, that they might caſt him down headlong. But he paſſing through the midſt of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the ſabbath-days. And they were aſtoniſhed at his doctrine; for his word was with power.

And in the ſynagogue there was a man who had a ſpirit of an unclean devil; and he cried out with a loud voice, ſaying, "Let us alone! "what have we to do with thee, "*thou* Jeſus of Nazareth? art thou "come to deſtroy us? I know thee "who thou art; the Holy One of "God." And Jeſus rebuked him, ſaying, "Hold thy peace, and come "out of him!" And when the devil had thrown him in the midſt, he came out of him, and hurt him not.

And they were all amazed, and ſpake among themſelves, ſaying, What

What a word *is* this! for with authority and power he commandeth the unclean ſpirits; and they come out. And the fame of him went out into every place of the country round about. And he aroſe out of the ſynagogue, and entered into Simon's houſe; and Simon's wife's mother was taken with a great fever; and they beſought him for her. And he ſtood over her, and rebuked the fever; and it left her: and immediately ſhe aroſe, and miniſtered unto them.

Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes brought them unto him; and he laid his hands on every one of them, and healed them. And devils alſo came out of many, crying out, and ſaying, "Thou art Chriſt the Son of God!" And he, rebuking them, ſuffered them not to ſpeak; for they knew that he was Chriſt.

And when it was day, he departed and went into a deſert place: and the people ſought him, and came unto him; and ſtayed him, that he ſhould not depart from them. And he ſaid unto them, "I muſt preach "the kingdom of God to other cities "alſo; for therefore am I ſent." And he preached in the ſynagogues of Galilee.

CHAP. V.

Chriſt teacheth out of Peter's ſhip. A miraculous draught of fiſhes. The leper cleanſed. The palſy healed. Matthew called.

AND it came to paſs, that as the people preſſed upon him to to hear the word of God, he ſtood by the lake of Gennesareth; and he ſaw two ſhips ſtanding by the lake; but the fiſhermen were gone out of them, and were waſhing *their* nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land. And he ſat down, and taught the people out of the ſhip.

Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes: and their net broke. And they beckoned unto *their* partners who were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink.

When Simon Peter ſaw *it*, he fell down at Jeſus's knees, ſaying, "Depart from me; for I am a ſinful "man, O Lord!" For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken; and ſo *was* alſo James and John the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, "Fear not! from henceforth thou "ſhalt catch men." And when they had brought their ſhips to land, they forſook all, and followed him.

And it came to paſs, when he was in a certain city, behold, a man full of leproſy! who, ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, "Lord, if thou wilt, thou canſt "make me clean!" And he put forth *his* hand and touched him, ſaying, "I will; Be thou clean!" And immediately the leproſy departed from him. And he charged him to tell no man; but go, and ſhew thyſelf to the prieſt, and offer for thy cleanſing according as Moſes commanded, for a teſtimony unto them. But ſo much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himſelf into the wilderneſs, and prayed.

And it came to paſs on a certain day, as he was teaching, that there

were Phariſees and doctors of the law ſitting by, who were come out of every town of Galilee, and Judea, and Jeruſalem; and the power of the Lord was *preſent* to heal them. And behold, men brought in a bed a man who was taken with the palſy: and they ſought means to bring him in, and to lay *him* before him. And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe-top, and let him down through the tiling, with *his* couch, into the midſt before Jeſus. And when he ſaw their faith, he ſaid unto him, "Man, thy ſins are for-"given thee!"

And the ſcribes and the Phariſees began to reaſon, ſaying, "Who is this "that ſpeaketh blaſphemies? Who "can forgive ſins but God alone?" But when Jeſus perceived their thoughts, he anſwering ſaid unto them, "What reaſon ye in your "hearts? whether is eaſier to ſay, "Thy ſins be forgiven thee; or to "ſay, Riſe up and walk? But that "ye may know that the Son of man "hath power upon earth to forgive "ſins, (he ſaid unto the ſick of the "palſy,) I ſay unto thee, Ariſe! and "take up thy couch, and go unto "thine houſe."

And immediately he aroſe up before them, and took up that whereon he lay, and departed to his own houſe glorifying God. And they were all amazed, and they glorified God, and were filled with fear, ſaying, "We have ſeen ſtrange things "to-day."

And after theſe things he went forth, and ſaw a publican named Levi, ſitting at the receipt of cuſtom; and he ſaid unto him, Follow me! And he left all, roſe up, and followed him. And Levi made him a great feaſt in his own houſe; and there was a great company of publicans and of others that ſat down with them.

But their ſcribes and Phariſees murmured againſt his diſciples, ſaying, "Why do ye eat and drink "with publicans and ſinners?" And Jeſus anſwering, ſaid unto them, "They that are whole need not a "phyſician, but they that are ſick. "I came not to call the righteous, "but ſinners, to repentance."

And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink? And he ſaid unto them, Can ye make the children of the bride-chamber faſt while the bridegroom is with them? But the days will come when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

And he ſpoke alſo a parable unto them, "No man putteth a piece of "a new garment upon an old; if "otherwiſe, then both the new mak-"eth a rent, and the piece that was "*taken* out of the new, agreeth not "with the old. And no man putteth "new wine into old bottles; elſe the "new wine will burſt the bottles, "and be ſpilled, and the bottles "ſhall periſh. But new wine muſt "be put into new bottles; and both "are preſerved. No man alſo hav-"ing drunk old *wine*, ſtraightway "deſireth new; for he ſaith, The old "is better."

CHAP. VI.

Touching the ears of corn that were plucked by the diſciples on the ſabbath. Chriſt chooſeth the twelve, healeth, and preacheth.

AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn fields; and his diſciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Phariſees ſaid unto them, "Why do ye "that which is not lawful to do on "the ſabbath-days?"

And Jeſus anſwering them, ſaid, "Have ye not read ſo much as this,

"what

"what David did when he was hun-
"gry, and they that were with him:
"How he went into the houſe of
"God, and did take and eat the
"ſhew-bread, and gave alſo to them
"that were with him; which is not
"lawful to eat but for the prieſts a-
"lone?" And he ſaid unto them,
"That the Son of man is Lord alſo
"of the ſabbath."

And it came to paſs alſo on another ſabbath, that he entered into the ſynagogue, and taught; and there was a man whoſe right hand was withered. And the ſcribes and Phariſees watched him whether he would heal on the ſabbath-day; that they might find an accuſation againſt him. But he knew their thoughts, and ſaid to the man who had the withered hand, "Riſe up, and ſtand forth in "the midſt!" And he aroſe, and ſtood forth.

Then ſaid Jeſus unto them, "I "will aſk you one thing; Is it law-
"ful on the ſabbath-days to do good,
"or to do evil? to ſave life, or to
"deſtroy *it?*" And looking round about on them all, he ſaid unto the man, "Stretch forth thine hand!" And he did ſo; and his hand was reſtored whole as the other. And they were filled with madneſs; and communed one with another what they might do to Jeſus.

And it came to paſs in thoſe days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his diſciples; and of them he choſe twelve, whom alſo he named Apoſtles: Simon, whom he alſo named Peter, and Andrew his brother; James, and John; Philip and Bartholomew; Matthew and Thomas; James *the ſon* of Alpheus, and Simon called Zelotes; and Judas *the brother* of James, and Judas Iſcariot, who alſo was the traitor.

And he came down with them, and ſtood on the plain; and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, who came to hear him, and to be healed of their diſeaſes; and they that were vexed with unclean ſpirits: and they were healed. And the whole multitude ſought to touch him; for there went virtue out of him, and healed them all.

And he lifted up his eyes on his diſciples, and ſaid, "Bleſſed *are* ye
"poor; for yours is the kingdom of
"God. Bleſſed *are* ye that hunger
"now; for ye ſhall be filled. Bleſs-
"ed *are* ye that weep now; for ye
"ſhall laugh. Bleſſed are ye when
"men ſhall hate you, and when they
"ſhall ſeparate you *from their com-*
"*pany*, and ſhall reproach *you*, and
"caſt out your name as evil, for the
"Son of man's ſake! Rejoice ye in
"that day, and leap for joy; for be-
"hold, your reward *is* great in hea-
"ven: for in like manner did their
"fathers unto the prophets.

"But wo unto you that are rich! for
"ye have received your conſolation.
"Wo unto you that are full! for ye
"ſhall hunger. Wo unto you that
"laugh now! for ye ſhall mourn
"and weep. Wo unto you when
"all *men* ſhall ſpeak well of you! for
"ſo did their fathers to the falſe
"prophets.

"But I ſay unto you who hear,
"Love your enemies; do good to
"them who hate you. Bleſs them
"that curſe you; and pray for them
"that deſpitefully uſe you. And unto
"him that ſmiteth thee on the *one*
"cheek, offer alſo the other; and
"him that taketh away thy cloke for-
"bid not *to take thy* coat alſo. Give
"to every man that aſketh of thee;
"and of him that taketh away thy
"goods aſk *them* not again. And as
"ye would that men ſhould do to
"you, do ye alſo to them likewiſe.

"For if ye love them who love
"you, what thanks have you! for

"ſinners alſo love thoſe that love "them. And if ye do good to "them who do good to you, what "thanks have ye? for ſinners alſo "do even the ſame. And if ye "lend to them of whom ye hope "to receive, what thanks have "ye? for ſinners alſo lend to ſinners, "to receive as much again. But "love ye your enemies; and do "good, and lend, hoping for no-"thing again; and your reward ſhall "be great, and ye ſhall be the chil-"dren of the Higheſt: for he is kind "unto the unthankful and *to* the "evil. Be ye therefore merciful, as "your Father alſo is merciful.

"Judge not, and ye ſhall not be "judged; condemn not, and ye ſhall "not be condemned; forgive, and "ye ſhall be forgiven: give, and it "ſhall be given unto you; good mea-"ſure, preſſed down, and ſhaken to-"gether, and running over, ſhall "men give into your boſom. For "with the ſame meaſure that ye "mete withal, it ſhall be meaſured "to you again."

And he ſpoke a parable unto them, "Can the blind lead the "blind? ſhall they not both fall into "the ditch? The diſciple is not above "his maſter; but every one that is "perfect ſhall be as his maſter. And "why beholdeſt thou the mote that "is in thy brother's eye, but per-"ceiveſt not the beam that is in "thine own eye? Either how canſt "thou ſay to thy brother, Brother, "let me pull out the mote that is in "thine eye, when thou thyſelf be-"holdeſt not the beam that is in "thine own eye? Thou hypocrite! "caſt out firſt the beam out of thine "own eye; and then ſhalt thou ſee "clearly to pull out the mote that is "in thy brother's eye.

"For a good tree bringeth not "forth corrupt fruit; neither doth a "corrupt tree bring forth good fruit. "For every tree is known by its "own fruit; for off thorns men do "not gather figs, nor off a bramble-"buſh gather they grapes. A good "man out of the good treaſure of "his heart bringeth forth that which "is good; and an evil man out of "the evil treaſure of his heart bring-"eth forth that which is evil: for "of the abundance of the heart his "mouth ſpeaketh.

"And why call ye me Lord! Lord! "and do not the things which I ſay. "Whoſoever cometh to me, and "heareth my ſayings, and doeth "them, I will ſhew you to whom "he is like. He is like a man who "built a houſe, and digged deep, and "laid the foundation on a rock; and "when the flood aroſe, the ſtream "beat vehemently upon that houſe, "and could not ſhake it; for it was "founded upon a rock. But he that "heareth, and doeth not, is like a "man that without a foundation "built a houſe upon the earth, a-"gainſt which the ſtream did beat "vehemently, and immediately it "fell; and the ruin of that houſe was "great."

CHAP. VII.

The centurion's faith. Chriſt raiſeth the widow's ſon, anſwereth John's meſſengers, and giveth teſtimony of him. Mary Magdalene anointeth Chriſt's feet.

NOW when he had ended all his ſayings in the audience of the people, he entered into Capernaum. And a certain centurion's ſervant, who was dear unto him, was ſick and ready to die. And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant. And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this; for he loveth our nation, and he hath built us a ſynagogue.

Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him

him, ſaying unto him, "Lord, trou-
"ble not thyſelf! for I am not wor-
"thy that thou ſhouldeſt enter un-
"der my roof; wherefore neither
"thought I myſelf worthy to come
"unto thee: but ſay in a word, and
"my ſervant ſhall be healed. For
"I alſo am a man ſet under autho-
"rity, having under me ſoldiers, and
"I ſay unto one, Go, and he goeth;
"and to another, Come, and he com-
"eth; and to my ſervant, Do this,
"and he doeth *it*."

When Jeſus heard theſe things, he marvelled at him; and turned him about, and ſaid unto the people that followed him, "I ſay unto you, "I have not found ſo great faith, no "not in Iſrael." And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

And it came to paſs the day after, that he went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, "Weep not!" And he came and touched the bier; and they that bore him ſtood ſtill. And he ſaid, "Young man, I ſay unto thee, Ariſe!" And he that was dead ſat up, and began to ſpeak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

And the diſciples of John ſhewed him of all theſe things. And John calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, "Art thou he that ſhould come? or "look (7) we for another?" When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come? or look we for another? And in that ſame hour he cured many of *their* infirmities and plagues, and of evil ſpirits; and unto many that were blind he gave ſight.

Then Jeſus anſwering ſaid unto them, "Go your way, and tell John "what things ye have ſeen and "heard, *viz.* that the blind ſee, the "lame walk, the lepers are cleanſed, "the deaf hear, the dead are raiſed, "to the poor the Goſpel is preached. "And bleſſed is *he* whoſoever ſhall "not be offended in me."

And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, "What "went ye out into the wilderneſs to "ſee? A reed ſhaken with the wind? "But what went ye out to ſee? A "man clothed in ſoft raiment? Be-"hold, they who are gorgeouſly ap-"parelled and live delicately, are in "kings courts. But what went ye "out to ſee? A prophet? Yes, I ſay "unto you, and much more than a "prophet. This is *he* of whom it is "written, Behold, I ſend my meſ-"ſenger before thy face, who ſhall "prepare thy way before thee. "For I ſay unto you, Among thoſe "that are born of women, there is "not a greater prophet than John "the Baptiſt; but he that is leaſt in "the kingdom of God is greater "than he."

And all the people that heard *him*, and the publicans, juſtified God, being baptized with the baptiſm of John. But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized by him.

And the Lord ſaid, "Whereunto "then ſhall I liken the men of this "generation? and to what are they

(7) *Or* are we to expect, &c.

"like? They are like children ſit-
"ting in the market-place, and calling
"one to another, and ſaying, We
"have piped unto you, and ye have
"not danced; we have mourned to
"you, and ye have not wept. For
"John the Baptiſt came neither eat-
"ing bread, nor drinking wine; and
"ye ſay, He hath a devil. The Son
"of man is come eating and drink-
"ing; and ye ſay, Behold, a glut-
"tonous man and a wine-bibber, a
"friend of publicans and ſinners.
"But wiſdom is juſtified by all her
"children."

And one of the Phariſees deſired him that he would eat with him; and he went into the Phariſee's houſe, and ſat down to meat. And behold, a woman in the city who was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter-box of ointment, and ſtood at his feet behind him weeping; and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment.

Now when the Phariſee who had bidden him ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him; for ſhe is a ſinner. And Jeſus anſwering, ſaid unto him, "Simon, I have ſome-
"what to ſay unto thee." And he ſaith, "Maſter, ſay on." "There was
"a certain creditor who had two
"debtors; the one owed five hun-
"dred pence, and the other fifty.
"And when they had nothing to pay,
"he frankly forgave them both. Tell
"me therefore which of them will
"love him moſt?" Simon anſwered and ſaid, "I ſuppoſe that he to whom
"he forgave moſt." And he ſaid unto him, "Thou haſt rightly judg-
"ed."

And he turned to the woman, and ſaid unto Simon, "Seeſt thou this
"woman? I entered into thine
"houſe, thou gaveſt me no water
"for my feet; but ſhe hath waſhed
"my feet with tears, and wiped
"*them* with the hairs of her head.
"Thou gaveſt me no kiſs; but this
"woman, ſince the time I came in,
"hath not ceaſed to kiſs my feet.
"Mine head with oil thou didſt
"not anoint; but this woman hath
"anointed my feet with ointment.
"Wherefore I ſay unto thee, Her
"ſins, which are many, are forgiven;
"for ſhe loved much: but to whom
"little is forgiven, the ſame loveth
"little."

And he ſaid unto her, "Thy ſins
"are forgiven!" And they that ſat at meat with him, began to ſay within themſelves, "Who is this, that
"forgiveth ſins alſo?" And he ſaid to the woman, "Thy faith hath ſav-
"ed thee; go in peace!"

CHAP. VIII.

Women miniſter unto Chriſt. The parable of the ſower, and of the candle. The legion of devils.

AND it came to paſs afterward, that he went throughout every city and village preaching, and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him, and certain women who had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils; and Joanna the wife of Chuza, Herod's ſteward; and Suſanna, and many others, who miniſtered unto him of their ſubſtance.

And when much people were gathered together, and were come to him out of every city, he ſpoke by a parable: "A ſower went out to ſow
"his ſeed: and as he ſowed, ſome fell
"by the way-*ſide*; and it was trod-
"den down, and the fowls of the
"air devoured it. And ſome fell
"upon a rock; and as ſoon as it was
"ſprung up, it withered away, be-
"cauſe it lacked moiſture. And
"ſome fell among thorns; and the
"thorns

"thorns ſprung up with it, and "choaked it. And others fell on "good ground, and ſprung up, and "bore fruit an hundred-fold." And when he had ſaid theſe things, he cried, "He that hath ears to hear let "him hear!"

And his diſciples aſked him, ſaying, "What might this parable be?" And he ſaid, "Unto you it is given "to know the myſteries of the king-"dom of God: but to others in pa-"rables; that ſeeing they might not "ſee, and hearing they might not "underſtand.

"Now the parable is this; The "ſeed is the word of God. Thoſe "by the way-*ſide* are they that hear; "then cometh the devil, and taketh "away the word out of their hearts, "leſt they ſhould believe and be ſav-"ed. They on the rock *are they* who, "when they hear, receive the word "with joy; and theſe have no root, "who for a while believe, and in "time of temptation fall away. And "that which fell among thorns are "they who, when they have heard, "go forth, and are choaked with "cares, and riches, and pleaſures of "*this* life, and bring no fruit to per-"fection. But that on the good "ground are they who in an honeſt "and good heart, having heard the "word, keep it, and bring forth "fruit with patience.

"No man when he hath lighted a "candle, covereth it with a veſſel, "or putteth *it* under a bed; but ſet-"teth it on a candleſtick, that they "who enter in may ſee the light. "For nothing is ſecret that ſhall not "be made manifeſt; nor any thing "hidden that ſhall not be known, "and come abroad. Take heed there-"fore how ye hear! for whoſoever "hath, to him ſhall be given; and "whoſoever hath not, from him "ſhall be taken even that which he "ſeemeth to have."

Then came to him *his* mother and his brethren, and could not come at him for the croud. And it was told him *by certain*, who ſaid, "Thy mo-"ther and thy brethren ſtand with-"out, deſiring to ſee thee." And he anſwered and ſaid unto them, "My "mother and my brethren are theſe "who hear the word of God, and "do it."

Now it came to paſs on a certain day, that he went into a ſhip with his diſciples; and he ſaid unto them, Let us go over unto the other ſide of the lake. And they launched forth. But as they ſailed, he fell aſleep: and there came down a ſtorm of wind on the lake; and they were filled *with water*, and were in jeo-pardy. And they came to him, and awoke him, ſaying, "Maſter, maſter, "we periſh!" Then he aroſe, and rebuked the wind, and the raging of the water; and they ceaſed, and there was a calm. And he ſaid unto them, "Where is your faith?" And they being afraid, wondered, ſaying one to another, "What manner of "man is this! for he commandeth "even the winds and water, and "they obey him."

And they arrived at the country of the Gadarenes, which is over againſt Galilee. And when he went forth to land, there met him out of the city a certain man who had de-vils long-time, and wore no clothes, neither abode in *any* houſe, but in the tombs: when he ſaw Jeſus, he cried out and fell down before him, and with a loud voice ſaid, "What "have I to do with thee, Jeſus, *thou* "Son of God moſt high? I beſeech "thee, torment me not." For he had commanded the unclean ſpirit to come out of the man. For often-times it had caught him: and he was kept bound with chains and in fet-ters; and he brake the bands, and was driven by the devil into the wil-derneſs.

And Jeſus aſked him, ſaying, "What is thy name?" And he ſaid, "Legion;" becauſe many devils were

were entered into him. And they beſought him that he would not command them to go out into the deep. And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them. Then the devils went out of the man, and entered into the ſwine; and the herd ran violently down a ſteep place into the lake, and were choked. When they that fed them ſaw what was done, they fled, and went and told *it* in the city and in the country.

Then they went out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed ſitting at the feet of Jeſus, clothed, and in his right mind; and they were afraid. They alſo who ſaw *it*, told them by what means he that was poſſeſſed by the devils was healed. Then the whole multitude of the country of the Gadarenes round about beſought him to depart from them; for they were taken with great fear. And he went up into the ſhip, and returned back again.

Now the man out of whom the devils were departed beſought him that he might be with him. But Jeſus ſent him away, ſaying, "Re-"turn to thine own houſe, and ſhew "how great things God hath done "unto thee." And he went his way, and publiſhed throughout the whole city how great things Jeſus had done unto him. And it came to paſs, that when Jeſus was returned, the people *gladly* received him; for they were all waiting for him.

And behold, there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus's feet, and beſought him that he would come into his houſe; for he had one only daughter, about twelve years of age, and ſhe lay dying. But as he went, the people thronged him.

And a woman having an iſſue of blood twelve years, who had ſpent all her living upon phyſicians, neither could be healed by any, came behind him, and touched the border of his garment; and immediately her iſſue of blood ſtanched. And Jeſus ſaid, "Who touched me?" When all denied, Peter, and they that were with him, ſaid, "Maſter, the "multitude throng thee and preſs "*thee*, and ſayeſt thou, Who touch-"ed me?"

And Jeſus ſaid, "Somebody hath "touched me: for I perceive that "virtue is gone out of me." And when the woman ſaw that ſhe was not hidden, ſhe came trembling; and falling down before him, ſhe declared unto him before all the people for what cauſe ſhe had touched him, and how ſhe was healed immediately. And he ſaid unto her, "Daugh-"ter, be of good comfort! thy faith "hath made thee whole; go in "peace!"

While he yet ſpoke, there cometh one from the ruler of the ſynagogue's *houſe*, ſaying to him, "Thy daughter "is dead; trouble not the Maſter." But when Jeſus heard *it*, he anſwered him ſaying, "Fear not! believe "only, and ſhe ſhall be made whole." And when he came into the houſe he ſuffered no man to go in, ſave Peter and James and John, and the father and the mother of the maiden.

And all wept, and bewailed her. But he ſaid, "Weep not! ſhe is not "dead, but ſleepeth." And they laughed him to ſcorn, knowing that ſhe was dead. And he put them all out, and took her by the hand, and called, ſaying, "Maid, ariſe!" And her ſpirit came again, and ſhe aroſe ſtraightway; and he commanded to give her meat. And her parents were aſtoniſhed. But he charged them that they ſhould tell no man what was done.

CHAP.

CHAP. IX.

Chriſt ſendeth out his apoſtles. Herod is deſirous to ſee him. His tranſfigration. He healeth a lunatic.

THEN He called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes. And He ſent them to preach the kingdom of God, and to heal the ſick.

And He ſaid unto them, "Take "nothing for your journey, neither "ſtaves, nor ſcrip, nor bread, nor mo- "ney; neither have two coats apiece. "And whatſoever houſe ye enter "into there abide, and thence de- "part. And whoſoever will not re- "ceive you; when ye go out of that "city, ſhake off the very duſt from "your feet for a teſtimony againſt "them." And they departed and went through the towns, preaching the Goſpel, and healing every where.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, becauſe that it was ſaid by ſome, that John was riſen from the dead; and by ſome, that Elijah had appeared; and by others, that one of the old prophets was riſen again. And Herod ſaid, John have I beheaded; but who is this of whom I hear ſuch things? And he deſired to ſee him.

And the apoſtles, when they were returned, told him all what they had done. And he took them, and went aſide privately into a deſert place, belonging to the city called Bethſaida. And the people, when they knew *it*, followed him; and he received them, and ſpoke unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and ſaid unto him, "Send the multitude away, that they "may go into the towns and country "round about, and lodge, and get "victuals; for we are here in a de- "ſert place."

But he ſaid unto them, "Give ye "them to eat." And they ſaid, "We "have no more than five loaves and "two fiſhes; except we ſhould go "and buy meat for all this people;" for they were about five thouſand men. And he ſaid to his diſciples, "Make them ſit down by fifties in a "company." And they did ſo, and made them all ſit down. Then he took the five loaves and the two fiſhes; and, looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude. And they did eat, and were all filled; and there were taken up of fragments that remained to them twelve baſkets.

And it came to paſs, as he was alone (8) praying, his diſciples were with him: and he aſked them, ſaying, "Whom ſay the people that I "am?" They anſwering ſaid, "John "the Baptiſt; but ſome *ſay*, Elijah, "and others *ſay*, That one of the old "prophets is riſen again." He ſaid unto them, "But whom ſay ye that "I am?" Peter anſwering ſaid, "The "Chriſt of God."

And he ſtraitly charged them and commanded *them* to tell no man that thing; ſaying, "The Son of "man muſt ſuffer many things, and "be rejected by the elders and chief "prieſts and ſcribes; and be ſlain; "and be raiſed the third day."

And he ſaid to them all, "If any "*man* will come after me, let him "deny himſelf, and take up his "croſs daily, and follow me. For "whoſoever will ſave his life ſhall "loſe it; but whoſoever will loſe his "life for my ſake, the ſame ſhall "ſave it. For what is a man advan- "taged, if he gain the whole world, "and loſe himſelf, or be caſt away?

"For whoſoever ſhall be aſhamed "of me and of my words, of him "ſhall the Son of man be aſhamed, "when he ſhall come in his own

(8) *That is, Retired from the multitude.*

"glory,

"glory, and *in his* Father's, and of "the holy angels. But I tell you of "a truth, There are ſome ſtanding "here, who ſhall not taſte of death "till they ſee the kingdom of God."

And it came to paſs about eight days after theſe ſayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the faſhion of his countenance was altered, and his raiment *was* white and gliſtering. And behold, there talked with him two men, who were Moſes and Elijah; who appeared in glory, and ſpoke of his deceaſe which he ſhould accompliſh at Jeruſalem.

But Peter and they that were with him were heavy with ſleep; and when they were awake, they ſaw his glory, and the two men that ſtood with him. And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, "Maſter, it is "good for us to be (9) here; and let "us make three tabernacles, one for "thee, and one for Moſes, and one "for Elijah; not knowing what he "ſaid." While he thus ſpoke, there came a cloud, and overſhadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, ſaying, "This is my beloved Son: hear "him!" And when the voice was paſt, Jeſus was found alone. And they kept *it* cloſe, and told no man, in thoſe days, any of thoſe things which they had ſeen.

And it came to paſs, that on the next day, when they were come down from the hill, much people met him. And behold, a man of the company cried out, ſaying, "Maſ-"ter, I beſeech thee, look upon my "ſon! for he is my only child: "and lo, a ſpirit taketh him, and he "ſuddenly crieth out; and it teareth "him that he foameth again, and "bruiſing him, hardly departeth "from him. And I beſought thy "diſciples to caſt him out; and they "could not."

And Jeſus anſwering, ſaid, "O "faithleſs and perverſe generation! "how long ſhall I be with you, and "ſuffer you? Bring thy ſon hither." And as he was yet coming, the devil threw him down, and tore *him*. And Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God.

But while they wondered every one at all things which Jeſus did, he ſaid unto his diſciples, "Let theſe "ſayings ſink down into your ears! "for the Son of man ſhall be de-"livered into the hands of men." But they underſtood not this ſaying, and it was hidden from them, that they perceived it not; and they feared to aſk him of that ſaying.

Then there aroſe a reaſoning among them, which of them ſhould be greateſt. And Jeſus perceiving the thought of their heart, took a child, and ſet him by him, and ſaid unto them, "Whoſoever ſhall re-"ceive this child in my name re-"ceiveth me; and whoſoever ſhall "receive me, receiveth him that "ſent me; for he that is leaſt a-"mong you all, the ſame ſhall be "great."

And John anſwered and ſaid, "Maſter, we ſaw one caſting out "devils in thy name; and we for-"bad him, becauſe he followeth not "with us." And Jeſus ſaid unto him, "Forbid *him* not; for he that is not "againſt us is for us."

And it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem, and ſent meſſengers before his face; and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, becauſe his

(9) *That is*, To remain *here*; *let us pitch three tents*, &c.

his face was as if he would go to Jeruſalem (10).

And when his diſciples James and John ſaw this, they ſaid, "Lord, "wilt thou that we command fire to "come down from heaven, and con-"ſume them, even as Elijah did?" But he turned and rebuked them, and ſaid, "Ye know not what man-"ner of ſpirit ye are of: For the Son "of man is not come to deſtroy men's "lives, but to ſave *them*." And they went to another village.

And it came to paſs, that as they went in the way, a certain *man* ſaid unto him, "Lord! I will follow "thee whitherſoever thou goeſt." And Jeſus ſaid unto him, "Foxes "have holes, and the birds of the "air *have* neſts; but the Son of man "hath not where to lay *his* head." And he ſaid unto another, "Follow "me." But he ſaid, "Lord, ſuffer "me firſt to go and bury my father." Jeſus ſaid unto him, "Let the dead "bury their dead; but go thou and "preach the kingdom of God."

And another alſo ſaid, "Lord, I "will follow thee; but let me firſt "go bid them farewel, who are at "home at my houſe." And Jeſus ſaid unto him, "No man having put his "hand to the plough, and looking "back, is fit for the kingdom of "God."

CHAP. X.

The ſeventy diſciples ſent forth, and admoniſhed. Martha reprehended.

AFTER theſe things the Lord appointed ſeventy others alſo; and ſent them two and two before his face into every city and place whither he himſelf would come. Therefore, ſaid he unto them, "The "harveſt truly *is* great, but the la-"bourers *are* few; pray ye there-"fore the Lord of the harveſt, that "he would ſend forth labourers into "his harveſt.

"Go your ways; behold, I ſend "you forth as lambs among wolves! "carry neither purſe, nor ſcrip, nor "ſhoes; and ſalute no man by the "way. And into whatſoever houſe "ye enter, firſt ſay, Peace *be* to this "houſe! and if the ſon of peace be "there, your peace ſhall reſt upon "it; if not, it ſhall turn to you again. "And in the ſame houſe remain, "eating and drinking ſuch things as "they give; for the labourer is wor-"thy of his hire: Go not from houſe "to houſe.

"And into whatſoever city ye "enter, and they receive you, eat "ſuch things as are ſet before you. "And heal the ſick that are therein, "and ſay unto them, The kingdom "of God is come nigh unto you! "But into whatſoever city ye enter, "and they receive you not, go your "ways out into the ſtreets of the "ſame, and ſay, Even the very duſt "of your city, which cleaveth on "us, we wipe off againſt you: not-"withſtanding, be ye ſure of this, "that the kingdom of God is come "nigh unto you (11). But I ſay unto "you, That it ſhall be more tolera-"ble in that day for Sodom, than for "that city.

"Wo unto thee, Chorazin! wo "unto thee, Bethſaida! for if the "mighty works had been done in "Tyre and Sidon which have been "done in you, they had a great while "ago repented, ſitting in ſackcloth "and aſhes. But it ſhall be more "tolerable for Tyre and Sidon at the "judgement, than for you. And "thou, Capernaum! which art ex-"alted to heaven, ſhalt be thruſt "down to hell. He that heareth "you, heareth me; and he that de-

(10) *The Samaritans hated the Jews, and therefore would not receive our Lord; eſpecially as he was going to the Paſs-over at Jeruſalem.*

(11) *That is, The Goſpel has been offered you, and you have rejected it, to your condemnation in the day of judgement.*

"ſpiſeth

"ſpiſeth you, deſpiſeth me; and he "that deſpiſeth me, deſpiſeth him "that ſent me."

And the ſeventy returned again with joy, ſaying, "Lord, even the "devils are ſubject unto us, through "thy name." And he ſaid unto them, "I beheld Satan as lightening fall "from heaven. Behold, I give unto "you power to tread on ſerpents and "ſcorpions, and over all the power "of the enemy; and nothing ſhall "by any means hurt you. Notwith-"ſtanding, in this rejoice not that "the ſpirits are ſubject unto you; "but rather rejoice becauſe your "names are written in heaven."

In that hour Jeſus rejoiced in ſpirit, and ſaid, "I thank thee, O Fa-"ther, Lord of heaven and earth! "that thou haſt hidden theſe things "from the wiſe and prudent, and "haſt revealed them unto babes: "even ſo Father; for ſo it ſeemed "good in thy ſight. All things are "delivered to me by my Father: and "no man knoweth who the Son is, "but the Father; and who the Fa-"ther is, but the Son, and *he* to "whom the Son will reveal *him*."

And he turned him unto *his* diſciples, and ſaid privately, "Bleſſed "*are* the eyes which ſee the things "that ye ſee! For I tell you, That "many prophets and kings have de-"ſired to ſee thoſe things which ye "ſee, and have not ſeen *them*; and "to hear thoſe things which ye hear, "and have not heard *them*."

And behold, a certain lawyer ſtood up, and tempted him, ſaying, "Maſter, what ſhall I do to inherit "eternal life?" He ſaid unto him, "What is written in the law? how "readeſt thou?" And he anſwering, ſaid, "Thou ſhalt love the Lord thy "God with all thy heart, and with "all thy ſoul, and with all thy "ſtrength, and with all thy mind; "and thy neighbour as thyſelf." And He ſaid unto him, "Thou haſt an-"ſwered right: do this, and thou "ſhalt live."

But he, willing to juſtify himſelf, ſaid unto Jeſus, "And who is my "neighbour?" And Jeſus anſwering, ſaid, "A certain *man* went down "from Jeruſalem to Jericho, and "fell among thieves, who ſtripped "him of his raiment, and wounded "*him*, and departed, leaving *him* half "dead. And by chance there came "down a certain prieſt that way; "and when he ſaw him, he paſſed "by on the other ſide. And like-"wiſe a Levite, when he was at the "place, came and looked *on him*, and "paſſed by on the other ſide.

"But a certain Samaritan, as he "journeyed, came where he was; "and when he ſaw him, he had "compaſſion *on him*, and went to "him, and bound up his wounds, "pouring in oil and wine; and ſet "him on his own beaſt, and brought "him to an inn, and took care of "him. And on the morrow, when "he departed he took out two pence "(12), and gave *them* to the hoſt, "and ſaid unto him, Take care of "him; and whatſoever thou ſpendeſt "more, when I come again, I will "repay thee. Which now of theſe "three, thinkeſt thou, was neigh-"bour unto him that fell among the "thieves?" And he ſaid, "He that "ſhewed mercy on him." Then ſaid Jeſus unto him, "Go, and do thou "likewiſe."

Now it came to paſs, as they went, that he entered into a certain village; and a certain woman named Martha received him into her houſe. And ſhe had a ſiſter called Mary, who alſo ſat at Jeſus's feet, and heard his word. But Martha was cumbered about much ſerving, and came to him, and ſaid, "Lord, doſt thou not "care that my ſiſter hath left me to "ſerve alone? bid her therefore "that ſhe help me." And Jeſus an-

(12) *Namely, Two pieces of money in value* 1s. 3d. *which was two days wages to a labourer in that age.*

"ſwered,

ſwered, and ſaid unto her, "Martha, "Martha! thou art careful, and "troubled about many things: but "one thing is needful; and Mary "hath choſen that good part which "ſhall not be taken away from her."

CHAP. XI.

Chriſt teacheth to pray. He caſteth out a dumb devil. He preacheth to the people, and reproveth the Phariſees, ſcribes, and lawyers.

AND it came to paſs that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, "Lord, teach us to "pray, as John alſo taught his diſ-"ciples." And he ſaid unto them, "When ye pray, ſay, Our Father "who art in heaven, hallowed be "thy name! Thy kingdom come! "Thy will be done, as in heaven, "ſo on earth! Give us, day by day, "our daily bread. And forgive us "our ſins; for we alſo forgive every "one that is indebted to us. And "lead us not into temptation; but "deliver us from evil!"

And he ſaid unto them, "Which "of you ſhall have a friend, and "ſhall go unto him at midnight, and "ſay unto him, Friend, lend me "three loaves; for a friend of mine "in his journey is come to me, and "I have nothing to ſet before him. "And he from within ſhall anſwer "and ſay, Trouble me not: the door "is now ſhut, and my children are "with me in bed; I cannot riſe and "give thee. I ſay unto you, Though "he will not riſe and give him be-"cauſe he is his friend, yet becauſe "of his importunity, he will riſe "and give him as many as he need-"eth.

"And I ſay unto you, Aſk, and it "ſhall be given you; ſeek, and you "ſhall find; knock, and it ſhall be "opened unto you. For every one "that aſketh receiveth; and he that "ſeeketh findeth; and to him that "knocketh it ſhall be opened. If "a ſon ſhall aſk bread of any of you "that is a father, will he give him a "ſtone? or if *he aſk* a fiſh, will he for "a fiſh give him a ſerpent? or if he "ſhall aſk an egg, will he offer him a "ſcorpion? If ye then, being evil, "know *how* to give good gifts unto "your children; how much more "ſhall *your* heavenly Father give "the holy Spirit to them that aſk "him!"

And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub the chief of the devils. And others, tempting *him*, ſought of him a ſign from heaven.

But he, knowing their thoughts, ſaid unto them, "Every kingdom "divided againſt itſelf is brought to "deſolation; and a houſe *divided* a-"gainſt a houſe falleth. If Satan "alſo be divided againſt himſelf, "how ſhall his kingdom ſtand? Be-"cauſe ye ſay, that I caſt out devils "through Beelzebub. And if I by "Beelzebub caſt out devils, by "whom do your ſons caſt them out? "Therefore ſhall they be your judges. "But if I with the finger of God "caſt out devils, no doubt the king-"dom of God is come upon you.

"When a ſtrong man armed keep-"eth his palace, his goods are in "peace; but when a ſtronger than he "ſhall come upon him and over-"come him, he taketh from him all "his armour wherein he truſted, "and divideth his ſpoils. He that "is not with me, is againſt me; and "he that gathereth not with me "ſcattereth.

"When the unclean ſpirit is gone "out of a man, he walketh through "dry places, ſeeking reſt; and find-"ing none, he ſaith, I will return "unto my houſe whence I came out. "And when he cometh, he findeth "*it* ſwept and garniſhed. Then "he goeth, and taketh to him ſeven "other

"other ſpirits more wicked than "himſelf; and they enter in and "dwell there: and the laſt ſtate of "that man is worſe than the firſt."

And it came to paſs as he ſpoke theſe things, a certain woman of the company lifted up her voice, and ſaid unto him, "Bleſſed *is* the womb "that bore thee, and the paps which "thou haſt ſucked!" But He ſaid, "Yea, rather bleſſed *are* they that "hear the word of God, and keep "it."

And when the people were gathered thick together, he began to ſay, "This is an evil generation: "they ſeek a ſign; and there ſhall "no ſign be given it but the ſign of "Jonah the prophet. For as Jonah "was a ſign unto the Ninevites; ſo "ſhall alſo the Son of man be to this "generation. The queen of the "ſouth ſhall riſe up in judgement "with the men of this generation, "and condemn them: for ſhe came "from the utmoſt parts of the earth "to hear the wiſdom of Solomon; "and behold, a greater than Solo-"mon *is* here! The men of Nineve "ſhall riſe up in judgement with this "generation, and ſhall condemn it: "for they repented at the preaching "of Jonah; and behold, a greater "than Jonah *is* here!

"No man, when he hath lighted "a candle, putteth *it* in a ſecret "place, nor under a buſhel, but on "a candleſtick; that they who come "in may ſee the light. The light of "the body is the eye: therefore "when thine eye is ſingle, thy whole "body alſo is full of light; but when "*thine eye* is evil, thy body alſo is "full of darkneſs. Take heed there-"fore, that the light which is in "thee be not darkneſs! If thy whole "body therefore *be* full of light, hav-"ing no part dark, the whole ſhall "be full of light, as when the bright "ſhining of a candle doth give thee "light."

And as he ſpake, a certain Phariſee beſought him to dine with him. And he went in, and ſat down to meat. And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner. And the Lord ſaid unto him, "Now, "ye Phariſees make clean the out-"ſide of the cup and the platter; but "your inward part is full of raven-"ing and wickedneſs. *Ye* fools (13), "did not he that made that which "is without, make that which is "within alſo? But rather give alms "of ſuch things as ye have; and be-"hold, all things are clean unto you.

"But wo unto you Phariſees! for "ye tithe mint and rue, and all man-"ner of herbs, and paſs over judge-"ment and the love of God; theſe "ought ye to have done, and not to "leave the other undone. Wo unto "you Phariſees! for ye love the up-"permoſt ſeats in the ſynagogues, "and greetings in the markets. Wo "unto you ſcribes and Phariſees, "hypocrites! for ye are as graves "which appear not, and the men "that walk over *them* are not aware "*of them.*"

Then anſwered one of the lawyers (14), and ſaid unto him, "Maſter, thus "ſaying, thou reproacheſt us alſo." And he ſaid, "Wo unto you alſo, *ye* "lawyers! for ye lade men with "burdens grievous to be borne, and "ye yourſelves touch not the bur-"dens with one of your fingers. Wo "unto you! for ye build the ſepul-"chres of the prophets; and your "fathers killed them. Truly ye bear "witneſs that ye allow the deeds of "your fathers; for they indeed kill-"ed them, and ye build their ſe-"pulchres.

"Therefore alſo ſaid the wiſdom "of God, I will ſend them prophets "and apoſtles, and *ſome* of them they

(13) *Or*, Ye thoughtleſs men! Ye blind, *ſays Matthew in the parallel text.*

(14) *That is, Interpreters of the law of Moſes.*

"ſhall

"ſhall ſlay and perſecute; that the "blood of all the prophets, which "was ſhed from the foundation of "the world, may be required of this "generation; from the blood of "Abel unto the blood of Zacharias, "who periſhed between the altar "and the temple: verily, I ſay unto "you, It ſhall be required of this "generation. Wo unto you lawyers! "for ye have taken away the key of "knowledge; ye entered not in your-"ſelves, and them that were enter-"ing in, ye hindered."

And as he ſaid theſe things unto them, the ſcribes and the Phariſees began to urge *him* vehemently, and to provoke him to ſpeak of many things; laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

CHAP. XII.

To avoid hypocriſy and fearfulneſs in publiſhing Chriſt's doctrine. To beware of covetouſneſs, and over-carefulneſs. The faithful and wiſe ſteward.

IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch that they trod one upon another, he began to ſay unto his diſciples firſt of all, "Beware ye of "the leaven of the Phariſees, which "is hypocriſy. For there is nothing "covered that ſhall not be revealed; "nor hidden that ſhall not be "known. Therefore whatſoever ye "have ſpoken in darkneſs, ſhall be "heard in the light; and that which "ye have ſpoken in the ear, in clo-"ſets, ſhall be proclaimed upon the "houſe-tops.

"And I ſay unto you, my friends, "Be not afraid of them that kill the "body, and after that have no more "that they can do. But I will fore-"warn you whom ye ſhall fear: "Fear him who, after he hath killed, "hath power to caſt into hell; yea, "I ſay unto you, Fear him! Are not "five ſparrows ſold for two far-"things? and not one of them is for-"gotten before God. But even the "very hairs of your head are all "numbered (15). Fear not there-"fore; ye are of more value than "many ſparrows.

"Alſo I ſay unto you, Whoſoever "ſhall confeſs me before men, him "ſhall the Son of man alſo confeſs "before the angels of God: But he "that denieth me before men, ſhall "be denied before the angels of "God. And whoſoever ſhall ſpeak "a word againſt the Son of man, it "ſhall be forgiven him; but unto "him that blaſphemeth againſt the "Holy Ghoſt, it ſhall not be for-"given.

"And when they bring you unto "the ſynagogues and *unto* magiſtrates "and powers, take ye no thought "how or what thing ye ſhall anſwer, "or what ye ſhall ſay; for the Holy "Ghoſt ſhall teach you in the ſame "hour what ye ought to ſay."

And one of the company ſaid unto him, "Maſter, ſpeak to my brother, "that he divide the inheritance with "me." And he ſaid unto him, "Man, who made me a judge or a "divider over you?" And he ſaid unto them, "Take heed and beware "of covetouſneſs! for a man's life "conſiſteth not in the abundance of "the things which he poſſeſſeth."

And he ſpoke a parable unto them, ſaying, "The ground of a certain "rich man brought forth plentifully. "And he thought within himſelf, "ſaying, What ſhall I do, becauſe I "have no room where to beſtow my "fruits? And he ſaid, This will I "do: I will pull down my barns, "and build greater; and there will I "beſtow all my fruits and my goods. "And I will ſay to my ſoul, Soul, "thou haſt much goods laid up for "many years; take thine eaſe, eat, "drink, *and* be merry! But God ſaid "unto him, *Thou* fool, this night thy

(15) *This was a proverbial expreſſion.*

"ſoul ſhall be required of thee; then "whoſe ſhall thoſe things be which "thou haſt provided? So *is* he that "layeth up treaſure for himſelf, and "is not rich toward God."

And He ſaid unto his diſciples, "Therefore I ſay unto you, Take no "thought for your life, what ye ſhall "eat; neither for the body, what ye "ſhall put on. The life is more "than meat, and the body *is more* "than raiment. Conſider the ravens; "for they neither ſow, nor reap; "which neither have ſtore-houſe, "nor barn; and God feedeth them: "How much more, are ye better "than the fowls! And which of you "with taking thought can add to his "ſtature one cubit? If ye then be "not able to do that thing that is "leaſt, why take ye thought for the "reſt?

"Conſider the lilies, how they "grow: They toil not, they ſpin "not; and yet I ſay unto you, That "Solomon in all his glory was not "arrayed like one of theſe. If then "God ſo clothe the graſs, which is "to-day in the field, and to-morrow "is caſt into the oven; how much "more *will he clothe* you, O ye of little "faith! And ſeek not ye what ye "ſhall eat, or what ye ſhall drink; "neither be ye of doubtful mind. "For all theſe things do the nations "of the world ſeek after; and your "Father knoweth that ye have need "of theſe things: but rather ſeek ye "the kingdom of God; and all theſe "things ſhall be added unto you.

"Fear not, little flock; for it is "your Father's good pleaſure to give "you the kingdom. Sell what ye "have, and give alms: provide "yourſelves bags which wax not "old, a treaſure in the heavens that "faileth not, where no thief ap-"proacheth, nor moth corrupteth. "For where your treaſure is, there "will your heart be alſo.

"Let your loins be girded about, "and *your* lights burning; and ye "yourſelves like men that wait for "their Lord, when he will return "from the wedding; that, when he "cometh and knocketh, they may "open unto him immediately. Bleſs-"ed *are* thoſe ſervants whom the "Lord, when he cometh, ſhall find "watching: verily I ſay unto you, "That he ſhall gird himſelf, and "make them to ſit down to meat, "and will come forth and ſerve "them.

"And if he ſhall come in the ſe-"cond watch, or come in the third "watch, and find *them* ſo; bleſſed are "thoſe ſervants! And this know, that, "if the good man of the houſe had "known what hour the thief would "come, he would have watched, "and not have ſuffered his houſe to "be broken through. Be ye there-"fore ready alſo; for the Son of man "cometh at an hour when ye think "not."

Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all? And the Lord ſaid, "Who then is that faithful and wiſe "ſteward, whom *his* lord ſhall make "ruler over his houſhold, to give "*them their* portion of meat in due "ſeaſon? Bleſſed *is* that ſervant "whom his lord, when he cometh, "ſhall find ſo doing! of a truth I ſay "unto you, That he will make him "ruler over all that he hath.

"But and if that ſervant ſay in his "heart, My lord delayeth his com-"ing; and ſhall begin to beat the "men-ſervants and maidens, and to "eat and drink and to be drunken; "the lord of that ſervant will come "in a day when he looketh not for "him, and at an hour when he is "not aware; and will cut him in "ſunder, and will appoint him his "portion with the unbelievers.

"And that ſervant who knew his "lord's will, and prepared not *him-"ſelf*, neither did according to his "will, ſhall be beaten with many "*ſtripes*. But he that knew not, and

"did

"did commit things worthy of ſtripes,
"ſhall be beaten with few *ſtripes*.
"For unto whomſoever much is
"given, of him ſhall much be requir-
"ed; and to whom men have com-
"mitted much, of him they will aſk
"the more.

"I am come to ſend fire on the
"earth; and what will I, if it be al-
"ready kindled? But I have a bap-
"tiſm to be baptized with; and how
"am I ſtraitened till it be accom-
"pliſhed! Suppoſe ye that I am
"come to give peace on earth? I
"tell ye, No; but rather diviſion:
"For from henceforth there ſhall be
"five in one houſe divided, three
"againſt two, and two againſt three
"(16). The father ſhall be divided
"againſt the ſon, and the ſon againſt
"the father; the mother againſt the
"daughter, and the daughter againſt
"the mother; the mother-in-law a-
"gainſt the daughter-in-law, and the
"daughter-in-law againſt her mo-
"ther-in-law."

And he ſaid alſo to the people,
"When ye ſee a cloud riſe out of the
"weſt, ſtraightway ye ſay, There
"cometh a ſhower; and ſo it is. And
"when *ye ſee* the ſouth wind blow,
"ye ſay, There will be heat; and it
"cometh to paſs. *Ye* hypocrites! ye
"can diſcern the face of the ſky and
"of the earth; but how is it that ye
"do not diſcern this time? Yea, and
"why even of yourſelves judge ye
"not what is right?

"When thou goeſt with thine
"adverſary to the magiſtrate; *as thou*
"*art* in the way, give diligence that
"thou mayeſt be delivered from
"him; leſt he hale thee to the judge,
"and the judge deliver thee to the
"officer, and the officer caſt thee
"into priſon. I tell thee, thou ſhalt
"not depart thence, till thou haſt
"paid the very laſt mite."

(16) *This was often the caſe at the firſt preaching of the Goſpel; not to mention the animoſities that ſtill ariſe from difference in religion.*

CHAP. XIII.

Chriſt preacheth repentance upon the puniſhment of the Galileans, and others. The fig-tree curſed. The ſtrait gate.

THERE were preſent at that ſeaſon ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices. And Jeſus anſwering ſaid unto them, "Suppoſe ye that theſe Galileans
"were ſinners above all the Gali-
"leans, becauſe they ſuffered ſuch
"things? I tell you, No: but, ex-
"cept ye repent, ye ſhall all likewiſe
"periſh. Or thoſe eighteen upon
"whom the tower in Siloam fell,
"and ſlew them, think ye that they
"were ſinners above all *men* that
"dwell in Jeruſalem? I tell ye, No:
"but except ye repent, ye ſhall all
"likewiſe periſh."

He ſpoke alſo this parable; "A
"certain *man* had a fig-tree planted
"in his vineyard; and he came and
"ſought fruit thereon, and found
"none. Then ſaid he unto the
"dreſſer of his vineyard, Behold,
"theſe three years I come ſeeking
"fruit on this fig-tree, and find none:
"cut it down; why cumbereth it the
"ground? And he anſwering ſaid
"unto him, Lord let it alone this
"year alſo, till I ſhall dig about it,
"and dung *it:* and if it bear fruit,
"*well*; and if not, *then* after that thou
"ſhalt cut it down."

And he was teaching in one of the ſynagogues on the ſabbath. And behold, there was a woman who had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *herſelf*. And when Jeſus ſaw her, he called *her* to him, and ſaid unto her, "Woman, thou
"art looſed from thine infirmity."
And he laid *his* hands on her; and immediately ſhe was made ſtraight, and glorified God.

And the ruler of the ſynagogue anſwered with indignation, becauſe Jeſus had healed on the ſabbath-day, and ſaid unto the people, "There are

"ſix days in which men ought to "work; in them therefore come and "be healed, and not on the ſabbath-"day." The Lord then anſwered him, and ſaid, "*Thou* hypocrite, "doth not each one of you on the "ſabbath looſe his ox or *his* aſs from "the ſtall, and lead *him* away to wa-"tering? And ought not this wo-"man, being a daughter of Abra-"ham, (whom Satan hath bound, "lo, theſe eighteen years,) to be looſ-"ed from this bond on the ſabbath-"day?"

And when he had ſaid theſe things, all his adverſaries were aſhamed; and all the people rejoiced for all the glorious things that were done by him. Then ſaid he, "Unto "what is the kingdom of God like? "and whereunto ſhall I reſemble it? "It is like a grain of muſtard-ſeed, "which a man took and caſt into "his garden; and it grew, and wax-"ed a great tree, and the fowls of "the air lodged in the branches of "it."

And again he ſaid, "Whereunto "ſhall I liken the kingdom of God? "It is like leaven, which a woman "took and hid in three meaſures of "meal, till the whole was leaven-"ed." And he went through the cities and villages, teaching, and journeying towards Jeruſalem.

Then ſaid one unto him, "Lord, "are there few that are ſaved?" And he ſaid unto them, "Strive to enter "in at the ſtrait-gate; for many, I "ſay unto you, will ſeek to enter in, "and ſhall not be able. When once "the maſter of the houſe is riſen up, "and hath ſhut to the door, and ye "begin to ſtand without, and to knock "at the door, ſaying, Lord, Lord, "open unto us! and he ſhall anſwer "and ſay unto you, I know you not "whence ye are. Then ſhall ye "begin to ſay, We have eaten and "drank in thy preſence, and thou "haſt taught in our ſtreets. But he "ſhall ſay, I tell you, I know you "not whence ye are; depart from "me, all *ye* workers of iniquity!

"There ſhall be weeping and "gnaſhing of teeth, when ye ſhall "ſee Abraham, and Iſaac, and Jacob, "and all the prophets in the king-"dom of God, and you *yourſelves* "thruſt out. And they ſhall come "from the eaſt, and *from* the weſt, "and from the north, and *from* the "ſouth, and ſhall ſit down in the "kingdom of God. And behold, "there are laſt, who ſhall be firſt; "and there are firſt, who ſhall be "laſt."

The ſame day there came certain of the Phariſees, ſaying unto him, "Get thee out, and depart hence; "for Herod will kill thee." And He ſaid unto them, "Go ye and tell that "fox, Behold, I caſt out devils, and "I do cures to-day and to-morrow; "and the third day I ſhall be per-"fected. Nevertheleſs, I muſt walk "to-day and to-morrow and the day "following; for it cannot be that a "prophet periſh out of Jeruſalem.

"O Jeruſalem, Jeruſalem! which "killeſt the prophets, and ſtoneſt "them that are ſent unto thee; how "often would I have gathered thy "children together, as a hen *doth ga-*"*ther* her brood under *her* wings, "and ye would not. Behold, your "houſe is left unto you deſolate! and "verily, I ſay unto you, Ye ſhall not "ſee me until the time come when "ye ſhall ſay, Bleſſed *is* he that com-"eth in the name of the Lord!"

CHAP. XIV.

Chriſt teacheth humility, and to feed the poor. The parable of the great ſupper. Who cannot be Chriſt's diſciples.

AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him who had the dropſy. And Jeſus anſwering ſpoke unto the lawyers and Phariſees, ſaying, "Is it "lawful to heal on the ſabbath-"day?"

"day?" And they held their peace. And he took *him* and healed him, and let *him* go, and anſwered them, ſaying, "Which of you ſhall have "an aſs or an ox fallen into a pit, "and will not ſtraightway pull him "out on the ſabbath-day?" And they could not anſwer him again to theſe things.

And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms; ſaying unto them, "When "thou art bidden by any *man* to a "wedding, ſit not down in the high-"eſt room; leſt a more honourable "man than thou be bidden by him; "and he that bade thee and him, "come and ſay to thee, Give this "man place; and thou begin with "ſhame to take the loweſt room. "But when thou art bidden, go and "ſit down in the loweſt room; that "when he that bade thee cometh, "he may ſay unto thee, Friend, go "up higher. Then ſhalt thou have "worſhip in the preſence of them "that ſit at meat with thee. For "whoſoever exalteth himſelf ſhall "be abaſed; and he that humbleth "himſelf ſhall be exalted."

Then ſaid he alſo to him that bade him, "When thou makeſt a dinner "or a ſupper, call not thy friends, "nor thy brethren, neither thy kinſ-"men, nor *thy* rich neighbours; leſt "they alſo bid thee again, and a re-"compenſe be made thee. But "when thou makeſt a feaſt, call the "poor, the maimed, the lame, the "blind; and thou ſhalt be bleſſed: "for they cannot recompenſe thee; "for thou ſhalt be recompenſed at "the reſurrection of the juſt." And when one of them that ſat at meat with him heard theſe things, he ſaid unto him, "Bleſſed *is* he that ſhall "eat bread in the kingdom of God!"

Then ſaid he unto him, "A cer-"tain man made a great ſupper, and "bade many; and ſent his ſervant "at ſupper-time to ſay to them that "were bidden, Come; for all things "are now ready. And they all with "one *conſent* began to make excuſe. "The firſt ſaid unto him, I have "bought a piece of ground, and I "muſt needs go and ſee it; I pray "thee have me excuſed. And ano-"ther ſaid, I have bought five yoke "of oxen, and I go to prove them; "I pray thee have me excuſed. And "another ſaid, I have married a "wife, and therefore I cannot come.

"So that ſervant came and ſhew-"ed his lord theſe things. Then the "maſter of the houſe being angry "ſaid to his ſervant, Go out quickly "into the ſtreets and lanes of the "city, and bring in hither the poor, "and the maimed, and the halt, and "the blind. And the ſervant ſaid, "Lord, it is done as thou haſt com-"manded, and yet there is room. "And the lord ſaid unto the ſervant, "Go out into the highways and "hedges, and compel (17) them to "come in, that my houſe may be "filled. For I ſay unto you, That "none of thoſe men who were bid-"den ſhall taſte of my ſupper."

And there went great multitudes with him; and he turned, and ſaid unto them, "If any *man* come to me, "and hate (18) not his father, and "mother, and wife, and children, "and brethren, and ſiſters, yea, and "his own life alſo, he cannot be my "diſciple. And whoſoever doth not "bear his croſs, and come after me, "cannot be my diſciple.

"For which of you, intending to "build a tower, ſitteth not down "firſt, and counteth the coſt, whe-"ther he hath *ſufficient* to build *it?* "leſt haply after he hath laid the "foundation, and is not able to finiſh "*it*, all that behold *it* mock him, ſay-

(18) *Or* preſs them, *with the moſt earneſt intreaties.*

(18) *That is, Does not prefer me and my religion to father, &c.*

"ing, This man began to build, and "was not able to finiſh.

"Or what king, going to make war "againſt another king, ſitteth not "down firſt, and conſulteth whether "he be able with ten thouſand to "meet him that cometh againſt him "with twenty thouſand? Or elſe, "while the other is yet a great way "off, he ſendeth an ambaſſage, and "deſireth conditions of peace.

"So likewiſe, whoſoever he be of "you that forſaketh not all that he "hath, he cannot be my diſciple. "Salt *is* good; but if the ſalt have "loſt its ſavour, wherewith ſhall it "be ſeaſoned? it is neither fit for the "land, nor yet for the dunghil; *but* "men caſt it out. He that hath ears "to hear, let him hear!"

CHAP. XV.

The parable of the loſt ſheep: Of the piece of ſilver: Of the prodigal ſon.

THEN drew near unto him all the publicans and ſinners to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

And he ſpoke this parable unto them, ſaying, "What man of you "having a hundred ſheep, if he loſe "one of them, doth not leave the "ninety-nine in the wilderneſs, and "go after that which is loſt until he "find it? and when he hath found "*it*, he layeth *it* on his ſhoulders re-"joicing. And when he cometh "home, he calleth together *his* friends "and neighbours, ſaying unto them, "Rejoice with me! for I have found "the ſheep which was loſt. I ſay "unto you, That likewiſe joy ſhall "be in heaven over one ſinner that "repenteth, more than over ninety-"nine juſt perſons, who need no re-"pentance.

"Either what woman having ten "pieces of ſilver, if ſhe loſe one "piece, doth not light a candle, and "ſweep the houſe, and ſeek diligent-"ly till ſhe find *it*? And when ſhe "hath found *it*, ſhe calleth *her* friends "and *her* neighbours together, ſay-"ing, Rejoice with me! for I have "found the piece which I had loſt. "Likewiſe I ſay unto you, There is "joy in the preſence of the angels "of God over one ſinner that re-"penteth."

And He ſaid, "A certain man "had two ſons; and the younger of "them ſaid to *his* father, Father, give "me the portion of goods that fall-"eth *to me*. And he divided unto "them *his* living. And not many "days after, the younger ſon ga-"thered all together, and took his "journey into a far country, and "there waſted his ſubſtance with "riotous living. And when he had "ſpent all, there aroſe a mighty fa-"mine in that land; and he began to "be in want. And he went and "joined himſelf to a citizen of that "country; and he ſent him into his "fields to feed ſwine. And he "would fain have filled his belly "with the huſks that the ſwine did "eat; and no man gave unto him.

"And when he came to himſelf, "he ſaid, How many hired ſervants "of my father have bread enough "and to ſpare, and I periſh with "hunger! I will ariſe, and go to my "father, and will ſay unto him, Fa-"ther! I have ſinned againſt heaven "and before thee, and am no more "worthy to be called thy ſon; make "me as one of thy hired ſervants.

"And he aroſe, and came to his "father. But when he was yet a "great way off, his father ſaw him, "and had compaſſion, and ran, and "fell on his neck, and kiſſed him. "And the ſon ſaid unto him, Father, "I have ſinned againſt heaven and "in thy ſight, and am no more wor-"thy to be called thy ſon. —

"But the father ſaid to his ſer-"vants, Bring forth the beſt robe, "and put *it* on him; and put a ring "on his hand, and ſhoes on *his* feet: "and bring hither the fatted calf,

"and

"and kill *it*; and let us eat, and be "merry, for this my ſon was dead, "and is alive again; he was loſt, and "is found. And they began to be "merry.

"Now his elder ſon was in the "field; and as he came and drew "nigh to the houſe, he heard muſic "and dancing. And he called one "of the ſervants, and aſked what "theſe things meant. And he ſaid "unto him, Thy brother is come: "and thy father hath killed the fatted "calf; becauſe he hath received "him ſafe and ſound.

"And he was angry, and would "not go in; therefore his father "came out, and intreated him. And "he anſwering ſaid to *his* father, "Lo, theſe many years do I ſerve "thee, neither tranſgreſſed I at any "time thy commandment; and yet "thou never gaveſt me a kid, that I "might make merry with my friends: "But as ſoon as this thy ſon was "come, who hath devoured thy liv-"ing with harlots, thou haſt killed "for him the fatted calf.

"And he ſaid unto him, Son, thou "art ever with me; and all that I "have is thine. It was meet that "we ſhould make merry and be glad; "for this thy brother was dead, and "is alive again; and was loſt, and is "found."

CHAP. XVI.

Of the unjuſt ſteward. The hypocriſy of the covetous Phariſees reproved. The rich glutton, and Lazarus the beggar.

AND He ſaid alſo unto his diſciples, "There was a certain "rich man who had a ſteward; and "the ſame was accuſed unto him, "that he had waſted his goods. And "he called him, and ſaid unto him, "How is it that I hear this of thee? "Give an account of thy ſteward-"ſhip; for thou mayeſt be no longer "ſteward. Then the ſteward ſaid "within himſelf, What ſhall I do? "for my lord taketh away from me "the ſtewardſhip: I cannot dig; to "beg, I am aſhamed.—I am reſolv-"ed what to do, that when I am put "out of the ſtewardſhip, they may "receive me into their houſes.

"So he called every one of his "lord's debtors unto him, and ſaid "unto the firſt, How much oweſt "thou unto my lord? And he ſaid, "an hundred meaſures of oil. And "he ſaid unto him, Take thy bill, "and ſit down quickly, and write "fifty. Then ſaid he to another, "And how much oweſt thou? And "he ſaid, An hundred meaſures of "wheat. And he ſaid unto him, "Take thy bill, and write fourſcore. "And the lord [*his maſter*] com-"mended the unjuſt ſteward, be-"cauſe he had done wiſely; for the "children of this world are, in their "generation, wiſer than the children "of light. And I ſay unto you, "Make to yourſelves friends of the "mammon of unrighteouſneſs; that, "when ye fail, they may receive you "into everlaſting habitations.

"He that is faithful in that which "is leaſt, is faithful alſo in much; "and he that is unjuſt in the leaſt, is "unjuſt alſo in much. If therefore "ye have not been faithful in the "unrighteous mammon, who will "commit to your truſt the true "*riches?* and if ye have not been "faithful in that which is another "man's, who ſhall give you that "which is your own? No ſervant "can ſerve two maſters: for either "he will hate the one, and love the "other; or elſe he will hold to the "one, and deſpiſe the other: Ye can-"not ſerve God and mammon."

And the Phariſees alſo, who were covetous, heard all theſe things; and they derided him. And he ſaid unto them, "Ye are they who juſtify "yourſelves before men; but God "knoweth your hearts: for that "which is highly eſteemed among "men is abomination in the ſight of "God. The law and the prophets "*were* until John; ſince that time,

"the kingdom of God is preached, "and every man preſſeth into it. "And it is eaſier for heaven and "earth to paſs, than one tittle of the "law to fail.

"Whoſoever putteth away his "wife, and marrieth another, com- "mitteth adultery; and whoſoever "marrieth her that is put away "from *her* huſband, committeth a- "dultery.

"There was a certain rich man, "who was clothed in purple and "fine linen, and fared ſumptuouſly "every day; and there was a certain "beggar named Lazarus, who was "laid at his gate full of ſores, and "deſiring to be fed with the crumbs "which fell from the rich man's "table: moreover, the dogs came "and licked his ſores. And it came "to paſs that the beggar died, and "was carried by the angels into "Abraham's boſom.

"The rich man alſo died, and was "buried; and in hell he lifted up "his eyes, being in torments, and "ſeeth Abraham afar off, and Laza- "rus in his boſom. And he cried, "and ſaid, Father Abraham, have "mercy on me! and ſend Lazarus "that he may dip the end of his fin- "ger in water, and cool my tongue; "for I am tormented in this flame. "But Abraham ſaid, Son, remember "that thou in thy life-time receiv- "edſt thy good things, and likewiſe "Lazarus evil things: but now, he "is comforted, and thou art torment- "ed. And beſides all this, between "us and you there is a great gulph "fixed; ſo that they who would paſs "from hence to you, cannot; nei- "ther can they paſs to us, that *would* "*come* from thence.

"Then he ſaid, I pray thee there- "fore, father, that thou wouldeſt "ſend him to my father's houſe; for "I have five brethren; that he may "teſtify unto them, leſt they alſo "come into this place of torment. "Abraham ſaith unto him, They "have Moſes and the prophets; let "them hear them. And he ſaid, "Nay, father Abraham! but if one "went unto them from the dead, "they will repent. And he ſaid unto "him, If they hear not Moſes and "the prophets, neither will they be "perſuaded though one roſe from the "dead."

CHAP. XVII.

To avoid giving offence. One to forgive another. The ten lepers. Of the kingdom of God, and of the coming of the Son of man.

THEN ſaid He unto the diſci- ples, "It is impoſſible but that "offences will come; but wo *unto* "*him* through whom they come! It "were better for him that a milſtone "were hanged about his neck, and "he caſt into the ſea, than that he "ſhould offend one of theſe little "ones.

"Take heed to yourſelves! If thy "brother treſpaſs againſt thee, re- "buke him; and if he repent for- "give him. And if he treſpaſs a- "gainſt thee ſeven times in a day, "and ſeven times in a day turn again "to thee, ſaying, I repent; thou ſhalt "forgive him."

And the apoſtles ſaid unto the Lord, "Increaſe our faith." And the Lord ſaid, "If ye had faith as a grain "of muſtard-ſeed, ye might ſay unto "this ſycamore-tree, Be thou pluck- "ed up by the roots, and be thou "planted in the ſea; and it ſhould "obey you.

"But which of you having a ſer- "vant plowing, or feeding cattle, "will ſay unto him, by and bye "when he is come from the field, "Go, and ſit down to meat? and "will not rather ſay unto him, Make "ready wherewith I may ſup, and gird "thyſelf, and ſerve me, till I have "eaten and drunken; and afterward "thou ſhalt eat and drink. Doth "he thank that ſervant becauſe he "did the things that were command-

"ed

"ed him? I trow (19) not. So like-
"wiſe ye, when ye ſhall have done
"all thoſe things which are com-
"manded you, ſay, We are unpro-
"fitable ſervants; we have done that
"which was our duty to do."

And it came to paſs, as He went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee. And as He entered into a certain village, there met him ten men that were lepers, who ſtood afar off; and they lifted up *their* voices, and ſaid, "Jeſus, Maſter, have mercy on us!" And when He ſaw *them*, He ſaid unto them, "Go, ſhew yourſelves "unto the prieſts." And it came to paſs, that as they went, they were cleanſed.

And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God; and fell down on *his* face at his feet, giving him thanks. And he was a Samaritan. And Jeſus anſwering ſaid, "Were there not ten cleanſed? but "where *are* the nine? There are not "found that returned to give glory "to God, ſave this ſtranger." And he ſaid unto him, "Ariſe, go thy "way! thy faith hath made thee "whole."

And when He was demanded by the Phariſees, when the kingdom of God ſhould come, He anſwered them, and ſaid, "The kingdom of "God cometh not with obſerva-"tion (20); neither ſhall they ſay, "Lo, here! or, Lo, there! for be-"hold, the kingdom of God is "within you."

And he ſaid unto the diſciples, "The days will come, when ye ſhall "deſire to ſee one of the days of the "Son of man, and ye ſhall not ſee *it*. "And they ſhall ſay to you, See "here! or, See there! go not after "*them*, nor follow *them*. For as the "lightening, that lighteneth out of "the one *part* under heaven, ſhin-"eth unto the other *part* under hea-"ven; ſo ſhall alſo the Son of man "be in his day. But, firſt, he muſt "ſuffer many things, and be rejected "by this generation."

"And as it was in the days of "Noah, ſo ſhall it be alſo in the days "of the Son of man. They did eat, "they drank; they married wives, "they were given in marriage, "until the day that Noah entered "into the ark; and the flood came, "and deſtroyed them all. Like-"wiſe alſo as it was in the days of "Lot; they did eat, thy drank, they "bought, they ſold, they planted, "they builded; but the ſame day "that Lot went out of Sodom, it "rained fire and brimſtone from "heaven, and deſtroyed them all: "Even thus ſhall it be in the day "when the Son of man is revealed.

"In that day he who ſhall be "upon the houſe-top, and his ſtuff "in the houſe, let him not come "down to take it away; and he that "is in the field, let him likewiſe not "return back. Remember Lot's "wife! Whoſoever ſhall ſeek to ſave "his life ſhall loſe it; and whoſoe-"ver ſhall loſe his life ſhall pre-"ſerve it.

"I tell you, In that night there "ſhall be two *men* in one bed; the "one ſhall be taken, and the other "ſhall be left. Two *women* ſhall be "grinding together; the one ſhall "be taken, and the other left. Two "*men* ſhall be in the field; the one "ſhall be taken, and the other left." And they anſwered and ſaid unto him, "Where, Lord?" And he ſaid unto them, "Whereſoever the body "*is*, thither will the eagles be ga-"thered together."

CHAP. XVIII.

The importunate widow. The Phariſee and publican. Children brought to Chriſt. All to be left for Chriſt's ſake.

AND

(19) *That is*, I ſuppoſe not.

(20) *That is, With pomp and ſhow; for the appearance of Chriſt was without either.*

AND He ſpoke a parable unto them *to this end*, that men ought always to pray, and not to faint; ſaying, "There was in a city a judge "who feared not God, neither re- "garded man. And there was a wi- "dow in that city; and ſhe came "unto him, ſaying, Avenge me of "mine adverſary! And he would "not for a while; but afterward "he ſaid within himſelf, Though I "fear not God, nor regard man; yet "becauſe this widow troubleth me, I "will avenge her; leſt by her con- "tinual coming ſhe weary me."

And the Lord ſaid, "Hear what "the unjuſt judge ſaith! And ſhall "not God avenge his own elect, "who cry day and night unto him, "though he bear long with them? "I tell you, That he will avenge "them ſpeedily. Nevertheleſs, when "the Son of man cometh, ſhall he "find faith on the earth?"

And he ſpoke this parable unto certain who truſted in themſelves that they were righteous, and deſpiſed others: "Two men went up "into the temple to pray; the one a "Phariſee, and the other a publican. "The Phariſee ſtood and prayed thus "with himſelf, God, I thank thee! "that I am not as other men *are*, ex- "tortioners, unjuſt, adulterers, or "even as this publican. I faſt twice "in the week, I give tithes of all "that I poſſeſs.

"And the publican, ſtanding afar "off, would not lift up ſo much as "his eyes unto heaven, but ſmote "upon his breaſt, ſaying, God be "merciful to me a ſinner! I tell you, "This man went down to his houſe "juſtified *rather* than the other: for "every one that exalteth himſelf "ſhall be abaſed; and he that hum- "bleth himſelf ſhall be exalted."

And they brought unto him alſo infants, that he ſhould touch them; but when *his* diſciples ſaw *it*, they rebuked them. But Jeſus called them unto him, and ſaid, "Suffer little "children to come unto me, and for- "bid them not; for of ſuch is the "kingdom of God. Verily, I ſay "unto you, Whoſoever ſhall not re- "ceive the kingdom of God as a lit- "tle child, ſhall in no wiſe enter "therein."

And a certain ruler aſked him, ſaying, "Good Maſter, what ſhall "I do to inherit eternal life?" And Jeſus ſaid unto him, "Why calleſt "thou me good? none *is* good, ſave "one, *that is* God. Thou knoweſt "the commandments, Do not com- "mit adultery; Do not kill; Do not "ſteal; Do not bear falſe witneſs; "Honour thy father and thy mo- "ther." And he ſaid, "All theſe "have I kept from my youth up."

Now when Jeſus heard theſe things, he ſaid unto him, "Yet "lackeſt thou one thing: ſell all that "thou haſt, and diſtribute unto the "poor, and thou ſhalt have treaſure "in heaven; and come, follow me!" And when he heard this, he was very ſorrowful, for he was very rich. And when Jeſus ſaw that he was very ſorrowful, He ſaid, "How "hardly ſhall they that have riches "enter into the kingdom of God! "For it is eaſier for a camel to go "through a needle's eye, than for a "rich man to enter into the king- "dom of God."

And they that heard *it* ſaid, "Who then can be ſaved?" And he ſaid, "The things which are im- "poſſible with men are poſſible with "God." Then Peter ſaid, "Lo, we "have left all, and followed thee." And He ſaid unto them, "Verily I "ſay unto you, There is no man that "hath left houſe, or parents, or bre- "thren, or wife, or children for the "kingdom of God's ſake, who ſhall "not receive manifold more in this "preſent time, and in the world to "come life everlaſting."

Then he took unto him the twelve, and ſaid unto them, "Behold, we "go up to Jeruſalem, and all things "that

"that are written by the prophets "concerning the Son of man ſhall "be accompliſhed. For he ſhall be "delivered unto the Gentiles, and "ſhall be mocked, and ſpitefully "treated, and ſpitted on. And they "ſhall ſcourge *him*, and put him to "death; and the third day he ſhall "riſe again."

And they underſtood none of theſe things; and this ſaying was hidden from them; neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-*ſide* begging; and hearing the multitude paſs by, he aſked what it meant. And they told him, That Jeſus of Nazareth paſſeth by. And he cried, ſaying, "Jeſus, "*thou* Son of David, have mercy on "me!" And they who went before rebuked him, that he ſhould hold his peace; but he cried out ſo much the more, "*Thou* Son of David, have "mercy on me!"

And Jeſus ſtood, and commanded him to be brought unto him. And when he was come near he aſked him, ſaying, "What wilt thou that "I ſhall do unto thee?" And he ſaid, "Lord! that I may receive my "ſight." And Jeſus ſaid unto him, "Receive thy ſight! thy faith hath "ſaved thee." And immediately he received his ſight, and followed him, glorifying God. And all the people, when they ſaw *it*, gave praiſe unto God.

CHAP. XIX.

The publican Zaccheus. The ten pieces of money. Chriſt rideth into Jeruſalem, weepeth over it, and cleareth the temple.

AND *Jeſus* entered and paſſed through Jericho: and behold, *there was* a man named Zaccheus, who was the chief among the publicans; and he was rich. And he ſought to ſee Jeſus, who he was; and could not for the croud, becauſe he was little of ſtature. And he ran before and climbed up into a ſycamore-tree, to ſee him; for he was to paſs that way.

And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, "Zaccheus, make haſte, "and come down; for to-day I muſt "abide at thy houſe." And he made haſte, and came down and received him joyfully. And when they ſaw *it*, they all murmured, ſaying, "That "he was gone to be gueſt with a "man that is a ſinner."

And Zaccheus ſtood, and ſaid unto the Lord, "Behold, Lord, the half of "my goods I give to the poor; and if "I have taken any thing from any "man by falſe accuſation, I reſtore *it* "four-fold." And Jeſus ſaid unto him, "This day is ſalvation come "to this houſe; foraſmuch as he alſo "is a ſon of Abraham. For the Son "of man is come to ſeek, and to ſave, "that which was loſt."

And as they heard theſe things, he added, and ſpoke a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear. He ſaid therefore, "A certain "nobleman went into a far country "to receive for himſelf a kingdom, "and to return. And he called his "ten ſervants, and delivered to them "ten pounds, and ſaid unto them, "Occupy till I come. But his citi-"zens hated him, and ſent a meſſage "after him, ſaying, We will not "have this man to reign over us.

"And it came to paſs that when "he was returned, having received "the kingdom, then he commanded "theſe ſervants to be called unto "him to whom he had given the "money; that he might know how "much every man had gained by "trading. Then came the firſt, ſay-"ing, Lord, thy pound hath gained "ten pounds. And he ſaid unto him, "Well, thou good ſervant! becauſe "thou haſt been faithful in a very "little, have thou authority over

"ten cities. And the ſecond came, "ſaying, Lord, thy pound hath gain-"ed five pounds. And he ſaid like-"wiſe to him, Be thou alſo over five "cities.

"And another came, ſaying, Lord, "behold, *here is* thy pound, which I "have kept laid up in a napkin: for "I feared thee, becauſe thou art an "auſtere man; thou takeſt up that "which thou layedſt not down, and "reapeſt that thou didſt not ſow. "And he ſaith unto him, Out of "thine own mouth will I judge thee, "thou wicked ſervant! Thou knew-"eſt [*thou ſayeſt*] that I was an auſtère "man, taking up what I laid not "down, and reaping what I did not "ſow. Wherefore then gaveſt not "thou my money into the bank? that, "at my coming, I might have re-"quired mine own with uſury.

"And he ſaid unto them that "ſtood by, Take from him the pound, "and give *it* to him that hath ten "pounds. And they ſaid unto him, "Lord, he hath ten pounds. For I "ſay unto you, That unto every one "who hath ſhall be given; and from "him that hath not, even that he "hath ſhall be taken away from "him. But thoſe mine enemies, who "would not that I ſhould reign over "them, bring hither, and ſlay *them* "before me."

And when he had thus ſpoken, he went before, aſcending up to Jeruſalem. And it came to paſs when he was come nigh to Bethphagè and Bethany, at the mount called, *The mount* of Olives, he ſent two of his diſciples, ſaying, "Go ye into the "village over againſt *you*; in the "which, at your entering, ye ſhall "find a colt tied whereon yet never "man ſat; looſe him, and bring *him* "hither. And if any man aſk you, "Why do ye looſe *him?* thus ſhall "ye ſay unto him, Becauſe the Lord "hath need of him."

And they that were ſent went their way, and found even as He had ſaid unto them. And as they were looſing the colt, the owners thereof ſaid unto them, "Why looſe ye the "colt?" And they ſaid, "The Lord "hath need of him." And they brought him to Jeſus; and they caſt their garments upon the colt, and they ſet Jeſus thereon.

And as He went they ſpread their clothes in the way. And when He was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen; ſaying, "Bleſſed "*be* the King that cometh in the "name of the Lord! Peace in hea-"ven, and glory in the higheſt!" And ſome of the Phariſees from among the multitude ſaid unto him, "Maſter, rebuke thy diſciples." And he anſwered and ſaid unto them, "I "tell you that, if theſe ſhould hold "their peace, the ſtones would im-"mediately cry out."

And when he was come near, he beheld the city and wept over it, ſaying, "If thou hadſt known, even "thou, at leaſt in this thy day, the "things *which belong* unto thy peace! "—But now they are hidden from "thine eyes. For the days ſhall come "upon thee, that thine enemies ſhall "caſt a trench about thee, and com-"paſs thee round, and keep thee in "on every ſide, and ſhall lay thee "even with the ground, and thy "children within thee: and they "ſhall not leave in thee one ſtone "upon another; becauſe thou knew-"eſt not the time of thy viſitation."

And he went into the temple, and began to caſt out them that ſold therein, and them that bought; ſaying unto them, "It is written, My "houſe is the houſe of prayer; but "ye have made it a den of thieves." And he taught daily in the temple. But the chief prieſts, and the ſcribes, and the chief of the people ſought to deſtroy him; and could not find what

what they might do: for all the people were very attentive to hear him.

CHAP. XX.

Chriſt avoucheth his authority. The parable of the vineyard. Of giving tribute to Ceſar. Of the reſurrection.

AND it came to paſs that, on one of thoſe days, as he taught the people in the temple, and preached the Goſpel, the chief prieſts and the ſcribes came upon *him*, with the elders, and ſpoke unto him, ſaying, "Tell us, By what unthority doeſt "thou theſe things? or who is he "that gave thee this authority?"

And he anſwered and ſaid unto them, I will alſo aſk you one thing; and anſwer me: "The Baptiſm of "John, was it from heaven, or of "men?" And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; He will ſay, Why then believed ye him not? But if we ſay, Of men; all the people will ſtone us: for they are perſuaded that John was a prophet. And they anſwered, "That they could not tell "whence *it was*." And Jeſus ſaid unto them, "Neither tell I you by "what authority I do theſe things."

Then He began to ſpeak to the people this parable; "A certain man "planted a vineyard, and let it forth "to huſbandmen, and went into a "far country for a long time. And at "the ſeaſon he ſent a ſervant to the "huſbandmen, that they ſhould give "him of the fruit of the vineyard; "but the huſbandmen beat him, "and ſent *him* away empty. And "again he ſent another ſervant; and "they beat him alſo, and treated *him* "ſhamefully, and ſent *him* away "empty. And again he ſent a third; "and they wounded him alſo, and "caſt *him* out. Then ſaid the lord "of the vineyard, What ſhall I do? "I will ſend my beloved ſon; it may "be they will reverence *him*, when "they ſee him.

"But when the huſbandmen ſaw "him, they reaſoned among them-"ſelves, ſaying, This is the heir; "come, let us kill him, that the in-"heritance may be ours. So they "caſt him out of the vineyard, and "killed *him*. What therefore ſhall the "lord of the vineyard do unto them? "He ſhall come and deſtroy theſe "huſbandmen, and ſhall give the "vineyard to others." And when they heard *it*, they ſaid, "God for-"bid!"

And he beheld them, and ſaid, What is this then that is written, "The ſtone which the builders re-"jected, the ſame is become the "head of the corner? whoſoever "ſhall fall upon that ſtone ſhall be "broken; but on Whomſoever it "ſhall fall, it will grind him to "powder."

And the chief prieſts and the ſcribes, the ſame hour, ſought to lay hands on him; and they feared the people: for they perceived that he had ſpoken this parable againſt them. And they watched *him*, and ſent forth ſpies who ſhould feign themſelves juſt men, that they might take hold of his words; that ſo they might deliver him unto the power and authority of the governor.

And they aſked him, ſaying, "Maſter, we know that thou ſayeſt "and teacheſt rightly, neither ac-"cepteſt thou the perſon *of any*, but "teacheſt the way of God truly; Is "it lawful for us to give tribute unto "Ceſar, or no?" But He perceived their craftineſs, and ſaid unto them, "Why tempt ye me? Shew me a "penny. Whoſe image and ſuper-"ſcription hath it?" They anſwered and ſaid, "Ceſar's." And he ſaid unto them, "Render therefore unto "Ceſar the things which are Ceſar's, "and unto God the things which "are God's." And they could not take hold of his words before the people: and they marvelled at his anſwer, and held their peace.

Then came to him certain of the Sadducees,

Sadducees, who deny that there is any reſurrection, and they aſked him, ſaying, "Maſter! Moſes wrote unto "us, if any man's brother die having a wife, and he die without "children, that his brother ſhould "take his wife, and raiſe up ſeed "unto his brother. There were "therefore ſeven brethren; and the "firſt took a wife, and died without "children. And the ſecond took her "to wife, and he died childleſs. "And the third took her; and in "like manner the ſeven alſo: And "they left no children, and died. "Laſt of all the woman died alſo. "Therefore in the reſurrection whoſe "wife of them is ſhe? for ſeven had "her to wife."

And Jeſus anſwering ſaid unto them, "The children of this world "marry, and are given in marriage; "but they who ſhall be accounted "worthy to obtain that world, and "the reſurrection from the dead, "neither marry, nor are given in "marriage; neither can they die any "more: for they are equal unto the "angels; and are the children of "God, being the children of the re-"ſurrection. Now that the dead are "raiſed, even Moſes ſhewed at the "buſh, when he calleth the Lord, "the God of Abraham, and the God "of Iſaac, and the God of Jacob. "For he is not a God of the dead, "but of the living; for all live unto "him."

Then certain of the ſcribes anſwering ſaid, "Maſter, thou haſt "well ſaid." And after that, they durſt not aſk him any queſtion at all. And he ſaid unto them, "How "ſay they that Chriſt is David's "Son? and David himſelf ſaith in "the book of Pſalms, The LORD "ſaid unto my Lord, Sit thou on my "right hand, till I make thine ene-"mies thy footſtool. David there-"fore calleth him Lord; how is he "then his Son?"

Then, in the audience of all the people, he ſaid unto his diſciples, "Beware of the ſcribes, who deſire "to walk in long robes, and love "greetings in the markets, and the "higheſt ſeats in the ſynagogues, and "the chief rooms at feaſts; who de-"vour widows houſes, and for a "ſhow make long prayers: theſe ſhall "receive greater condemnation."

CHAP. XXI.

The deſtruction of the temple and city is foretold. The ſigns of the laſt day.

AND he looked up, and ſaw the rich men caſting their gifts into the treaſury. And he ſaw alſo a certain poor widow caſting in thither two mites. And he ſaid, "Of a truth "I ſay unto you, that this poor wi-"dow hath caſt in more than they "all: for all theſe have of their abund-"ance caſt in unto the offerings of "God; but ſhe of her penury hath "caſt in all the living that ſhe "had."

And as ſome ſpoke of the temple, how it was adorned with goodly ſtones and gifts, he ſaid, "*As for* theſe "things which ye behold, the days "will come in which there ſhall not "be left one ſtone upon another, "that ſhall not be thrown down." And they aſked him, ſaying, "Maſ-"ter, but when ſhall theſe things "be? and what ſign *will there be* when "theſe things ſhall come to paſs?"

And he ſaid, "Take heed that ye "be not deceived; for many ſhall "come in my name, ſaying, I am "*Chriſt* (21); and the time draweth "near. Go ye not therefore after them. "But when ye ſhall hear of wars "and commotions, be not terrified: "for theſe things muſt firſt come to "paſs; but the end *is* not by and "bye."

Then ſaid he unto them, "Nation, "ſhall riſe againſt nation, and king-"dom againſt kingdom: and great "earthquakes ſhall be in divers "places, and famines, and peſti-

(21) *Or* the Meſſiah.

lences;

"lences; and fearful ſights and great "ſigns ſhall there be from heaven. "But before all theſe they ſhall lay "their hands on you, and perſecute "*you*, delivering *you* up to the ſyna- "gogues and into priſons, being "brought before kings and rulers for "my name's ſake. And it ſhall turn "to you for a teſtimony.

"Settle *it* therefore in your hearts, "not to meditate before what ye "ſhall anſwer; for I will give you "a mouth and wiſdom which all "your adverſaries ſhall not be able "to gainſay, nor reſiſt. And ye ſhall "be betrayed both by parents, and "brethren, and kinſfolk, and friends; "and *ſome* of you ſhall they cauſe to "be put to death: and ye ſhall be "hated by all *men* for my name's "ſake. But there ſhall not an hair "of your head periſh. In your pa- "tience poſſeſs ye your ſouls.

"And when ye ſhall ſee Jeruſalem "compaſſed with armies; then know "that the deſolation thereof is nigh. "Then let them who are in Judea "flee to the mountains; and let them "who are in the midſt of it depart "out; and let not them that are in "the countries enter thereinto. For "theſe are the days of vengeance; "that all things which are written "may be fulfilled.

"But wo unto them that are with "child, and to them that give ſuck "in thoſe days! for there ſhall be "great diſtreſs in the land, and "wrath upon this people (22). And "they ſhall fall by the edge of the "ſword, and ſhall be led away cap- "tive into all nations; and Jeruſa- "lem ſhall be trodden down by the "Gentiles, until the time of the "Gentiles be fulfilled.

"And there ſhall be ſigns in the "ſun and in the moon and in the "ſtars (23), and upon the earth diſ- "treſs of nations, with perplexity; "the ſea and the waves roaring; "men's hearts failing them for fear, "and for looking after thoſe things "which are coming on the earth: for "the powers of heaven ſhall be "ſhaken. And then ſhall they ſee "the Son of man coming in a "cloud, with power and great glo- "ry. And when theſe things begin "to come to paſs, then look up, and "lift up your heads; for your re- "demption draweth nigh."

And He ſpoke to them a parable; "Behold the fig-tree, and all the "trees! when they now ſhoot forth, "ye ſee and know of your own "ſelves, that ſummer is now nigh at "hand. So likewiſe ye, when ye "ſee theſe things come to paſs, know "ye that the kingdom of God is "night at hand. Verily, I ſay unto "you, This generation ſhall not paſs "away till all be fulfilled. Heaven "and earth ſhall paſs away; but my "words ſhall not paſs away.

"And take heed to yourſelves leſt "at any time your hearts be over- "charged with ſurfeiting, and drunk- "enneſs, and cares of this life; and "ſo that day come upon you una- "wares: For as a ſnare ſhall it come "on all them that dwell on the face "of the whole earth. Watch ye "therefore and pray always, that ye "may be accounted worthy to e- "ſcape all theſe things that ſhall "come to paſs; and to ſtand before "the Son of man."

And in the day-time He was teach- ing in the temple; and at night he went out, and abode in the mount that is called, *The mount* of Olives. And all the people came early in the morning to him in the temple, to hear him.

CHAP. XXII.

Judas moved to betray Chriſt. The paſs- over prepared. The Lord's ſupper in- ſtituted.

(22) *All theſe predictions were fulfilled in leſs than forty years.*

(23) *Theſe predictions ſeem to relate to the end of the world, and Chriſt's coming to judgement.*

NOW

NOW the feaſt of unleavened bread drew nigh, which is called the Paſs-over. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.

Then Satan entered into Judas, ſurnamed Iſcariot, being of the number of the twelve; and he went his way, and communed with the chief prieſts and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

Then came the day of unleavened bread, when the paſs-over muſt be killed. And He ſent Peter and John, ſaying, "Go, and prepare us the "paſs-over, that we may eat." And they ſaid unto him, "Where wilt "thou that we prepare?" And He ſaid unto them, "Behold, when ye "are entered into the city, there "ſhall a man meet you bearing a "pitcher of water; follow him into "the houſe where he entereth in: "and ye ſhall ſay unto the good man "of the houſe, The maſter ſaith unto "thee, Where is the gueſt-chamber, "where I ſhall eat the paſs-over "with my diſciples? And he ſhall "ſhew you a large upper room fur-"niſhed: there make ready."

And they went, and found as He had ſaid unto them; and they made ready the paſs-over. And when the hour was come, He ſat down, and the twelve apoſtles with him. And he ſaid unto them, "With deſire I "have deſired to eat this paſs-over "with you before I ſuffer; for I ſay "unto you, I will not any more eat "thereof, until it be fulfilled in the "kingdom of God. And He took "the cup and gave thanks, and ſaid, "Take this, and divide *it* among "yourſelves! for I ſay unto you, I "will not drink of the fruit of the "vine, until the kingdom of God "ſhall come."

And He took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, "This is my body "which is given for you; This do "in remembrance of me!" Likewiſe alſo the cup after ſupper, ſaying, "This cup *is* the new teſta-"ment in my blood, which is ſhed "for you. But behold, the hand "of him that betrayeth me *is* with "me on the table. And truly the "Son of man goeth as it was deter-"mined; but wo unto that man by "whom He is betrayed!"

And they began to inquire among themſelves which of them it was that ſhould do this thing. And there was alſo a ſtriſe among them which of them ſhould be accounted the greateſt. And He ſaid unto them, "The kings of the Gentiles exerciſe "lordſhip over them; and they that "exerciſe authority upon them are "called benefactors. But ye *ſhall* not "*be* ſo: but he that is greateſt among "you, let him be as the younger; "and he that is chief, as he that doth "ſerve. For whether *is* greater, he "that ſitteth at meat, or he that ſerv-"eth? *is* not he that ſitteth at meat? "but I am among you as he that "ſerveth.

"Ye are they who have continued "with me in my temptations. And "I appoint unto you a kingdom, as "my Father hath appointed unto "me; that ye may eat and drink at "my table in my kingdom, and ſit "on thrones judging the twelve "tribes of Iſrael."

And the Lord ſaid, "Simon, Si-"mon! behold, Satan hath deſired "*to have* you, that he may ſift *you* as "wheat; but I have prayed for thee, "that thy faith fail not: and when "thou art converted, ſtrengthen thy "brethren." And he ſaid unto him, "Lord, I am ready to go with thee "both into priſon, and to death." And He ſaid, "I tell thee Peter, the "cock ſhall not crow this day before "that

"that thou ſhalt thrice deny that "thou knoweſt me."

And He ſaid unto them, "When "I ſent you without purſe and ſcrip "and ſhoes, lacked ye any thing?" And they ſaid, "Nothing." Then ſaid He unto them, "But now he "that hath a purſe, let him take *it*, "and likewiſe *his* ſcrip; and he that "hath no ſword, let him ſell his gar- "ment, and buy one. For I ſay unto "you, That this that is written muſt "yet be accompliſhed in me, And "He was reckoned among the trans- "greſſors. For the things concern- "ing me have an end." And they ſaid, "Lord, behold, here *are* two "ſwords!" And He ſaid unto them, "It is enough."

And He came out, and went, as he was wont to the mount of Olives; and his diſciples alſo followed him. And when he was at the place, he ſaid unto them, "Pray, that ye enter "not into temptation." And he was withdrawn from them about a ſtone's caſt, and kneeled down, and prayed, ſaying, "Father, if thou be willing, "remove this cup from me! never- "theleſs, not my will, but thine be "done!"

And there appeared an angel unto him from heaven ſtrengthening him. And being in an agony, He prayed more earneſtly; and his ſweat was as it were great drops of blood, falling down to the ground.

And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow; and ſaid unto them, "Why ſleep "ye? riſe and pray, leſt ye enter into "temptation." And while He yet ſpoke, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him. But Jeſus ſaid unto him, "Judas! betray- "eſt thou the Son of man with a "kiſs?"

When they who were about him ſaw what would follow, they ſaid unto him, "Lord, ſhall we ſmite "with the ſword?" And one of them ſmote the ſervant of the high prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, "Suffer ye "thus far." — And he touched his ear, and healed him.

Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders, who were come to him, "Are ye come out as againſt a "thief, with ſwords and ſtaves? "When I was daily with you in the "temple, ye ſtretched forth no hands "againſt me: but this is your hour, "and the power of darkneſs."

Then they took him, and led *him*, and brought him into the high prieſt's houſe. And Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, "This man was alſo with "him." And he denied him, ſaying, "Woman I know him not."

And after a little while, another ſaw him, and ſaid, "Thou art alſo "of them." And Peter ſaid, "Man, "I am not." And about the ſpace of one hour after, another confidently affirmed, ſaying, "Of a truth this "*fellow* alſo was with him; for he is "a Galilean." And Peter ſaid, "Man, "I know not what thou ſayeſt." And immediately, while he yet ſpoke, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And Peter went out and wept bitterly.

And the men that held Jeſus mocked him, and ſmote *him*. And when they had blind-folded him, they ſtruck him on the face, and aſked him, ſaying, "Propheſy! who "is it that ſmote thee?" And many other things blaſphemouſly ſpoke they againſt him.

And as ſoon as it was day, the elders of the people and the chief prieſts and the ſcribes came together, and led him into their council, ſaying, "Art thou the Chriſt? tell us." And He ſaid unto them, "If I tell "you, ye will not believe: and if "I alſo aſk *you*, ye will not anſwer "me, nor let *me* go. Hereafter "ſhall the Son of man ſit on the "right hand of the power of God."

Then ſaid they all, "Art thou "then the Son of God?" And He ſaid unto them, "Ye ſay that I am." And they ſaid, "What need we any "farther witneſs? for we ourſelves "have heard of his own mouth."

CHAP. XXIII.

Jeſus is accuſed before Pilate, who is deſirous to releaſe him. The deſtruction of Jeruſalem foretold. Chriſt's death and burial.

AND the whole multitude of them aroſe, and led him unto Pilate: and they began to accuſe him, ſaying, "We found this *fellow* "perverting the nation, and forbid-"ding to give tribute to Ceſar, ſaying, "That he himſelf is Chriſt, a King." And Pilate aſked him, ſaying, "Art "thou the King of the Jews?" And He anſwered him and ſaid, "Thou "ſayeſt *it*."

Then Pilate ſaid to the chief prieſts and *to* the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. When Pilate heard of Galilee, he aſked whether the man were a Galilean. And as ſoon as he knew that He belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but He anſwered him nothing. And the chief prieſts and ſcribes ſtood, and vehemently accuſed him. And Herod with his ſoldiers ſet him at nought, and mocked *him*; and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves.

And Pilate, when he had called together the chief prieſts and the rulers and the people, ſaid unto them, "Ye have brought this man "unto me, as one that perverteth the "people: and behold, I, having ex-"amined *him* before you, have found "no fault in this man touching thoſe "things whereof ye accuſe him; no, "nor yet Herod: for I ſent you to "him; and lo, nothing worthy of "death is done unto (24) him. I "will therefore chaſtiſe him, and "releaſe *him*." (For of neceſſity he muſt releaſe one unto them at the feaſt.)

And they cried out all at once, ſaying, "Away with this *man!* and "releaſe unto us Barabbas;" (Who for a certain ſedition made in the city, and for murder, was caſt in priſon.) Pilate therefore, willing to releaſe Jeſus, ſpoke again to them. But they cried, ſaying, "Crucify "*him!* crucify him!" And he ſaid unto them the third time, "Why, "what evil hath he done? I have "found no cauſe of death in him; I "will therefore chaſtiſe him, and let "*him* go." And they were inſtant with loud voices, requiring that He might be crucified.

And the voices of them and of the chief prieſts prevailed; and Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom

(24) *It ſhould be rendered* by him.

they

they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country; and on him they laid the croſs, that he might bear *it* after Jeſus.

And there followed him a great company of people, and of women, who alſo bewailed and lamented him. But Jeſus, turning unto them, ſaid, "Daughters of Jeruſalem! weep "not for me, but weep for your- "ſelves, and for your children. For "behold, the days are coming in "which they ſhall ſay, Bleſſed *are* "the barren, and the wombs that "never bore, and the paps which "never gave ſuck! Then ſhall they "begin to ſay to the mountains, Fall "on us! and to the hills, Cover us! for "if they do theſe things in a green "tree, what ſhall be done in the "dry?"

And there were alſo two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand and the other on the left. Then ſaid Jeſus, "Father, forgive them! for "they know not what they do." And they parted his raiment, and caſt lots.

And the people ſtood beholding. And the rulers alſo with them derided *him*, ſaying, "He ſaved others; "let him ſave himſelf, if he be "Chriſt the choſen of God." And the ſoldiers alſo mocked him, coming to him, and offering him vinegar (25), and ſaying, "If thou be the "King of the Jews, ſave thyſelf!" And a ſuperſcription alſo was writ- over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors who were hanged, railed on him, ſaying, "If thou be Chriſt, ſave thyſelf and "us!" But the other anſwering rebuked him, ſaying, "Doſt not thou "fear God, ſeeing thou art in the ſame "condemnation? And we indeed "juſtly; for we receive the due re- "ward of our deeds: but this man "hath done nothing amiſs." And he ſaid unto Jeſus, "Lord! remem- "ber me when thou comeſt into thy "kingdom." And Jeſus ſaid unto him, "Verily I ſay unto thee, To- "day ſhalt thou be with me in pa- "radiſe."

And it was about the ſixth hour, and there was a darkneſs over all the earth (26) until the ninth hour. And the ſun was darkened, and the veil of the temple was rent in the midſt. And when Jeſus had cried with a loud voice, He ſaid, "Father, into "thy hands I commend my ſpirit!" — And having ſaid thus, he gave up the ghoſt.

Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man! And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilee, ſtood afar off beholding theſe things.

And behold, *there was* a man named Joſeph, a counſellor; *and he was* a good man, and a juſt: (The ſame had not conſented to the counſel and deed of them.) *He was* of Arimathea, a city of the Jews; who alſo himſelf waited for the kingdom of God. This man went unto Pilate, and begged the body of Jeſus. And he took it down, and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

And that day was the preparation, and the ſabbath drew on. And the

(25) Vinegar *or* ſour wine *was the common drink of the Roman ſoldiers.*

(26) *Or*, all the land, *viz. of Judea.*

women alſo who came with him from Galilee followed after, and beheld the ſepulchre, and how his body was laid. And they returned, and prepared ſpices and ointments; and reſted the ſabbath-day, according to the commandment.

CHAP. XXIV.

Chriſt's reſurrection declared to the women. He himſelf appeareth, giveth a charge to the apoſtles, and aſcendeth.

NOW upon the firſt *day* of the week, very early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain *others* with them. And they found the ſtone rolled away from the ſepulchre. And they entered in, and found not the body of the Lord Jeſus.

And it came to paſs, as they were much perplexed about it, behold, two men ſtood by them in ſhining garments. And as they were afraid, and bowed down *their* faces to the earth, they ſaid unto them, "Why ſeek ye the living (27) a-"mong the dead? He is not here; "but is riſen: Remember how he "ſpoke unto you when he was yet "in Galilee, ſaying, The Son of "man muſt be delivered into the "hands of ſinful men, and be crucified, and the third day riſe again."

And they remembered his words, and returned from the ſepulchre; and told all theſe things unto the eleven, and to all the reſt. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, who told theſe things unto the apoſtles. And their words ſeemed to them as idle tales, and they believed them not. Then Peter aroſe, and ran unto the ſepulchre; and ſtooping down, he beheld the linen clothes laid by themſelves; and departed, wondering in himſelf at that which was come to paſs.

And behold, two of them went the ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs (28). And they talked together of all theſe things which had happened. And it came to paſs, that while they communed *together* and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him.

And He ſaid unto them, "What "manner of communications are "theſe that ye have one to another "as ye walk, and are ſad?" And one of them, whoſe name was Cleopas, anſwering, ſaid unto him, "Art "thou only a ſtranger in Jeruſalem, "and haſt not known the things "which are came to paſs there in "theſe days?" And He ſaid unto them, "What things?"

And they ſaid unto him, "Concerning Jeſus of Nazareth, who "was a prophet mighty in deed and "word before God and all the people; and how the chief prieſts and "our rulers delivered him to be "condemned to death, and have "crucified him. But we truſted that "it had been He who ſhould have "redeemed Iſrael. — And beſides "all this, to-day is the third day "ſince theſe things were done.

"Yea, and certain women alſo "of our company made us aſtoniſhed, who were early at the ſepulchre; and when they found not "his body, they came, ſaying, That "they had alſo ſeen a viſion of angels, who ſaid, That he was alive. "And certain of them who were "with us went to the ſepulchre, and "found *it* even ſo as the women had "ſaid; but him they ſaw not."

Then he ſaid unto them, "O fools "(29), and ſlow of heart to believe "all that the prophets have ſpoken! "Ought not Chriſt to have ſuffered

(27) *Or rather* him who is alive, *&c.*

(28) *About* 7 ½ *miles.*

(29) *Or* dull of apprehenſion.

"theſe

"theſe things, and to enter into his "glory?" And, beginning at Moſes and all the prophets, He expounded unto them in all the ſcriptures the things concerning himſelf.

And they drew nigh unto the village whither they went; and He made as if he would have gone farther. But they conſtrained him, ſaying, "Abide with us; for it is to-"wards evening, and the day is far "ſpent:" And he went in, to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed *it*, and broke, and gave to them. And their eyes were opened, and they knew him; and he vaniſhed out of their ſight.

And they ſaid one to another, "Did not our heart burn within us, "while he talked with us by the "way, and while he opened to us "the ſcriptures?" And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, ſaying, "The Lord is "riſen indeed, and hath appeared to "Simon." And they told what things *were done* in the way, and how He was known by them in breaking of bread.

And as they thus ſpoke, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, "Peace *be* unto "you!" But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And He ſaid unto them, "Why are ye troubled? and "why do thoughts ariſe in your "hearts? Behold my hands and my "feet, that it is I myſelf. Handle "me, and ſee! for a ſpirit hath not "fleſh and bones, as ye ſee me have." And when he had thus ſpoken, He ſhewed them *his* hands and *his* feet.

And while they yet believed not for joy, and wondered, he ſaid unto them, "Have ye here any meat?" And they gave him a piece of a broiled fiſh, and of an honey-comb. And He took *it*, and did eat before them. And He ſaid unto them, "Theſe *are* the words which I ſpoke "unto you, while I was yet with "you: that all things muſt be ful-"filled which were written in the "law of Moſes, and *in* the prophets, "and *in* the pſalms concerning me."

Then He opened their underſtanding, that they might underſtand the ſcriptures, and ſaid unto them, "Thus it is written, and thus "it behoved Chriſt to ſuffer, and to "riſe from the dead the third day; "and that repentance and remiſſion "of ſins ſhould be preached in his "name, among all nations, begin-"ning at Jeruſalem. And ye are "witneſſes of theſe things. And "behold, I ſend the promiſe of my "Father upon you: but tarry ye in "the city of Jeruſalem, until ye be "endued with power from on high."

And He led them out as far as to Bethany; and he lifted up his hands, and bleſſed them. And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven. And they worſhipped him, and returned to Jeruſalem with great joy; and were continually in the temple praiſing and bleſſing God. Amen.

The Goſpel according to St JOHN.

CHAP. I.

The divinity, humanity, and office of Jeſus Chriſt. The teſtimony of John. The calling of Andrew, Peter, &c.

IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light ſhineth in darkneſs; and the darkneſs comprehended it not.

There was a man ſent from God, whoſe name *was* John. The ſame

came for a witneſs, to bear witneſs of the Light, that all *men* through him might believe. He was not that Light; but *was ſent* to bear witneſs of that Light. *That* was the true Light, which lighteth every man that cometh into the world.

He was in the world, and the world was made by him; and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the ſons of God, *even* to them that believe on his name. Who were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. John bore witneſs of him, and cried, ſaying, "This was "he of whom I ſpoke, He that com-"eth after me is preferred before "me; for he was before me." And of his fullneſs have we all received, and grace for grace (30). For the law was given by Moſes; *but* grace and truth (31) came by Jeſus Chriſt. No man hath ſeen God at any time; the only-begotten Son who is in the boſom of the Father, He hath declared *him*.

And this is the record [*or teſtimony*] of John, when the Jews ſent prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt [*or* Meſſiah.] And they aſked him, What then? Art thou Elijah? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then they ſaid unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thyſelf? He ſaid, "I *am* the voice of "one crying in the wilderneſs, Make "ſtraight the way of the Lord," as the prophet Iſaiah ſaid.

And they who were ſent were of the Phariſees. And they aſked him, and ſaid unto him, "Why baptizeſt "thou then? if thou be not that "Chriſt, nor Elijah, nor that Pro-"phet." John anſwered them, ſaying, "I baptize with water; but there "ſtandeth one among you, whom "ye know not: He it is who, com-"ing after me, is preferred before "me; whoſe ſhoes latchet, I am not "worthy to unlooſe." Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John ſeeth Jeſus coming unto him, and ſaith, "Be-"hold the Lamb of God who taketh "away the ſin of the world! This is "He of whom I ſaid, After me com-"eth a man who is preferred before "me; for he was before me. And "I knew him not; but that He "ſhould be made manifeſt to Iſrael, "therefore I am come baptizing "with water."

And John bore record, ſaying, "I "ſaw the Spirit deſcending from "heaven like a dove; and it abode "upon him. And I knew him not; "but He that ſent me to baptize with "water, the ſame ſaid unto me, Up-"on whom thou ſhalt ſee the Spi-"rit deſcending and remaining on "him, the ſame is he who baptizeth "with the Holy Ghoſt. And I ſaw, "and bore record, that this is the "Son of God."

Again, the next day after, John ſtood, and two of his diſciples; and looking upon Jeſus as he walked, he ſaith, "Behold the Lamb of "God!" And the two diſciples heard him ſpeak, and they followed Jeſus. Then Jeſus turned, and ſaw them following, and ſaith unto them, "What ſeek ye?" They ſaid unto him, "Rabbi! (which is to ſay

(30) *Or* grace upon grace.

(31) *The law conſiſted of types and ſhadows, but the Goſpel is the* reality *or* ſubſtance.

ſay, being interpreted, Maſter,) "Where dwelleſt thou?" He ſaith unto them, "Come and ſee!" They came and ſaw where he dwelt, and abode with him that day; for it was about the tenth hour.

One of the two who heard John *ſpeak*, and followed him, was Andrew, Simon Peter's brother. He firſt findeth his own brother Simon, and ſaith unto him, "We have "found the Meſſiah," which is, being interpreted, the Chriſt (32). And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, "Thou "art Simon the ſon of Jona: thou "ſhalt be called Kephas," which is, by interpretation, A ſtone (33).

The day following Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, "Follow "me!" Now Philip was of Bethſaida, the city of Andrew and Peter. Philip findeth Nathanael, and ſaith unto him, "We have found Him of "whom Moſes in the law, and the "prophets, did write, Jeſus of Na"zareth, the ſon of Joſeph." And Nathanael ſaid unto him, "Can "there any good thing come out of "Nazareth?" Philip ſaith unto him, "Come and ſee!"

Jeſus ſaw Nathanael coming to him, and ſaith of him, "Behold an If"raelite indeed, in whom is no "guile!" Nathanael ſaith unto him, "Whence knoweſt thou me?" Jeſus anſwered and ſaid unto him, "Be"fore that Philip called thee, when "thou waſt under the fig-tree, I ſaw "thee." Nathanael anſwered, and ſaith unto him, "Rabbi, thou art "the Son of God! thou art the King "of Iſrael!"

Jeſus anſwered and ſaid unto him, "Becauſe I ſaid unto thee, I ſaw thee "under the fig-tree, believeſt thou? "Thou ſhalt ſee greater things than "theſe." And He ſaith unto him, "Verily, verily I ſay unto you, "Hereafter ye ſhall ſee heaven open, "and the angels of God aſcending "and deſcending upon the Son of "man."

(32) *In Engliſh* the Anointed.

(33) *Or rock, in Greek* Petros, *or* Peter.

CHAP. II.

Chriſt turneth water into wine, departeth into Capernaum and Jeruſalem, and cleareth the temple.

AND the third day, there was a marriage in Cana of Galilee; and the mother of Jeſus was there. And both Jeſus was called and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, "They have "no wine." Jeſus ſaith unto her, "Woman, what have I to do with "thee (34)? mine hour is not yet "come." His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*.

And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, "Fill the wa"ter-pots with water." And they filled them up to the brim. And he ſaith unto them, "Draw out now, "and bear unto the governor of the "feaſt." And they bore *it*.

When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was; but the ſervants who drew the water knew; the governor of the feaſt called the bridegroom, and ſaith unto him, "Every man at the beginning "doth ſet forth good wine; and "when men have well drank, then "that which is worſe (35): *but* thou "haſt kept the good wine until "now."

(34) *Or* what is it to me and you? *who are only gueſts.*

(35) *That is, A ſmaller ſort of wine, when the gueſts* had drank plentifully, *according to the circumſtances of the bridegroom.*

This beginning of miracles Jeſus did in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his diſciples; and they continued there not many days.

And the Jews paſs-over was at hand, and Jeſus went up to Jeruſalem; and he found in the temple thoſe that ſold oxen and ſheep and doves, and the changers of money ſitting. And when He had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen; and poured out the changers money, and overthrew the tables; and ſaid unto them that ſold doves, Take theſe things hence! make not my Father's houſe an houſe of merchandiſe. And his diſciples remembered that it was written, "The zeal of thine houſe hath eaten "me up (36)."

Then the Jews anſwered, and ſaid unto him, "What ſign ſheweſt thou "unto us? ſeeing that thou doeſt "theſe things." Jeſus anſwered and ſaid unto them, "Deſtroy this tem-"ple; and, in three days, I will raiſe "it up." Then ſaid the Jews, Forty-ſix years was this temple in building, and wilt thou rear it up in three days? But he ſpoke of the temple of his body (37).

When therefore he was riſen from the dead, his diſciples remembered that he had ſaid this unto them; and they believed the ſcripture, and the word which Jeſus had ſaid. Now when he was in Jeruſalem at the paſs-over, on the feaſt-*day* many believed in his name, when they ſaw the miracles which he did. But Jeſus did not commit himſelf unto them, becauſe he knew all *men*; and needed not that any ſhould teſtify of man: for he knew what was in man.

(36) *In* Pſalm lxix. 9.

(37) *On which Jeſus probably laid his hand, when he ſaid* this temple.

CHAP. III.

Chriſt teacheth Nicodemus the neceſſity of regeneration. The baptiſm and teſtimony of John concerning Chriſt.

THERE was a man of the Phariſees named Nicodemus, a ruler of the Jews: the ſame came to Jeſus by night, and ſaid unto him, "Rabbi! "we know that thou art a teacher "come from God; for no man can "do theſe miracles that thou doeſt, "except God be with him." Jeſus anſwered and ſaid unto him, "Ve-"rily, verily I ſay unto thee, Except "a man be born again (38), he can-"not ſee the kingdom of God."

Nicodemus ſaith unto him, "How "can a man be born when he is old? "Can he enter the ſecond time into "his mother's womb, and be born?" Jeſus anſwered, "Verily, verily I "ſay unto thee, Except a man be "born of water and *of* the Spirit, he "cannot enter into the kingdom of "God. That which is born of the "fleſh is fleſh; and that which is "born of the Spirit is ſpirit.

"Marvel not that I ſaid unto thee, "Ye muſt be born again. The wind "bloweth where it liſteth, and thou "heareſt the ſound thereof, but canſt "not tell whence it cometh, and "whither it goeth; ſo is every one "that is born of the ſpirit." Nicodemus anſwered and ſaid unto him, "How can theſe things be?"

Jeſus anſwered and ſaid unto him, "Art thou a maſter of Iſrael, and "knoweſt not theſe things? Verily, "verily I ſay unto thee, We ſpeak "what we know, and teſtify what "we have ſeen; and ye receive not "our teſtimony. If I have told you "earthly things, and ye believe not, "how ſhall ye believe if I tell you "of heavenly things?

"And no man hath aſcended up "to heaven, but he that came down

(38) *Or*, born from above.

"from

"from heaven; *even* the Son of man,
"who is in heaven. And as Moſes
"lifted up the ſerpent in the wilder-
"neſs, even ſo muſt the Son of man
"be lifted up; that whoſoever be-
"lieveth in him ſhould not periſh,
"but have eternal life.

"For God ſo loved the world,
"that he gave his only-begotten Son;
"that whoſoever believeth in him
"ſhould not periſh, but have ever-
"laſting life. For God ſent not his
"Son into the world to condemn
"the world; but that the world,
"through him, might be ſaved. He
"that believeth on him is not con-
"demned; but he that believeth not
"is condemned already, becauſe he
"hath not believed in the name of
"the only-begotten Son of God.

"And this is the condemnation:
"that light is come into the world;
"and men loved darkneſs rather than
"light, becauſe their deeds were
"evil. For every one that doeth
"evil hateth the light, neither com-
"eth to the light, leſt his deeds
"ſhould be reproved. But he that
"doeth truth cometh to the light;
"that his deeds may be made ma-
"niſeſt, that they were wrought in
"God."

After theſe things Jeſus and his diſciples came into the land of Judea; and there he tarried with them, and baptized. And John alſo was baptizing in Enon, near Salim; becauſe there was much water there: and they came and were baptized. For John was not yet caſt into priſon.

Then there aroſe a queſtion between *ſome* of John's diſciples and the Jews about purifying. And they came unto John, and ſaid unto him, "Rabbi, he that was with thee be-
"yond Jordan, to whom thou bareſt
"witneſs, behold, the ſame baptiſ-
"eth! and all *men* come to him."

John anſwered and ſaid, "A man
"can receive nothing, except it be
"given him from heaven. Ye your-
"ſelves bear me witneſs that I ſaid,
"I am not the Chriſt; but that I am
"ſent before him. He that hath the
"bride is the bridegroom; but the
"friend of the bridegroom, who
"ſtandeth and heareth him, rejoic-
"eth greatly becauſe of the bride-
"groom's voice. This my joy there-
"fore is fulfilled. He muſt increaſe,
"but I *muſt* decreaſe.

"He that cometh from above is
"above all; he that is of the earth is
"earthly, and ſpeaketh of the earth:
"he that cometh from heaven is
"above all. And what he hath
"ſeen and heard, that he teſtifieth;
"and no man receiveth his teſtimo-
"ny. He that hath received his
"teſtimony hath ſet to his ſeal that
"God is true. For he, whom God
"hath ſent, ſpeaketh the words of
"God; for God giveth not the Spirit
"by meaſure *unto* him.

"The Father loveth the Son, and
"hath given all things into his hand.
"He that believeth on the Son, hath
"everlaſting life; and he that be-
"lieveth not the Son ſhall not ſee
"life; but the wrath of God abideth
"on him."

CHAP. IV.

Chriſt talketh with a woman of Samaria. His diſciples marvel. Chriſt's zeal for God's glory. He departeth into Galilee, and healeth the ruler's ſon.

WHEN therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John, (though Jeſus himſelf baptized not, but *his* diſciples,) He left Judea, and departed again into Galilee. And he muſt needs go through Samaria. Then he cometh to a city of Samaria which is called Sichar, near the parcel of ground that Jacob gave to his ſon Joſeph.

Now Jacob's well was there. Jeſus therefore, being wearied with *his* journey, ſat thus on the well; and it was about the ſixth hour. There cometh a woman of Samaria to draw water. Jeſus ſaith unto her, "Give
"me

"me to drink." (For his diſciples were gone away unto the city to buy meat.) Then ſaith the woman of Samaria unto him, "How is it that "thou being a Jew, aſkeſt drink of "me who am a woman of Samaria?" For the Jews have no dealings (39) with the Samaritans.

Jeſus anſwered and ſaid unto her, "If thou kneweſt the gift of God, "and who it is that ſaith to thee, "Give me to drink; thou wouldeſt "have aſked of him, and he would "have given thee living water." The woman ſaith unto him, "Sir, thou "haſt nothing to draw with, and the "well is deep; from whence then haſt "thou, that living water? Art thou "greater than our father Jacob, who "gave us the well, and drank there-"of himſelf and his children, and "his cattle?"

Jeſus anſwered and ſaid unto her, "Whoſoever drinketh of this water "ſhall thirſt again; but whoſoever "drinketh of the water that I ſhall "give him ſhall never thirſt; but the "water that I ſhall give him ſhall be "in him a well of water ſpringing "up into everlaſting life." The woman ſaith unto him, "Sir, give me "this water, that I thirſt not, nei-"ther come hither to draw."

Jeſus ſaith unto her, "Go, call thy "huſband, and come hither!" The woman anſwered and ſaid, "I have "no huſband." Jeſus ſaid unto her, "Thou haſt well ſaid, I have no "huſband: For thou haſt had five "huſbands; and he whom thou now "haſt is not thy huſband; in that "thou ſaideſt truly." The woman ſaid unto him, "Sir, I perceive that "thou art a prophet. Our fathers "worſhipped in this mountain; and "ye ſay that in Jeruſalem is the place "where men ought to worſhip."

Jeſus ſaith unto her, "Woman! "believe me, the hour cometh when "ye ſhall neither in this mountain, "nor yet at Jeruſalem, worſhip the "father. Ye worſhip ye know not "what: we know what we worſhip; "for ſalvation is of the Jews. But "the hour cometh, and now is, when "the true worſhippers ſhall worſhip "the Father in ſpirit and in truth; "for the Father ſeeketh ſuch to wor-"ſhip him. God *is* a ſpirit: and "they that worſhip him, muſt wor-"ſhip in ſpirit and in truth."

The woman ſaith unto him, "I "know that Meſſiah cometh, who is "called Chriſt; when he is come, "he will tell us all things." Jeſus ſaith unto her, "I that ſpeak unto "thee am *He*."

And upon this his diſciples came, and marvelled that he talked with the woman; yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her? The woman then left her water-pot; and went her way into the city, and ſaith to the men, Come, ſee a man who told me all things that ever I did! Is not this the Chriſt? Then they went out of the city, and came unto him.

In the mean while his diſciples prayed him, ſaying, "Maſter, eat." But he ſaid unto them, "I have "meat to eat that ye know not of." Therefore ſaid the diſciples one to another, Hath any man brought him *ought* to eat! Jeſus ſaith unto them, "My meat is to do the will of Him "that ſent me, and to finiſh his "work.

"Say not ye, There are yet four "months, and *then* cometh harveſt? "Behold, I ſay unto you, Liſt up "your eyes, and look on the fields! "for they are white already to har-"veſt. And he that reapeth receiv-"eth wages, and gathereth fruit unto "life eternal; that both he that ſow-"eth, and he that reapeth, may re-"joice together. And herein is that "ſaying true, One ſoweth, and ano-"ther reapeth. I ſent you to reap "that, whereon ye beſtowed no la-"bour; other men laboured, and "ye

(39) *Or*, no friendly intercourſe.

"ye are entered into their labours."

And many of the Samaritans of that city believed on him, for the ſaying of the woman, who teſtified, He told me all that ever I did. So when the Samaritans were come unto him, they beſought him that he would tarry with them. And he abode there two days. And many more believed, becauſe of his own word; and ſaid unto the woman, Now we believe, not becauſe of thy ſayings: for we have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world.

Now after two days, he departed thence, and went into Galilee. For Jeſus himſelf teſtified, that a prophet hath no honour in his own country. Then, when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt; for they alſo went unto the feaſt.

So Jeſus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, "Except ye ſee ſigns and wonders, "ye will not believe." The nobleman ſaith unto him, "Sir, come "down ere my child die!" Jeſus ſaith unto him, "Go thy way; thy "ſon liveth." And the man believed the word that Jeſus had ſpoken unto him, and he went his way.

And as he was now going down, his ſervant met him, and told *him*, ſaying, Thy ſon liveth. Then he inquired of them the hour when he began to amend; and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that *it was* at the ſame hour in which Jeſus ſaid unto him, Thy ſon liveth. And he himſelf believed, and his whole houſe. This is again the ſecond miracle *that* Jeſus did, when he was come out of Judea into Galilee.

CHAP. V.

Jeſus, on the ſabbath, cureth him that was diſeaſed eight and thirty years. The Jews cavil, and perſecute him for it.

AFTER this, there was a feaſt of the Jews; and Jeſus went up to Jeruſalem. Now there is at Jeruſalem by the ſheep-*market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In theſe lay a great multitude of impotent folks, of blind, halt, withered; waiting for the moving of the water. For an angel went down at a certain ſeaſon into the pool, and troubled the water; whoſoever then, firſt after the troubling of the water, ſtepped in, was made whole of whatſoever diſeaſe he had.

And a certain man was there who had an infirmity, thirty-eight years. When Jeſus ſaw him lie, and knew that he had been now a long time *in that caſe*, he ſaith unto him, "Wilt "thou be made whole?" The impotent man anſwered him, "Sir, I have "no man, when the water is trou-"bled, to put me into the pool; but "while I am coming, another ſtep-"peth down before me." Jeſus ſaith unto him, "Ariſe, take up thy bed, "and walk!" And immediately the man was made whole, and took up his bed, and walked: and on the ſame day was the ſabbath.

The Jews therefore ſaid unto him that was cured, It is the ſabbath-day; it is not lawful for thee to carry *thy* bed. He anſwered them, He that made me whole; the ſame ſaid unto me, Take up thy bed, and walk. Then they aſked him, What man is that who ſaid unto thee, Take up thy bed, and walk? And he that was healed knew not who it was. For Jeſus had conveyed himſelf away,

way, a multitude being in *that* place.

Afterward Jeſus findeth him in the temple, and ſaid unto him, "Be-"hold, thou art made whole! ſin no "more, leſt a worſe thing come unto "thee." The man departed, and told the Jews that it was Jeſus who had made him whole. And therefore did the Jews perſecute Jeſus, and ſought to ſlay him; becauſe he had done theſe things on the ſabbath-day.

But Jeſus anſwered them, "My "Father worketh hitherto, and I "work." Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath; but ſaid alſo that God was his Father, making himſelf equal with God.

Then anſwered Jeſus, and ſaid unto them, "Verily, verily I ſay "unto you, The Son can do nothing "of himſelf, but what he ſeeth the "Father do; for what things ſoever "He doeth, theſe alſo doeth the Son "likewiſe. For the Father loveth "the Son, and ſheweth him all "things that He himſelf doeth; and "he will ſhew him greater works "than theſe, that ye may marvel. "For as the Father raiſeth up the "dead, and quickeneth *them*; even "ſo the Son quickeneth whom he "will.

"For the Father judgeth no man; "but hath committed all judgement "unto the Son; that all *men* ſhould "honour the Son, even as they ho-"nour the Father. He that honour-"eth not the Son, honoureth not the "Father who hath ſent him. Verily, "verily I ſay unto you, He that "heareth my word, and believeth "on him that ſent me, hath ever-"laſting life, and ſhall not come into "condemnation; but is paſſed from "death unto life.

"Verily, verily I ſay unto you, "The hour is coming, and now is "when the dead ſhall hear the voice "of the Son of God; and they that "hear ſhall live. For as the Father "hath life in himſelf, ſo hath he "given to the Son to have life in "himſelf; and hath given him au-"thority to execute judgement alſo, "becauſe he is the Son of man. Mar-"vel not at this: for the hour is "coming in which all that are in "the graves ſhall hear his voice, and "ſhall come forth; they that have "done good, unto the reſurrection "of life; and they that have done "evil, unto the reſurrection of dam-"nation.

"I can of my own ſelf do no-"thing: as I hear, I judge, and my "judgement is juſt: becauſe I ſeek "not my own will, but the will of "the Father who hath ſent me. If "I bear witneſs of myſelf, my teſti-"mony is not true. There is another "that beareth witneſs of me; and I "know that the witneſs which He "witneſſeth of me, is true.

"Ye ſent unto John; and he bore "witneſs unto the truth. But I receive "not teſtimony from man; but theſe "things I ſay, that ye might be ſaved. "He was a burning and a ſhining "light; and ye were willing for a "ſeaſon to rejoice in his light. But "I have greater witneſs than *that* of "John; for the works which the Fa-"ther hath given me to finiſh, the "ſame works I do, bear witneſs of "me that the Father hath ſent me. "And the Father himſelf, who hath "ſent me, hath borne witneſs of me.

"Ye have neither heard his voice "at any time, nor ſeen his ſhape. "And ye have not his word abiding "in you; for whom He hath ſent, "him ye believe not. Search the "ſcriptures: for in them ye think "ye have eternal life; and they are "they which teſtify of me: and ye "will not come unto me, that ye "might have life. I receive not ho-"nour from men. But I know you, "that ye have not the love of God "in you.

"I am come in my Father's name, "and ye receive me not; if another "ſhall

"ſhall come in his own name, him "ye will receive. How can ye be- "lieve, who receive honour one of "another, and ſeek not the honour "that *cometh* from God only? Do not "think that I will accuſe you to the "Father; there is *one* that accuſeth "you, — *even* Moſes, in whom ye "truſt. For had ye believed Moſes, "ye would have believed me; for "he wrote of me. But if ye believe "not his writings, how ſhall ye be- "lieve my words?"

CHAP. VI.

Chriſt feedeth five thouſand. He withdraweth himſelf. The people follow him, and are reproved for their fleſhly hearts. Many diſciples leave him.

AFTER theſe things Jeſus went over the ſea of Galilee, which is *the lake* of Tiberias: and a great multitude followed him; becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſs-over, a feaſt of the Jews, was nigh.

When Jeſus then lifted up *his* eyes, and ſaw a great company come "unto him, he ſaith unto Philip, "Whence ſhall we buy bread, that "theſe may eat?" And this he ſaid to prove him; for he himſelf knew what he would do. Philip anſwered him, "Two hundred penny-worth "of bread is not ſufficient for them, "that every one of them may take a "little." One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here who hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many?

And Jeſus ſaid, "Make the men "ſit down." (Now there was much graſs in the place.) So the men ſat down in number about five thouſand. And Jeſus took the loaves; and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered *them* together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world. When Jeſus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himſelf alone. And when the evening was come, his diſciples went down unto the ſea, and entered into a ſhip, and went over the ſea toward Capernaum. And it was now dark, and Jeſus was not come to them.

And the ſea aroſe, by reaſon of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip; and they were afraid. But he ſaith unto them, "It is I, be "not afraid:" Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

The day following, when the people who ſtood on the other ſide of the ſea, ſaw that there was no other boat there, ſave that one whereinto his diſciples were entered, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone; (Howbeit, there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks;) when the people therefore ſaw that Jeſus was not there, nor his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus. And when they had found him on the other ſide of the ſea, they

ſaid

ſaid unto him, "Rabbi! when cameſt "thou hither?"

Jeſus anſwered them and ſaid, "Verily, verily I ſay unto you, Ye "ſeek me, not becauſe ye ſaw the "miracles; but becauſe ye did eat of "the loaves, and were filled. La- "bour not for the meat which pe- "riſheth, but for that meat which "endureth unto everlaſting life, "which the Son of man ſhall give "unto you; for him hath God the "Father ſealed." Then ſaid they unto him, "What ſhall we do, that "we may work the works of God?" Jeſus anſwered and ſaid unto them, "This is the work of God, that ye "believe on him whom he hath "ſent."

They ſaid therefore unto him, "What ſign ſheweſt thou then, that "we may ſee, and believe thee? "What doſt thou work? Our fa- "thers did eat manna in the de- "ſert; as it is written, He gave "them bread from heaven to eat." Then Jeſus ſaid unto them, "Verily, "verily I ſay unto you, Moſes gave "you not that bread from heaven; "but my father giveth you the true "bread from heaven. For the bread "of God is he who cometh down "from heaven, and giveth life unto "the world." Then ſaid they unto him, "Lord, evermore give us this "bread!"

And Jeſus ſaid unto them, "I am "the bread of life. He that cometh "to me ſhall never hunger; and he "that believeth on me ſhall never "thirſt. But I ſaid unto you, That "ye alſo have ſeen me, and believe "not. All that the Father giveth "me, ſhall come to me; and him "that cometh to me I will in no "wiſe caſt out.

"For I came down from heaven, "not to do my own will, but the "will of him that ſent me. And "this is the Father's will who hath "ſent me, that of all which he hath "given me I ſhould loſe nothing, but "ſhould raiſe it up again at the laſt "day. And this is the will of him "that ſent me, that every one "who ſeeth the Son, and believeth "on him, may have everlaſting life; "and I will raiſe him up at the laſt "day."

The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven. And they ſaid, "Is not this Jeſus, the "ſon of Joſeph, whoſe father and "mother we know? How is it then "that he ſaith, I came down from "heaven?"

Jeſus therefore anſwered and ſaid unto them, "Murmur not among "yourſelves. No man can come to "me, except the Father who hath "ſent me draw him; and I will raiſe "him up at the laſt day. It is writ- "ten in the prophets, And they ſhall "be all taught by God. Every man "therefore that hath heard, and hath "learned of the Father, cometh unto "me. Not that any man hath ſeen "the Father, ſave he who is of "God; he hath ſeen the Father.

"Verily, verily I ſay unto you, "He that believeth on me hath ever- "laſting life. I am that bread of life. "Your fathers did eat manna in the "wilderneſs, and are dead. This is "the bread which cometh down "from heaven, that a man may eat "thereof and not die. I am the liv- "ing bread, which came down from "heaven. If any man eat of this "bread, he ſhall live for ever; and "the bread that I will give is my "fleſh, which I will give for the life "of the world."

The Jews therefore ſtrove amongſt themſelves, ſaying, "How can this "man give us *his* fleſh to eat?" Then Jeſus ſaid unto them, "Verily, ve- "rily I ſay unto you, Except ye eat "the fleſh of the Son of man, and "drink his blood; ye have no life "in you. Whoſo eateth my fleſh, "and drinketh my blood, hath eter- "nal life; and I will raiſe him up at "the laſt day. For my fleſh is meat "indeed,

"indeed, and my blood is drink in-
"deed. He that eateth my flesh,
"and drinketh my blood, dwelleth
"in me, and I in him.

"As the living Father hath sent
"me, and I live by the Father; so
"he that eateth me, even he shall
"live by me. This is that bread
"which came down from heaven:
"not as your fathers did eat manna,
"and are dead; He that eateth of this
"bread shall live for ever." These things He said in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard *this*, said, "This "is a hard saying; who can hear it?" When Jesus knew in himself that his disciples murmured at it, he said unto them, "Doth this offend you? "*What* if ye shall see the Son of "man ascending up where he was "before?

"It is the spirit that quickeneth;
"the flesh profiteth nothing: the
"words that I speak unto you, *they*
"are spirit, and *they* are life. But
"there are some of you that believe
"not." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, "Therefore said "I unto you, That no man can come
"unto me except it were given unto
"him by my Father."

From that *time* many of his disciples went back, and walked no more with him. Then Jesus said unto the twelve, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou "hast the words of eternal life! And "we believe and are sure that thou "art that Christ, the Son of the liv-"ing God."

Jesus answered them, "Have not "I chosen you twelve, and one of "you is a devil?" He spoke of Judas Iscariot, *the son* of Simon; for he it was that should betray (40) him, being one of the twelve.

(40) *Or*, that was about to deliver him up.

CHAP. VII.

Jesus reproveth his kinsmen; goeth unto the feast of tabernacles; teacheth in the temple. Divers opinions of Christ. The Pharisees are angry at their officers, and at Nicodemus.

AFTER these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, "Depart hence, and go into Judea; "that thy disciples also may see the "works that thou doest. For *there is* "no man *that* doeth any thing in se-"cret, and he himself seeketh to "be known openly. If thou do "these things, shew thyself to the "world." For neither did his brethren believe in him.

Then Jesus said unto them, "My "time is not yet come (41); but your "time is always ready. The world "cannot hate you; but it hateth me, "because I testify of it that the works "thereof are evil. Go ye up unto "this feast: I go not up yet unto "this feast; for my time is not yet "fully come." When he had said these words unto them, he abode *still* in Galilee.

But when his brethren were gone up, then went He also up unto the feast; not openly, but as it were in secret. Then the Jews sought him at the feast, and said, "Where is "He?" And there was much murmuring among the people concerning him. For some said, "He is a "good man:" others said, "Nay; but "he deceiveth the people." Howbeit, no man spoke openly of him, for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled,

(41) *That is, The time for manifesting myself as the Messiah, &c.*

"saying,

saying, "How knoweth this man let-
"ters, having never learned?"

Jesus answered them, and said, "My doctrine is not mine, but his "that sent me. If any man will do "his will, he shall know of the doc-"trine whether it be of God, or *whe-"ther* I speak of myself. He that "speaketh of himself seeketh his "own glory; but he that seeketh his "glory that sent him, the same is "true, and no unrighteousness is in "him. Did not Moses give you the "law? and *yet* none of you keepeth "the law. Why go ye about to kill "me?"

The people answered and said, "Thou hast a devil: who goeth a-"bout to kill thee?" Jesus answered and said unto them, "I have done "one work, and ye all marvel. Mo-"ses therefore gave unto you cir-"cumcision, (not because it is of "Moses, but of the fathers,) and ye "on the sabbath-day circumcise a "man. If a man on the sabbath-day "receive circumcision, that the law "of Moses should not be broken; are "ye angry at me, because I have "made a man every whit whole on "the sabbath-day? judge not accord-"ing to the appearance, but judge "righteous judgement."

Then said some of them of Jerusalem, Is not this he whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed, that this is the very Christ? Howbeit, we know this man whence he is; but when Christ cometh, no man knoweth whence he is.

Then Jesus cried in the temple as he taught, saying (42), "Ye both "know me, and ye know whence I "am; and I am not come of myself, "but He that sent me is true, whom "ye know not. But I know him; "for I am from him, and he hath "sent me." Then they sought to take him; but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, "Yet a lit-"tle while am I with you, and *then* I "go unto him that sent me. Ye shall "seek me, and shall not find *me*; and "where I am, *thither* ye cannot come."

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*; and where I am, *thither* ye cannot come?

In the last day, that great *day* of the feast, Jesus stood and cried, saying, "If any man thirst, let him "come unto me, and drink. He "that believeth on me, as the scrip-"ture hath said, Out of his belly "shall flow rivers of living water." But this he spoke of the spirit, which they that believe on him should receive. For the Holy Ghost was not yet *given*; because Jesus was not yet glorified.

Many of the people therefore when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then the officers came to the chief priests and Pharisees; and they said unto them, "Why have ye not "brought

(42) *Or, Do you both know me, &c?*

"brought him?" The officers anſwered, "Never man ſpoke like "this man." Then the Phariſees anſwered them, "Are ye alſo deceiv-"ed? Have any of the rulers, or of "the Phariſees, believed on him? "But this people, who knoweth not "the law, are curſed."

Nicodemus ſaith unto them, (he that came to Jeſus by night, being one of them,) Doth our law judge any man before it hear him, and know what he doeth? They anſwered and ſaid unto him, "Art thou "alſo of Galilee? Search and look! "for out of Galilee ariſeth no pro-"phet." And every man went unto his own houſe.

CHAP. VIII.

Chriſt delivereth the woman taken in adultery. He preacheth himſelf the light of the world, and juſtifieth his doctrine.

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he ſat down, and taught them.

And the ſcribes and Phariſees brought unto him a woman taken in adultery; and when they had ſet her in the midſt, they ſay unto him, Maſter, this woman was taken in adultery, in the very act. Now Moſes in the law commanded us that ſuch ſhould be ſtoned: but what ſayeſt thou? This they ſaid tempting him, that they might have to accuſe him.

But Jeſus ſtooped down, and with *his* finger wrote on the ground as if he heard them not. So when they continued aſking him, he lifted up himſelf, and ſaid unto them, "He "that is without ſin among you, let "him firſt caſt a ſtone at her." And again he ſtooped down and wrote on the ground. And they who heard *it*, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, even unto the laſt; and Jeſus was left alone, and the woman ſtanding in the midſt (43).

When Jeſus had lifted up himſelf, and ſaw none but the woman, he ſaid unto her, "Woman, where are "thoſe thine accuſers? hath no man "condemned thee?" She ſaid, "No "man, Lord." And Jeſus ſaid unto her, "Neither do I condemn (44) "thee: go, and ſin no more!"

Then Jeſus ſpoke again unto them, ſaying, "I am the light of the world: "he that followeth me ſhall not "walk in darkneſs; but ſhall have "the light of life." The Phariſees therefore ſaid unto him, "Thou "beareſt record [*or teſtimony*] of thy-"ſelf; thy record is not true." Jeſus anſwered and ſaid unto them, "Though I bear record of myſelf, "*yet* my record is true: for I know "whence I came, and whither I go: "but ye cannot tell whence I come, "and whither I go.

"Ye judge after the fleſh; I judge "no man. And yet if I judge, my "judgement is true; for I am not "alone, but I and the Father that "ſent me. It is alſo written in your "law, that the teſtimony of two men "is true. I am one that bear wit-"neſs of myſelf; and the Father "that ſent me beareth witneſs of me."

Then ſaid they unto him, "Where "is thy father?" Jeſus anſwered, "Ye neither know me, nor my Fa-"ther; if ye had known me, ye "ſhould have known my Father "alſo." Theſe words Jeſus ſpoke in the treaſury as he taught in the temple: and no man laid hands on him; for his hour (45) was not yet come.

Then ſaid Jeſus again unto them, "I go my way, and ye ſhall ſeek me, "and ſhall die in your ſins. Whi-

(43) *Or* who, *a little before* ſtood in the midſt, *as the original ſignifies.*

(44) *That is, Nor do I* paſs ſentence *on thee.*

(45) *That is, The time in which he was to leave the world.*

"ther I go, ye cannot come." Then the Jews ſaid, "Will he kill him-"ſelf? becauſe he ſaith, Whither I "go, ye cannot come."

And he ſaid unto them, "Ye are "from beneath; I am from above: "ye are of this world; I am not of "this world. I ſaid therefore unto "you, That ye ſhall die in your "ſins; for if ye believe not that I "am *He*, ye ſhall die in your ſins."

Then ſaid they unto him, "Who "art thou?" And Jeſus ſaith unto them, "Even *the ſame* that I ſaid "unto you from the beginning. I "have many things to ſay and to "judge of you: but He that ſent me "is true; and I ſpeak to the world "thoſe things which I have heard "of him." They underſtood not that He ſpoke to them of the Father.

Then Jeſus ſaid unto them, "When "ye have lifted up the Son of man, "then ſhall ye know that I am *he*, and "*that* I do nothing of myſelf; but as "my Father hath taught me, I ſpeak "theſe things. And He that ſent me is "with me: the Father hath not left "me alone; for I do always thoſe "things that pleaſe him." As He ſpoke theſe words, many believed on him.

Then Jeſus ſaid to thoſe Jews who believed on him, "If ye con-"tinue in my word, *then* are ye my "diſciples indeed; and ye ſhall know "the truth, and the truth ſhall make "you free." They anſwered him, "We are Abraham's ſeed, and were "never in bondage to any man; how "ſayeſt thou, Ye ſhall be made free?"

Jeſus anſwered them, "Verily, "verily I ſay unto you, Whoſoever "committeth ſin is the ſervant of ſin. "And the ſervant abideth not in the "houſe for ever; *but* the Son abid-"eth ever. If the Son therefore "ſhall make you free, ye ſhall be "free indeed.

"I know that ye are Abraham's "ſeed; but ye ſeek to kill me, be-"cauſe my word hath no place in "you. I ſpeak that which I have "ſeen with my Father; and ye do "that which ye have ſeen with your "father." They anſwered and ſaid unto him, "Abraham is our father." Jeſus ſaith unto them, "If ye were "Abraham's children, ye would do "the works of Abraham. But now "ye ſeek to kill me, a man that hath "told you the truth, which I have "heard of God; this Abraham did "not: Ye do the deeds of your "father."

Then ſaid they to him, "We are "not born of fornication; we have "one Father, *even* God." Jeſus ſaid unto them, "If God were your Fa-"ther, ye would love me: for I "proceeded forth and came from "God; neither came I of myſelf, "but He ſent me. Why do ye not "underſtand my ſpeech? *even* be-"cauſe ye cannot hear my word. "Ye are of *your* father the devil, "and the luſts of your father "ye will do. He was a murderer "from the beginning, and abode not "in the truth, becauſe there is no "truth in him. When he ſpeaketh "a lye, he ſpeaketh of his own; for "he is a lyar, and the father of it.

"And becauſe I tell *you* the truth, "ye believe me not. Which of you "convinceth me of ſin? and if I ſay "the truth, why do ye not believe "me? He that is of God heareth "God's words; ye therefore hear "*them* not, becauſe ye are not of "God."

Then the Jews anſwered and ſaid unto him, "Say we not well that "thou art a Samaritan, and haſt a "devil?" Jeſus anſwered; "I have "not a devil; but I honour my "Father, and ye diſhonour me. "And I ſeek not my own glory; "there is one that ſeeketh, and judg-"eth. Verily, verily I ſay unto you; "If a man keep my ſaying, he ſhall "never ſee death."

Then ſaid the Jews unto him, "Now

"Now we know that thou haſt a "devil. Abraham is dead, and the "prophets; and thou ſayeſt, If a "man keep my ſaying, he ſhall ne-"ver taſte of death. Art thou greater "than our father Abraham, who is "dead? and the prophets *who* are "dead: whom makeſt thou thyſelf?"

Jeſus anſwered, "If I honour my-"ſelf, my honour is nothing: it is "my Father that honoureth me, of "whom ye ſay that he is your God; "yet ye have not known him: but "I know him. And if I ſhould ſay, "I know him not, I ſhould be a "lyar like you; but I know him, "and keep his ſaying."

"Your father Abraham rejoiced "(46) to ſee my day: and he ſaw *it*, "and was glad." Then ſaid the Jews unto him, "Thou art not yet "fifty years old, and haſt thou ſeen "Abraham?" Jeſus ſaid unto them, "Verily, verily I ſay unto you, Be-"fore Abraham was, I am." Then they took up ſtones to caſt at him: But Jeſus hid himſelf, and went out of the temple, going through the midſt of them; and ſo paſſed by.

CHAP. IX.

He that was born blind is reſtored to ſight. He is brought to the Phariſees. They excommunicate him. Chriſt receiveth him, and he confeſſeth Chriſt.

AND as *Jeſus* paſſed by, he ſaw a man who was blind from *his* birth. And his diſciples aſked him, ſaying, "Maſter, who did ſin, this "man, or his parents, that he was "born blind?" Jeſus anſwered, "Nei-"ther hath this man ſinned, nor his "parents; but that the work of God "ſhould be made manifeſt in him. "I muſt work the works of him that "ſent me while it is day; the night "cometh, when no man can work. "As long as I am in the world, I "am the light of the world."

When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay, and ſaid unto him, "Go, waſh in the pool of "Siloam," (which is by interpreta-tion, Sent.) He went his way there-fore, and waſhed, and came ſeeing.

The neighbours therefore, and they who before had ſeen him, that he was blind, ſaid, "Is not this he "that ſat and begged?" Some ſaid, This is he; Others *ſaid*, He is like him, *but* he ſaid, I am *he*. There-fore ſaid they unto him, How were thine eyes opened? He anſwered and ſaid, "A man that is called Je-"ſus made clay, and anointed mine "eyes, and ſaid unto me, Go to the "pool of Siloam, and waſh. And I "went and waſhed, and I received "ſight." Then ſaid they unto him, "Where is He?" He ſaid, "I know "not."

They brought to the Phariſees him that aforetime was blind. And it was the ſabbath-day when Jeſus made the clay, and opened his eyes. Then again the Phariſees alſo aſked him, how he had received his ſight. He ſaid unto them, "He put clay "upon mine eyes, and I waſhed, and "do ſee." Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner do ſuch mira-cles? And there was a diviſion among them.

They ſay unto the blind man a-gain, "What ſayeſt thou of him, "that he hath opened thine eyes?" He ſaid, "He is a prophet." But the Jews did not believe concerning him that he had been blind, and re-ceived his ſight, until they called the parents of him that had received his ſight.

And they aſked them, ſaying, Is this your ſon who, ye ſay, was born blind? how then doth he now ſee? His parents anſwered them and ſaid, We know that this is our ſon, and

(46) Exulted *with deſire, or* ardent-ly longed.

that he was born blind: but by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age; aſk him: he ſhall ſpeak for himſelf.

Theſe words his parents ſpoke becauſe they feared the Jews; for the Jews had agreed already that, if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue. Therefore his parents ſaid, He is of age; aſk him. Then again they called the man that was blind (47), and ſaid unto him, "Give God "the praiſe; we know that this man "is a ſinner." He anſwered and ſaid, "Whether He be a ſinner, *or no*, I "know not; one thing I know, that "whereas I was blind, now I ſee."

Then ſaid they to him again, What did he to thee? how opened he thine eyes? He anſwered them, "I have told you already; and ye "did not hear: wherefore would ye "hear *it* again? Will ye alſo be his "diſciples?" Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes's diſciples. We know that God ſpoke unto Moſes; as for this *fellow*, we know not from whence he is.

The man anſwered and ſaid unto them, "Why, herein is a marvel-"ous thing, that ye know not from "whence he is; and *yet* he hath "opened mine eyes. Now we know "that God heareth not ſinners; but "if any man be a worſhipper of "God, and doeth his will, him he "heareth. Since the world began "it was not heard that any man "opened the eyes of one that was "born blind. If this man were not of "God, he could do nothing." They anſwered and ſaid unto him, "Thou "waſt altogether born in ſins, and "doſt thou teach us? And they caſt "him out (48)."

(47) *Or*, who had been blind.

(48) *Namely, Of the ſynagogue, and cut him off from the congregation of Iſrael.*

Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, "Doſt thou "believe on the Son of God?" He anſwered and ſaid, "Who is he, "Lord? that I might believe on "him." And Jeſus ſaid unto him, "Thou haſt both ſeen him, and it is "He that talketh with thee." And he ſaid, "Lord, I believe!" — And he worſhipped him.

And Jeſus ſaid, "For judgement "I am come into this world; that "they who ſee not might ſee, and "that they who ſee might be made "blind." And *ſome* of the Phariſees who were with him heard theſe words, and ſaid unto him, "Are "we blind alſo?" Jeſus ſaid unto them, "If ye were blind, ye ſhould "have no ſin; but now ye ſay, We "ſee; therefore your ſin remain-"eth."

CHAP. X.

Chriſt is the door, and the good ſhepherd. Divers opinions of him. He proveth by his works that he is the Meſſiah.

"VErily, verily I ſay unto you, "He that entereth not by the "door into the ſheep-fold, but "climbeth up ſome other way; the "ſame is a thief and a robber: but he "that entereth in by the door is the "ſhepherd of the ſheep.

"To him the porter openeth, and "the ſheep hear his voice; and he "calleth his own ſheep by name, "and leadeth them out: and when "he putteth forth his own ſheep, he "goeth before them, and the ſheep "follow him; for they know his "voice. And a ſtranger will they "not follow, but will flee from him; "for they know not the voice of "ſtrangers." This parable Jeſus ſpoke unto them: but they underſtood not what things they were which he ſpoke unto them.

Then Jeſus ſaid unto them again, "Verily, verily I ſay unto you, I "I am the door of the ſheep. All that

"that ever came before me (49) are "thieves and robbers; but the ſheep "did not hear them. I am the "door; by me if any man enter in, "he ſhall be ſaved, and ſhall go in "and out, and find paſture. The "thief cometh not but to ſteal, and "to kill, and to deſtroy: I am come "that they might have life; and "that they might have *it* more "abundantly.

"I am the good ſhepherd. The "good ſhepherd giveth his life for "the ſheep. But he that is an hire-"ling and not the ſhepherd, whoſe "own the ſheep are not, ſeeth the "wolf coming, and leaveth the "ſheep, and fleeth; and the wolf "catcheth them, and ſcattereth the "ſheep. The hireling fleeth, be-"cauſe he is an hireling, and careth "not for the ſheep. I am the good "ſhepherd, and know my *ſheep*, and "am known by mine. As the Fa-"ther knoweth me; even ſo know "I the Father: and I lay down my "life for the ſheep.

"And other ſheep I have (50) "which are not of this fold: them "alſo I muſt bring, and they ſhall "hear my voice; and there ſhall be "one fold, *and* one ſhepherd. There-"fore doth my Father love me, be-"cauſe I lay down my life that I "might take it again. No man tak-"eth it from me; but I lay it down "of myſelf. I have power to lay it "down, and I have power to take "it again. This commandment have "I received of my Father."

There was a diviſion therefore again among the Jews for theſe ſay-ings. And many of them ſaid, "He "hath a devil, and is mad; why "hear ye him?" Others ſaid, "Theſe "are not the words of him that hath "a devil. Can a devil open the "eyes of the blind?"

And it was at Jeruſalem the feaſt of the Dedication, and it was win-ter: and Jeſus walked in the temple in Solomon's porch. Then the Jews came round about him, and ſaid unto him, "How long doſt thou "make us to doubt? If thou be the "Chriſt, tell us plainly."

Jeſus anſwered them, "I told you, "and ye believed not. The works "that I do in my Father's name, "they bear witneſs of me. But ye "believe not; becauſe ye are not of "my ſheep, as I ſaid unto you. My "ſheep hear my voice; and I know "them, and they follow me: and I "give unto them eternal life; and "they ſhall never periſh, neither "ſhall any one pluck them out of my "hand. My Father, who gave *them* "me, is greater than all; and none "is able to pluck *them* out of my Fa-"ther's hand. I and *my* Father are "one."

Then the Jews took up ſtones again, to ſtone him. Jeſus anſwered them, "Many good works have I "ſhewed you from my Father; for "which of thoſe works do ye ſtone "me?" The Jews anſwered him, ſaying, "For a good work we ſtone "thee not: but for blaſphemy; and "becauſe that thou, being a man, "makeſt thyſelf God."

Jeſus anſwered them, "Is it not "written in your law, I ſaid, Ye are "gods? If he called them gods, unto "whom the word of God came, and "the ſcripture cannot be broken; "ſay ye of him whom the Father "hath ſanctified, and ſent into the "world, Thou blaſphemeſt; becauſe "I ſaid, I am the Son of God? If "I do not the works of my Father, "believe me not. But if I do, "though ye believe not me, believe "the works; that ye may know and "believe that the Father *is* in me, and "I in him."

Therefore they ſought again to take him: but He eſcaped out of their hand, and went away again be-

(49) *Thoſe who pretended to be the* Meſſiah, *of which many had appeared.*

(50) *The Gentiles, or heathen world.*

yond Jordan, into the place where John at firſt baptized; and there he abode. And many reſorted unto him, and ſaid, John did no miracle; but all things that John ſpoke of this man were true. And many believed on him there.

CHAP. XI.

Chriſt raiſeth Lazarus. The prieſts and Phariſees gather a council againſt him.

NOW a certain *man* was ſick, *named* Lazarus of Bethany, the town of Mary and her ſiſter Martha. It was *that* Mary who anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick. Therefore his ſiſters ſent unto him, ſaying, "Lord, be-"hold, he whom thou loveſt, is "ſick!" When Jeſus heard *that*, he ſaid, "This ſickneſs is not unto "death; but for the glory of God, "that the Son of God might be glo-"rified thereby."

Now Jeſus loved Martha, and her ſiſter, and Lazarus. When He had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was. Then after that, he ſaith to *his* diſciples, "Let us go "into Judea again." *His* diſciples ſay unto him, "Maſter, the Jews of "late ſought to ſtone thee; and goeſt "thou thither again?"

Jeſus anſwered, "Are there not "twelve hours in the day? If any "man walk in the day, he ſtumbleth "not, becauſe he ſeeth the light of "this world: but if a man walk in "the night, he ſtumbleth, becauſe "there is no light in him." Theſe things he ſaid: and after that he ſaith unto them, "Our friend Lazarus "ſleepeth; but I go that I may awake "him out of ſleep."

Then ſaid his diſciples, "Lord, "if he ſleep, he ſhall do well." Howbeit Jeſus ſpoke of his death; but they thought that he had ſpoken of taking reſt in ſleep. Then Jeſus ſaid unto them plainly, "Lazarus is dead: "and I am glad for your ſake that I "was not there, to the intent ye "may believe; nevertheleſs, let us "go unto him." Then ſaid Thomas, who is called Didymus, unto his fellow-diſciples, "Let us alſo go, that "we may die with him."

Then when Jeſus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off (51): And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him; but Mary ſat *ſtill* in the houſe. Then ſaid Martha unto Jeſus, "Lord, if thou hadſt been "here, my brother had not died. "But I know that even now what-"ſoever thou wilt aſk of God, God "will give *it* thee."

Jeſus ſaith unto her, "Thy brother "ſhall riſe again." Martha ſaith unto him, "I know that he ſhall riſe again "in the reſurrection, at the laſt day." Jeſus ſaid unto her, "I am the re-"ſurrection and the life; he that be-"lieveth in me, though he were "dead, yet ſhall he live: and who-"ſoever liveth, and believeth in "me, ſhall never die (52). Believ-"eſt thou this?" She ſaith unto him, "Yes, Lord, I believe that thou art "the Chriſt the Son of God, who "ſhould come into the world."

And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee. As ſoon as ſhe heard *that*, ſhe aroſe quickly, and came to him. Now Jeſus was not yet come into the town; but was in that place where Martha met him. The Jews then who were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe up haſtily and went out, followed her, ſaying, She goeth unto the grave to weep there.

(51) *Something leſs than two miles.*

(52) *That is, Shall not die eternally.*

Then

Then, when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, "Lord, "if thou hadſt been here, my bro-"ther had not died!" When Jeſus therefore ſaw her weeping, and the Jews alſo weeping who came with her, he groaned in the ſpirit, and was troubled, and ſaid, "Where have "ye laid him?" They ſay unto him, "Lord, come and ſee!" Jeſus wept "(53)." Then ſaid the Jews, Behold, how he loved him!

And ſome of them ſaid, Could not this man who opened the eyes of the blind, have cauſed that even this man ſhould not have died? Jeſus therefore again groaning in himſelf, cometh to the grave: it was a cave, and a ſtone lay upon it (54). Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, "Lord, by this time "he ſtinketh; for he hath been *dead* "four days." Jeſus ſaith unto her, "Said I not unto thee, that, If thou "wouldeſt believe, thou ſhouldeſt "ſee the glory of God?"

Then they took away the ſtone *from the place*, where the dead *man* was laid. And Jeſus lifted up *his* eyes and ſaid, "Father, I thank thee "that thou haſt heard me! and I "knew that thou heareſt me always; "but, becauſe of the people who "ſtand by I ſaid *it*, that they may "believe that thou haſt ſent me." And when he thus had ſpoken, he cried with a loud voice; "Lazarus, "come forth!"

And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jeſus ſaith unto them, "Looſe him, and let him go!" Then many of the Jews who came to Mary, and had ſeen the things which Jeſus did, believed on him. But ſome of them went their ways to the Phariſees; and told them what things Jeſus had done.

Then the chief prieſts and the Phariſees gathered a counçil, and ſaid, "What do we? for this man doeth "many miracles. If we let him thus "alone, all *men* will believe on him; "and the Romans ſhall come and "take away both our place and na-"tion (55)."

And one of them, *named* Caiaphas, being the high prieſt that ſame year, ſaid unto them, "Ye know nothing "at all, nor conſider that it is ex-"pedient for us, that one man ſhould "die for the people, and that the "whole nation periſh not." And this he ſpoke not of himſelf; but, being high prieſt that year, he propheſied that Jeſus ſhould die for that nation; and not for that nation only, but that he ſhould alſo gather together in one the children of God that were ſcattered abroad. Then, from that day forth, they took counſel together to put him to death.

Jeſus therefore walked no more openly among the Jews; but went from thence unto a country near the wilderneſs, into a city called Ephraim, and there continued with his diſciples. And the Jews' paſs-over was nigh at hand; and many went out of the country up to Jeruſalem, before the paſs-over, to purify themſelves.

Then they ſought for Jeſus, and ſpoke among themſelves as they ſtood in the temple, What think ye? that he will not come to the feaſt? Now both the chief prieſts and the Phariſees had given a command, that if any man knew where

(53) *In ſympathy with the mourners, and in compaſſion to the obſtinate Jews.*

(54) *Or, at the mouth of the cave; moſt of the Jewiſh ſepulchres being ſuch.*

(55) *That is, They will deſtroy Jeruſalem, and extirpate our nation, carrying us into captivity: which the Romans actually did; though they put the* Meſſiah *to death, out of pretended loyalty to the Emperor.*

he was, he ſhould ſhew it, that they might take him.

CHAP. XII.

Jeſus excuſeth Mary for anointing his feet. He rideth into Jeruſalem.

THEN Jeſus, ſix days before the paſs-over, came to Bethany; where Lazarus was who had been dead, whom he raiſed from the dead. There they made him a ſupper; and Martha ſerved: but Lazarus was one of them that ſat at the table with him. Then Mary took a pound of ointment of ſpikenard very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair; and the houſe was filled with the odour of the ointment.

Then ſaid one of his diſciples, (Judas Iſcariot, Simon's *ſon*, who ſhould betray him.) "Why was not "this ointment ſold for three hun-"dred pence, and given to the poor?" This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bore what was put therein. Then ſaid Jeſus, "Let "her alone; againſt the day of my "burying hath ſhe kept this. For "the poor ye have always with you; "but me ye have not always."

Much people of the Jews therefore knew that he was there; and they came, not for Jeſus's ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead. But the chief prieſts conſulted that they might put Lazarus alſo to death; becauſe that, by reaſon of him, many of the Jews went away, and believed on Jeſus.

On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem, took branches of palm-trees, and went forth to meet him, and cried, "Hoſanna! Bleſſed *is* the king "of Iſrael that cometh in the name "of the Lord!"

And Jeſus, when he had found a young aſs, ſat thereon: as it is written, "Fear not, daughter of Sion: "behold, thy King cometh, ſitting "on an aſs's colt!" Theſe things his diſciples underſtood not at the firſt; but when Jeſus was glorified, then they remembered that theſe things were written of him, and *that* they had done theſe things unto him.

The people therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record. For this cauſe, the people alſo met him; for they heard that he had done this miracle. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the world is gone after him!

And there were certain Greeks (56) among them that came up to worſhip at the feaſt: the ſame came therefore to Philip, who *was* of Bethſaida in Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus. Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jeſus.

And Jeſus anſwered them, ſaying, "The hour is come that the Son of "man ſhould be glorified. "Verily, "verily I ſay unto you, Except a "corn of wheat fall into the ground "and die, it abideth alone; but if "it die, it bringeth forth much fruit. "He that loveth his life ſhall loſe it; "and he that hateth his life in this "world, ſhall keep it unto life eter-"nal. If any man ſerve me, let him "follow me; and where I am, there "ſhall alſo my ſervant be: if any "man ſerve me, him will *my* Father "honour.

"Now my ſoul is troubled: and "what ſhall I ſay?—Father, ſave me "from this hour!—but for this cauſe "came I unto this hour. Father, "glorify thy name!" Then there came a voice from heaven, *ſaying*,

(56) *Theſe were either Greek proſelytes, or Helleniſtic Jews, who uſed that language.*

"I have

"I have both glorified *it*, and will "glorify *it* again." The people therefore, that ſtood by and heard *it*, ſaid that it thundered: others ſaid, An angel ſpoke to him. Jeſus anſwered, and ſaid, "This voice came not be-"cauſe of me, but for your ſake.

"Now is the judgement of this "world, now ſhall the prince of this "world (57) be caſt out. And I, if "I be lifted up from the earth, will "draw all *men* unto me." This He ſaid, ſignifying what death he ſhould die.

The people anſwered him, "We "have heard out of the law that "Chriſt abideth for ever; and how "ſayeſt thou, The Son of man muſt "be lifted up? Who is this Son of "man?" Then Jeſus ſaid unto them, "Yet a little while the light is with "you: walk while ye have the light, "leſt darkneſs come upon you; for "he that walketh in darkneſs know-"eth not whither he goeth. While "ye have light, believe in the light; "that ye may be the children of "light."

Theſe things Jeſus ſpoke, and departed, and hid himſelf from them. But though He had done ſo many miracles before them; yet they believed not on him: that the ſaying of Iſaiah the prophet might be fulfilled which he ſpoke, "Lord, who hath "believed our report? and to whom "hath the arm of the Lord been re-"vealed?" Therefore they could not believe becauſe that Iſaiah had ſaid again, "He hath blinded their eyes, "and hardened their heart; that "they ſhould not ſee with *their* eyes, "nor underſtand with *their* heart, "and be converted, and I ſhould "heal them." Theſe things Iſaiah ſaid when he ſaw his glory, and ſpoke of him.

Nevertheleſs, among the chief rulers alſo many believed on him; but, becauſe of the Phariſees, they did not confeſs *him*, leſt they ſhould be put out of the ſynagogue; for they loved the praiſe of men more than the praiſe of God.

Jeſus cried and ſaid, "He that be-"lieveth on me, believeth not on "me, but on him that ſent me. And "he that ſeeth me, ſeeth him that "ſent me. I am come a light into "the world, that whoſoever believ-"eth on me ſhould not abide in "darkneſs. And if any man hear "my words, and believe not, I judge "him not (58); for I came not to "judge the world, but to ſave the "world.

"He that rejecteth me, and re-"ceiveth not my words, hath one "that judgeth him; the word that I "have ſpoken, the ſame ſhall judge "him in the laſt day. For I have "not ſpoken of myſelf; but the Fa-"ther who ſent me, he gave me a "commandment, what I ſhould ſay "and what I ſhould ſpeak: and I "know that his commandment is "life everlaſting; whatſoever I ſpeak "therefore, even as the Father ſaid "unto me, ſo I ſpeak."

CHAP. XIII.

Jeſus waſheth his diſciples' feet, and exhorteth them to humility and charity. He forewarneth Peter of his denial.

NOW before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father; having loved his own who were in the world, he loved them unto the end. And ſupper being ended (59); (the devil having now put into the heart of Judas Iſcariot, Simon's *ſon*, to betray him;) Jeſus knowing that the Father had given all things into his hands, and that

(57) *That is*, Satan, *from that empire he had uſurped over the minds of men. See* Eph. ii. 2.

(58) *That is, I do not* judge *him now; but endeavour to perſuade him.*

(59) *Or rather, Supper time being* come, *not* ended.

he

he was come from God, and went to God, He riſeth from ſupper, and laid aſide his garments; and took a towel, and girded himſelf (60). After that, he poureth water into a baſon, and began to waſh the diſciples' feet, and to wipe *them* with the towel wherewith he was girded.

Then He cometh to Simon Peter; and Peter ſaid unto him, "Lord, "doſt thou waſh my feet?" Jeſus anſwered and ſaid unto him, "What "I do, thou knoweſt not now; but "thou ſhalt know hereafter." Peter ſaith unto him, "Thou ſhalt never "waſh my feet." Jeſus anſwered him, "If I waſh thee not, thou haſt no "part with me." Simon Peter ſaith unto him, "Lord, not my feet only, "but alſo *my* hands and *my* head." Jeſus ſaith to him, "He that is waſh-"ed, needeth not, ſave to waſh *his* "feet, but is clean every whit; and "ye are clean, but not all." For he knew who ſhould betray him; therefore he ſaid, Ye are not all clean.

So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, "Know ye what I have done to "you? Ye call me maſter, and Lord: "and ye ſay well; for *ſo* I am. If I "then, *your* Lord and Maſter, have "waſhed your feet; ye alſo ought to "waſh one another's feet. For I "have given you an example, that "ye ſhould do as I have done to you. "Verily, verily I ſay unto you, The "ſervant is not greater than his "Lord: nor he that is ſent, greater "than he that ſent him. If ye know "theſe things, happy are ye if ye do "them!

"I ſpeak not of you all; I know "whom I have choſen; but that the "ſcripture may be fulfilled, He that "eateth bread with me hath lifted "up his heel againſt me (61). Now "I tell you before it come; that "when it is come to paſs, ye may be-"lieve that I am *he*. Verily, verily "I ſay unto you, He that receiveth "whomſoever I ſend, receiveth me; "and he that receiveth me, receiv-"eth him that ſent me."

When Jeſus had thus ſaid, He was troubled in ſpirit, and teſtified, and ſaid, "Verily, verily I ſay unto you, "That one of you ſhall betray me." Then the diſciples looked one on another, doubting of whom he ſpoke. Now there was leaning on Jeſus's boſom one of his diſciples, whom Jeſus loved. Simon Peter therefore beckoned to him, that he ſhould aſk who it ſhould be of whom he ſpoke. He then lying on Jeſus's breaſt (62) ſaith unto him, "Lord, who is it?" Jeſus anſwered, "He it is to whom "I ſhall give a ſop, when I have "dipped it (63)."

And when he had dipped the ſop, he gave it to Judas Iſcariot, *the ſon* of Simon. And after the ſop, Satan entered into him. Then Jeſus ſaid unto him, "What thou doeſt, do "quickly." Now no man at the table knew for what intent He ſpoke this unto him. For ſome *of them* thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy *thoſe things* that we have need of againſt the feaſt; or, that he ſhould give ſomething to the poor. He then, having received the ſop, went immediately out. And it was night.

Therefore when he was gone out, Jeſus ſaith, "Now is the Son of "man glorified, and God is glorified "in him! If God be glorified in "him, God ſhall alſo glorify him "in himſelf; and ſhall ſtraightway "glorify him.

(60) *Or* tied it about him.

(61) Pſal. xli. 9. *like a brute, he kicks at the kind maſter who feeds him.*

(62) *That is, He ſat next to Jeſus in a reclining poſture, according to the cuſtom of the Ancients.*

(63) *This anſwer and the queſtion were ſpoken in a low voice.*

"Little

"Little children (64), yet a little "while I am with you. Ye ſhall "ſeek me; and, as I ſaid unto the "Jews, Whither I go, ye cannot "come, ſo now I ſay unto you. A "new commandment I give unto "you, That ye love one another; as "I have loved you, that ye alſo love "one another. By this ſhall all *men* "know that ye are my diſciples, if "ye have love one to another."

Simon Peter ſaid unto him, "Lord, "whither goeſt thou?" Jeſus anſwered him, "Whither I go, thou "canſt not follow me now; but thou "ſhalt follow me afterwards." Peter ſaid unto him, "Lord, why cannot "I follow thee now? I will lay "down my life for thy ſake!" Jeſus anſwered him, "Wilt thou lay down "thy life for my ſake? — Verily, "verily I ſay unto thee, The cock "ſhall not crow till thou haſt denied "me thrice!

CHAP. XIV.

Chriſt comforteth his diſciples; profeſſeth himſelf the way, the truth, and the life.

"LET not your heart be troubled: "ye believe in God, believe "alſo in me! In my Father's houſe "are many manſions; if *it were* not "*ſo*, I would have told you. I go "to prepare a place for you: and if "I go and prepare a place for you, I "will come again, and receive you "unto myſelf; that where I am, "*there* ye may be alſo. And whither "I go ye know, and the way ye "know." Thomas ſaith unto him, "Lord, we know not whither thou "goeſt; and how can we know the "way?"

Jeſus ſaith unto him, "I am the "way, and the truth, and the life: "No man cometh unto the Father "but by me. If ye had known me, "ye ſhould have known my Father "alſo; and from henceforth ye know "him, and have ſeen him." Philip ſaith unto him, "Lord, ſhew us the "Father, and it ſufficeth us."

Jeſus ſaith unto him, "Have I "been ſo long time with you, and "yet haſt thou not known me, Phi- "lip? He that hath ſeen me, hath "ſeen the Father; and how ſayeſt "thou *then*, Shew us the Father? "Believeſt thou not that I am in "the Father, and the Father in me? "The words that I ſpeak unto you, "I ſpeak not of myſelf; but the Fa- "ther that dwelleth in me, he doeth "the works.

"Believe me that I *am* in the Fa- "ther, and the Father in me; or elſe "believe me for the very works "ſake. Verily, verily I ſay unto "you, He that believeth on me, "the works that I do, ſhall he do "alſo; and greater *works* than theſe "ſhall he do, becauſe I go unto my "Father.

"And whatſoever ye ſhall aſk in "my name, that will I do; that the "Father may be glorified in the Son. "If ye ſhall aſk any thing in my "name, I will do *it*. If ye love me, "keep my commandments. And "I will pray the Father, and he ſhall "give you another Comforter, that "he may abide with you for ever, "*even* the Spirit of truth; whom the "world cannot receive, becauſe it "ſeeth him not, neither knoweth "him: but ye know him; for he "dwelleth with you, and ſhall be in "you. I will not leave you com- "fortleſs; I will come to you.

"Yet a little while, and the "world ſeeth me no more, but ye ſee "me; becauſe I live, ye ſhall live "alſo. At that day ye ſhall know "that I *am* in my Father, and you "in me, and I in you. He that hath "my commandments, and keepeth "them, he it is that loveth me: and "he that loveth me ſhall be loved "by my Father; and I will love "him, and will manifeſt myſelf to "him."

Judas ſaith unto him, (not Iſcariot) "Lord,

(64) *That is.* My dear children, *an expreſſion of tenderneſs.*

"Lord, how is it that thou wilt ma-
"nifeſt thyſelf unto us, and not unto
"the world?" Jeſus anſwered and
ſaid unto him, "If a man love me,
"he will keep my words; and my
"Father will love him, and we will
"come unto him, and make our
"abode with him. He that loveth
"me not, keepeth not my ſayings:
"and the word which ye hear, is
"not mine, but the Father's who
"ſent me.

"Theſe things have I ſpoken unto
"you, being *yet* preſent with you.
"But the Comforter, *who is* the Holy
"Ghoſt, whom the Father will ſend
"in my name, he ſhall teach you
"all things, and bring all things to
"your remembrance whatſoever I
"have ſaid unto you.

"Peace I leave with you, my
"peace I give unto you; not as the
"world giveth, give I unto you. Let
"not your heart be troubled, neither
"let it be afraid! Ye have heard
"how I ſaid unto you, I go away
"and come *again* unto you. If ye
"loved me, ye would rejoice be-
"cauſe I ſaid, I go unto the Father;
"for my Father is greater than I.

"And now I have told you be-
"fore it come to paſs, that when it
"is come to paſs ye might believe.
"Hereafter I will not talk much
"with you; for the prince of this
"world cometh (65), and hath no-
"thing in me. But that the world
"may know that I love the Father;
"and as the Father gave me com-
"mandment, even ſo I do. Ariſe,
"let us go hence!

CHAP. XV.

The mutual love between Chriſt and his members, under the parable of the vine.

"I AM the true vine, and my Fa-
"ther is the huſbandman. Every
"branch in me that beareth not fruit
"He taketh away; and every *branch*
"that beareth fruit, he purgeth it,
"that it may bring forth more fruit.
"Now ye are clean, through the
"word which I have ſpoken unto
"you. Abide in me, and I in you.
"As the branch cannot bear fruit of
"itſelf, except it abide in the vine;
"no more can ye, except ye abide
"in me.

"I am the vine; ye *are* the
"branches! He that abideth in me,
"and I in him, the ſame bringeth
"forth much fruit; for without me
"ye can do nothing (66). If a man
"abide not in me, he is caſt forth as
"a branch, and is withered; and
"men gather them, and caſt *them*
"into the fire, and they are burned.
"If ye abide in me, and my words
"abide in you, ye ſhall aſk what ye
"will, and it ſhall be done unto you.
"Herein is my Father glorified, that
"ye bear much fruit; ſo ſhall ye be
"my diſciples.

"As the Father hath loved me,
"ſo have I loved you; continue ye
"in my love! If ye keep my com-
"mandments, ye ſhall abide in my
"love; even as I have kept my Fa-
"ther's commandments, and abide
"in his love. Theſe things have I
"ſpoken unto you, that my joy might
"remain in you, and *that* your joy
"might be full. This is my com-
"mandment, That ye love one ano-
"ther, as I have loved you.

"Greater love hath no man than
"this, that a man lay down his life
"for his friends. Ye are my friends,
"if ye do whatſoever I command
"you. Henceforth I call you not
"ſervants; for the ſervant knoweth
"not what his lord doeth: but I have
"called you friends; for all things
"that I have heard of my Father I
"have made known unto you.

"Ye have not choſen me, but I
"have choſen you, and ordained
"you, that ye ſhould go and bring

(65) *That is*, Satan *is coming to try his laſt effort; however, he has no part in me, nor ſhall he prevail.*

(66) *That is, Separate from me, ye can do nothing acceptable to my Father.*

"forth

"forth fruit, and *that* your fruit "ſhould remain; that whatſoever "ye ſhall aſk of the Father in my "name, he may give it you. Theſe "things I command you, that ye "love one another. If the world "hate you, ye know that it hated "me before *it hated* you. If ye were "of the world, the world would "love its own; but becauſe ye are "not of the world, but I have cho-"ſen you out of the world, therefore "the world hateth you.

"Remember the word that I ſaid "unto you, The ſervant is not greater "than his lord. If they have perſe-"cuted me, they will alſo perſecute "you; if they have kept my ſayings, "they will keep yours alſo. But all "theſe things will they do unto you "for my name's ſake (67); becauſe "they know not him that ſent me. "If I had not come and ſpoken unto "them, they had not had ſin; but "now they have no cloke for their "ſin. He that hateth me, hateth my "Father alſo.

"If I had not done among them "the works which no other man "did, they had not had ſin; but "now they have both ſeen and hat-"ed both me and my Father. But "*this cometh to paſs* that the word "might be fulfilled that is written in "their law, They hated me without "a cauſe. But when the Comforter "is come, whom I will ſend unto "you from the Father, even the Spi-"rit of truth, who proceedeth from "the Father; he ſhall teſtify of me. "And ye alſo ſhall bear witneſs, be-"cauſe ye have been with me from "the beginning.

CHAP. XVI.

Chriſt comforteth his diſciples againſt tribulation, by the promiſe of the Holy Ghoſt.

"THESE things have I ſpoken "unto you, that ye ſhould not "be offended. They ſhall put you "out of the ſynagogues; yea the time "cometh that whoſoever killeth you, "will think that he doeth God ſer-"vice. And theſe things will they "do unto you, becauſe they have not "known the Father, nor me.

"But theſe things I have told "you, that when the time ſhall "come, ye may remember that I "told you of them. And theſe things "I ſaid not unto you at the begin-"ning, becauſe I was with you. But "now I go my way to him that ſent "me; and none of you aſketh me, "Whither goeſt thou? but becauſe "I have ſaid theſe things unto you, "ſorrow hath filled your heart.

"Nevertheleſs, I tell you the truth; "it is expedient for you that I go "away: for if I go not away, the "Comforter will not come unto "you; but if I depart, I will ſend "him unto you. And when He is "come, He will reprove [*or convince*] "the world of ſin, and of righteouſ-"neſs, and of judgement; Of ſin, "becauſe they believe not on me; "of righteouſneſs, becauſe I go to "my Father, and ye ſee me no more; "of judgement, becauſe the prince "of this world is judged (68).

"I have yet many things to ſay "unto you; but ye cannot bear them "now. Howbeit, when he, the "Spirit of truth, is come, he will "guide you into all truth (69): for "he ſhall not ſpeak of himſelf; "but whatſoever he ſhall hear, *that* "ſhall he ſpeak; and he will ſhew "you things to come. He ſhall "glorify me; for he ſhall receive of "mine, and ſhall ſhew it unto you. "All things that the Father hath are "mine; therefore ſaid I, that he ſhall

(67) *Or*, on account of my name, *by which you will be called*, viz. Chriſtians.

(68) *That is, Satan is already judged, and I will condemn him at the laſt day.*

(69) *Or*, the truth, viz. *contained in the Goſpel.*

take

"take of mine, and shall shew it "unto you.

"A little while, and ye shall not "see me; and again, a little while, "and ye shall see me; because I go "to the Father." Then said *some* of his disciples among themselves, "What is this that he saith unto us, "A little while, and ye shall not see "me: and again a little while, and "ye shall see me; and, Because I go "to the Father?" They said therefore, What is this that he saith, "A little while?" We cannot tell what he saith.

Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye inquire among your-"selves of that I said, A little while, "and ye shall not see me; and again, "a little while, and ye shall see me? "Verily, verily I say unto you, That "ye shall weep and lament; but the "world shall rejoice: and ye shall "be sorrowful; but your sorrow shall "be turned into joy.

"A woman when she is in travail "hath sorrow, because her hour is "come; but as soon as she is deliver-"ed of the child, she remembereth "no more the anguish, for joy that a "man is born into the world. And "ye now therefore have sorrow: but "I will see you again, and your heart "shall rejoice; and your joy no man "taketh from you.

"And in that day ye shall ask me "nothing. Verily, verily I say unto "you, Whatsoever ye shall ask the "Father in my name, He will give "*it* you. Hitherto ye have asked "nothing in my name; ask, and ye "shall receive, that your joy may "be full. These things I have spoken "unto you in proverbs; but the time "cometh when I shall no more "speak unto you in proverbs, but "I shall shew you plainly of the "Father.

"At that day ye shall ask in my "name: and I say not unto you "that I will pray the Father for you; "for the Father himself loveth you, "because ye have loved me, and "have believed that I came out from "God. I came forth from the Fa-"ther, and am come into the world; "again, I leave the world, and go to "the Father." His disciples said unto him, "Lo, now thou speakest plain-"ly, and speakest no proverb. Now "we are sure that thou knowest all "things, and needest not that any "man should ask thee; by this we "believe that thou camest forth from "God."

Jesus answered them, "Do ye now "believe? Behold, the hour cometh, "yea, is now come, that ye shall be "scattered every man to his own, "and shall leave me alone; and yet "I am not alone, because the Father "is with me. These things I have "spoken unto you, that in me ye "might have peace. In the world ye "shall have tribulation: but be of "good cheer; I have overcome the "world."

CHAP. XVII.

Christ prayeth to his Father to glorify him, and to preserve his apostles in unity, and in truth.

JESUS spoke these words, and lifted up his eyes to heaven, and said, "Father, the hour is come! "glorify thy Son, that thy Son also "may glorify thee: as thou hast "given him power over all flesh, "that he should give eternal life to "as many as thou hast given him. "And this is life eternal, that they "might know thee the only true "God, and Jesus Christ whom thou "hast sent.

"I have glorified thee on the "earth; I have finished the work "which thou gavest me to do. And "now, O Father! glorify thou me "with thy own self, with the glory "which I had with thee before the "world was.

"I have manifested thy name unto "the men whom thou gavest me out "of the world: thine they were, "and

"and thou gaveſt them to me; and they
"have kept thy word. Now they
"have known that all things, what-
"ſoever thou haſt given me, are of
"thee: for I have given unto them
"the words which thou gaveſt me;
"and they have received them, and
"have known ſurely that I came out
"from thee; and they have believ-
"ed that thou didſt ſend me. I pray
"for them: I pray not for the world
"(70), but for them whom thou haſt
"given me; for they are thine. And
"all mine are thine, and thine are
"mine; and I am glorified in them.

"And now I am no more in the
"world; but theſe are in the world,
"and I come to thee. Holy Father,
"keep through thy own name
"thoſe whom thou haſt given me!
"that they may be one, as we *are*.
"While I was with them in the
"world, I kept them in thy name:
"Thoſe whom thou gaveſt me I have
"kept, and none of them is loſt, but
"the ſon of perdition; that the ſcrip-
"ture might be fulfilled.

"And now come I to thee; and
"theſe things I ſpeak in the world,
"that they might have my joy ful-
"filled in themſelves. I have given
"them thy word; and the world
"hath hated them, becauſe they are
"not of the world, even as I am not
"of the world.

"I pray not that thou ſhouldeſt
"take them out of the world; but
"that thou ſhouldeſt keep them
"from the evil. They are not of
"the world, even as I am not of the
"world. Sanctify them through thy
"truth! — thy word is truth. As
"thou haſt ſent me into the world,
"even ſo have I alſo ſent them into
"the world. And for their ſake I
"ſanctify myſelf; that they alſo
"might be ſanctified through the
"truth.

"Neither do I pray for theſe alone,
"but for them alſo who ſhall believe
"on me through their word; that
"they all may be one, as thou, Fa-
"ther, *art* in me, and I in thee, that
"they alſo may be one in us; that
"the world may believe that thou
"haſt ſent me. And the glory which
"thou gaveſt me, I have given them;
"that they may be one even as
"we are one: I in them, and thou
"in me, that they may be made per-
"fect in one; and that the world
"may know that thou haſt ſent me,
"and haſt loved them, as thou haſt
"loved me.

"Father, I will, that they alſo
"whom thou haſt given me be with
"me where I am! that they may be-
"hold my glory which thou haſt
"given me; for thou lovedſt me be-
"fore the foundation of the world.
"O righteous Father! the world hath
"not known thee: but I have known
"thee; and theſe have known that
"thou haſt ſent me. And I have
"declared unto them thy name, and
"will declare *it*; that the love where-
"with thou haſt loved me may be
"in them, and I in them."

CHAP. XVIII.

Judas betrayeth Jeſus. Peter denieth him. He is arraigned before Pilate.

WHEN Jeſus had ſpoken theſe words, He went forth with his diſciples over the brook Kedron, where was a garden, into which He entered, and his diſciples. And Judas alſo, who betrayed him, knew the place; for Jeſus often reſorted thither with his diſciples. Judas then, having received a band *of men*, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

Jeſus therefore, knowing all things that ſhould come upon him, went forth, and ſaid unto them, "Whom
"ſeek ye?" They anſwered him,
"Jeſus of Nazareth." Jeſus ſaith unto them, "I am *He*." And Judas alſo, who betrayed him, ſtood with them. As ſoon then as he had ſaid

unto

(70) *That is, The unbelieving irreclaimable part of the world.*

"take of mine, and ſhall ſhew it "unto you.

"A little while, and ye ſhall not "ſee me: and again, a little while, "and ye ſhall ſee me; becauſe I go "to the Father." Then ſaid *ſome* of his diſciples among themſelves, "What is this that he ſaith unto us, "A little while, and ye ſhall not ſee "me: and again a little while, and "ye ſhall ſee me; and, Becauſe I go "to the Father?" They ſaid therefore, What is this that he ſaith. "A little while?" We cannot tell what he ſaith.

Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, "Do ye inquire among your-"ſelves of that I ſaid, A little while, "and ye ſhall not ſee me; and again, "a little while, and ye ſhall ſee me? "Verily, verily I ſay unto you, That "ye ſhall weep and lament; but the "world ſhall rejoice: and ye ſhall "be ſorrowful; but your ſorrow ſhall "be turned into joy.

"A woman when ſhe is in travail "hath ſorrow, becauſe her hour is "come; but as ſoon as ſhe is deliver-"ed of the child, ſhe remembereth "no more the anguiſh, for joy that a "man is born into the world. And "ye now therefore have ſorrow: but "I will ſee you again, and your heart "ſhall rejoice; and your joy no man "taketh from you.

"And in that day ye ſhall aſk me "nothing. Verily, verily I ſay unto "you, Whatſoever ye ſhall aſk the "Father in my name, He will give "*it* you. Hitherto ye have aſked "nothing in my name; aſk, and ye "ſhall receive, that your joy may "be full. Theſe things I have ſpoken "unto you in proverbs; but the time "cometh when I ſhall no more "ſpeak unto you in proverbs, but "I ſhall ſhew you plainly of the "Father.

"At that day ye ſhall aſk in my "name: and I ſay not unto you "that I will pray the Father for you; "for the Father himſelf loveth you, "becauſe ye have loved me, and "have believed that I came out from "God. I came forth from the Fa-"ther, and am come into the world; "again, I leave the world, and go to "the Father." His diſciples ſaid unto him, "Lo, now thou ſpeakeſt plain-"ly, and ſpeakeſt no proverb. Now "we are ſure that thou knoweſt all "things, and needeſt not that any "man ſhould aſk thee; by this we "believe that thou cameſt forth from "God."

Jeſus anſwered them, "Do ye now "believe? Behold, the hour cometh, "yea, is now come, that ye ſhall be "ſcattered every man to his own, "and ſhall leave me alone; and yet "I am not alone, becauſe the Father "is with me. Theſe things I have "ſpoken unto you, that in me ye "might have peace. In the world ye "ſhall have tribulation: but be of "good cheer; I have overcome the "world."

CHAP. XVII.

Chriſt prayeth to his Father to glorify him, and to preſerve his apoſtles in unity, and in truth.

JESUS ſpoke theſe words, and lifted up his eyes to heaven, and ſaid, "Father, the hour is come! "glorify thy Son, that thy Son alſo "may glorify thee: as thou haſt "given him power over all fleſh, "that he ſhould give eternal life to "as many as thou haſt given him. "And this is life eternal, that they "might know thee the only true "God, and Jeſus Chriſt whom thou "haſt ſent.

"I have glorified thee on the "earth; I have finiſhed the work "which thou gaveſt me to do. And "now, O Father! glorify thou me "with thy own ſelf, with the glory "which I had with thee before the "world was.

"I have manifeſted thy name unto "the men whom thou gaveſt me out "of the world: thine they were,

"and

"and thou gaveſt them to me; and they "have kept thy word. Now they "have known that all things, what-"ſoever thou haſt given me, are of "thee: for I have given unto them "the words which thou gaveſt me; "and they have received them, and "have known ſurely that I came out "from thee; and they have believ-"ed that thou didſt ſend me. I pray "for them: I pray not for the world "(70), but for them whom thou haſt "given me; for they are thine. And "all mine are thine, and thine are "mine; and I am glorified in them.

"And now I am no more in the "world; but theſe are in the world, "and I come to thee. Holy Father, "keep through thy own name "thoſe whom thou haſt given me! "that they may be one, as we *are*. "While I was with them in the "world, I kept them in thy name: "Thoſe whom thou gaveſt me I have "kept, and none of them is loſt, but "the ſon of perdition; that the ſcrip-"ture might be fulfilled.

"And now come I to thee; and "theſe things I ſpeak in the world, "that they might have my joy ful-"filled in themſelves. I have given "them thy word; and the world "hath hated them, becauſe they are "not of the world, even as I am not "of the world.

"I pray not that thou ſhouldeſt "take them out of the world; but "that thou ſhouldeſt keep them "from the evil. They are not of "the world, even as I am not of the "world. Sanctify them through thy "truth! — thy word is truth. As "thou haſt ſent me into the world, "even ſo have I alſo ſent them into "the world. And for their ſake I "ſanctify myſelf; that they alſo "might be ſanctified through the "truth.

"Neither do I pray for theſe alone, "but for them alſo who ſhall believe "on me through their word; that "they all may be one, as thou, Fa-"ther, *art* in me, and I in thee, that "they alſo may be one in us; that "the world may believe that thou "haſt ſent me. And the glory which "thou gaveſt me, I have given them; "that they may be one even as "we are one: I in them, and thou "in me, that they may be made per-"fect in one; and that the world "may know that thou haſt ſent me, "and haſt loved them, as thou haſt "loved me.

"Father, I will, that they alſo "whom thou haſt given me be with "me where I am! that they may be-"hold my glory which thou haſt "given me; for thou lovedſt me be-"fore the foundation of the world. "O righteous Father! the world hath "not known thee: but I have known "thee; and theſe have known that "thou haſt ſent me. And I have "declared unto them thy name, and "will declare *it*; that the love where-"with thou haſt loved me may be "in them, and I in them."

CHAP. XVIII.

Judas betrayeth Jeſus. Peter denieth him. He is arraigned before Pilate.

WHEN Jeſus had ſpoken theſe words, He went forth with his diſciples over the brook Kedron, where was a garden, into which He entered, and his diſciples. And Judas alſo, who betrayed him, knew the place: for Jeſus often reſorted thither with his diſciples. Judas then, having received a band *of men*, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

Jeſus therefore, knowing all things that ſhould come upon him, went forth, and ſaid unto them, "Whom "ſeek ye?" They anſwered him, "Jeſus of Nazareth." Jeſus ſaith unto them, "I am *He*." And Judas alſo, who betrayed him, ſtood with them. As ſoon then as he had ſaid unto

(70) *That is, The unbelieving irreclaimable part of the world.*

unto them, I am *He*, they went backward, and fell to the ground.

Then He asked them again, "Whom seek ye?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am *He*. "If therefore ye seek me, let these "go their way:" That the saying might be fulfilled which He spoke, "Of them whom thou gavest me "have I lost none."

Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then Jesus said unto Peter, Put "up thy sword into the sheath: "The cup which my Father hath "given me, shall I not drink it?"

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, who was the high priest that same year. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest; but Peter stood at the door without. Then that other disciple went out who was known unto the high priest, and spoke unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, "Art not thou also *one* "of this man's disciples?" He saith, "I am not."

And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves; and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him, "I spoke openly to "the world; I ever taught in the synagogue, and in the temple, whi-"ther the Jews always resort; and "in secret have I said nothing. Why "askest thou me? ask them who "heard me, what I have said unto "them: behold, they know what I "said."

And when He had thus spoken, one of the officers who stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, "If I have spoken evil, bear witness "of the evil; but if well, why smit-"est thou me?" (Now Annas had sent him bound unto Caiaphas the high priest.)

And Simon Peter stood and warmed himself. They said therefore unto him, "Art not thou also one of his "disciples?" He denied it, and said, "I am not." One of the servants of the high priest, being his kinsman whose ear Peter had cut off, saith, "Did "not I see thee in the garden with "him?" Peter then denied again; and immediately the cock crew.

Then they led Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement-hall, lest they should be defiled; but that they might eat the pass-over. Pilate then went out unto them, and said, "What "accusation bring ye against this "man?" They answered and said unto him, "If he were not a male-"factor, we would not have deliver-"ed him up unto thee."

Then Pilate said unto them, "Take "ye him, and judge him according "to your law." The Jews therefore said unto him, "It is not lawful for "us to put any man to death;" That the saying of Jesus might be fulfilled which he spoke, signifying what death He should die (71).

Then Pilate entered into the judgement-hall again, and called Jesus, and said unto him, "Art thou the

(71) *Namely*, Crucifixion, *a Roman punishment.*

"King

"King of the Jews?" Jeſus anſwered him, "Sayeſt thou this thing of "thyſelf, or did others tell it thee "of me?" Pilate anſwered, "Am I "a Jew? thine own nation, and "the chief prieſts have delivered "thee unto me. What haſt thou "done?"

Jeſus anſwered, "My kingdom is "not of this world. If my kingdom "were of this world, then would my "ſervants fight; that I ſhould not be "delivered to the Jews: but now is "my kingdom not from hence." Pilate therefore ſaid unto him, "Art "thou a king then?" Jeſus anſwered, "Thou ſayeſt that I am a "king. To this end was I born, and "for this cauſe came I into the "world, that I ſhould bear witneſs "unto the truth. Every one that is "of the truth heareth my voice."

Pilate ſaith unto him, "What is "truth (72)?" — And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, "I find "in him no fault at all. But ye have "a cuſtom that I ſhould releaſe unto "you one at the paſs-over: will ye "therefore that I releaſe unto you "the King of the Jews?" Then cried they all again, ſaying, "Not this "man, but Barabbas." Now Barabbas was a robber.

CHAP. XIX.

Chriſt is ſcourged, crowned with thorns, and crucified. He dieth, and is buried by Joſeph and Nicodemus.

THEN Pilate therefore took Jeſus, and ſcourged *him*. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, "Hail, King of the Jews!" And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, "Be-"hold, I bring him forth to you, that "ye may know that I find no fault "in him."

Then Jeſus came forth, wearing the crown of thorns, and the purple robe. And *Pilate* ſaith unto them, "Behold the man!" When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, "Crucify *him!* crucify *him!*" Pilate ſaith unto them, "Take ye him, and "crucify *him*; for I find no fault in "him." The Jews anſwered him, "We have a law; and by our law "he ought to die, becauſe he made "himſelf the Son of God."

When Pilate therefore heard that ſaying, he was the more afraid; and went again into the judgement-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, "Speakeſt thou not unto me? Know-"eſt thou not that I have power to "crucify thee, and have power to re-"leaſe thee?" Jeſus anſwered, "Thou "couldeſt have no power at all a-"gainſt me, except it were given "thee from above; therefore he that "delivered me unto thee hath the "greater ſin."

And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, "If thou let this man "go, thou art not Ceſar's friend; "Whoſoever maketh himſelf a King "ſpeaketh againſt Ceſar." When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgement-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſs-over, and about the ſixth hour; and he ſaith unto the Jews, "Behold your "King!" But they cried out, "A-"way with *him!* away with *him!* "crucify him." Pilate ſaith unto them, "Shall I crucify your King?" The chief prieſts anſwered, "We "have no King but Ceſar."

Then he delivered Him therefore unto them to be crucified: and they

(72) *Or rather* the truth, *of which thou ſpeakeſt.*

took Jeſus, and led him away. And He, bearing his croſs (73), went forth into a place called *the place* of a ſkull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

This title then many of the Jews read: for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then ſaid the chief prieſts of the Jews to Pilate, "Write not, "The King of the Jews; but that he "ſaid, I am King of the Jews." Pilate anſwered, "What I have writ-"ten, I have written."

Then the ſoldiers, when they had crucified Jeſus, took his garments and made four parts, to every ſoldier a part; and alſo *his* coat: now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, "Let us not rend "it, but caſt lots for it, whoſe it "ſhall be;" that the ſcripture might be fulfilled, which ſaith, "They "parted my raiment among them, "and for my veſture they did caſt "lots." Theſe things therefore the ſoldiers did.

Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary *the wife* of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, He ſaith unto his mother, "Woman, "behold thy ſon!" Then ſaith He to the diſciple, "Behold thy mother!" And from that hour that diſciple took her unto his own *home*.

After this Jeſus, knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, "I thirſt." Now there was ſet a veſſel full of vinegar (74); and they filled a ſpunge with vinegar, and put it upon hyſſop (75), and put it to his mouth. When Jeſus therefore had received the vinegar, He ſaid, "It is finiſhed!" — And he bowed his head, and gave up the ghoſt.

The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for that ſabbath-day was an high day,) beſought Pilate that their legs might be broken, and *that* they might be taken away. Then the ſoldiers came, and brake the legs of the firſt, and of the other who was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they broke not his legs.

But one of the ſoldiers with a ſpear pierced his ſide, and forthwith there came out blood and water. And he that ſaw it, bore record, and his record is true; and he knoweth that he ſaith true, that ye might believe. For theſe things were done that the ſcripture ſhould be fulfilled, "A "bone of him ſhall not be brok-"en (76)." And again another ſcripture ſaith, "They ſhall look on him "whom they pierced."

And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but ſecretly for fear of the Jews,) beſought Pilate that he might take away the body of Jeſus; and Pilate gave him leave. He came therefore and took the body of Jeſus. And there came alſo Nicodemus, who at the firſt came to Jeſus by night, and brought a mixture of myrrhe and aloes, about an hundred pound *weight*.

(73) *That is, A heavy part of the croſs, or the tranſverſe beam, which criminals uſually carried.*

(74) *Or* ſour wine, *which was the uſual drink of the Roman ſoldiers.*

(75) *That is, A* reed, *or long cane.*

(76) Exod. xii. 46. *This was ſaid of the paſchal lamb, which was a type of Chriſt.*

Then

Then they took the body of Jeſus, and wound it in linen clothes, with the ſpices, as the manner of the Jews is to bury.

Now, in the place where he was crucified, there was a garden; and in the garden a new ſepulchre, wherein was never man yet laid. There they laid Jeſus therefore becauſe of the Jews preparation-*day*; for the ſepulchre was nigh at hand.

CHAP. XX.

Jeſus appeareth to Mary and to his diſciples. Thomas's incredulity, and confeſſion.

THE firſt *day* of the week Mary Magdalene cometh early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

So they ran both together; and the other diſciple did out-run Peter, and came firſt to the ſepulchre. And he, ſtooping down *and looking in*, ſaw the linen clothes lying; yet he went not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf.

Then that other diſciple alſo went in who came firſt to the ſepulchre, and he ſaw, and believed: for as yet they knew not the ſcripture, that He muſt riſe again from the dead. Then the diſciples went away again unto their own home.

But Mary ſtood without at the ſepulchre, weeping; and as ſhe wept, ſhe ſtooped down, *and looked* into the ſepulchre, and ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain. And they ſay unto her, "Woman, why weep-"eſt thou?" She ſaith unto them, "Becauſe they have taken away my "Lord, and I know not where they "have laid him." And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

Jeſus ſaith unto her, "Woman, "why weepeſt thou? whom ſeekeſt "thou?" She, ſuppoſing him to be the gardener, ſaith unto him, "Sir, "if thou have borne him hence, tell "me where thou haſt laid him; and "I will take him away." Jeſus ſaith unto her, "Mary!" She turned herſelf, and ſaith unto him, "Rabboni!" which is to ſay, Maſter. Jeſus ſaith unto her, "Touch me not; for I am "not yet aſcended to my Father: but "go to my brethren, and ſay unto "them, I aſcend unto my Father and "your Father, and *to* my God and "your God." Mary Magdalene came and told the diſciples that ſhe had ſeen the Lord, and that He had ſpoken theſe things unto her.

Then the ſame day at evening, being the firſt *day* of the week, when the doors were ſhut where the diſciples were aſſembled for fear of the Jews, Jeſus came and ſtood in the midſt, and ſaith unto them, "Peace "*be* unto you!" And when he had ſo ſaid, he ſhewed unto them *his* hands and his ſide. Then were the diſciples glad, when they ſaw the Lord.

Then ſaid Jeſus to them again, "Peace *be* unto you. As *my* Father "hath ſent me, even ſo I ſend you." And when He had ſaid this, He breathed on *them*, and ſaith unto them, "Receive the Holy Ghoſt! "Whoſeſoever ſins ye remit, they "are remitted unto them; *and* whoſe-"ſoever *ſins* ye retain, they are re-"tained."

But Thomas, one of the twelve, called Didymus, was not with them

when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, "Except I ſhall ſee in "his hands the print of the nails, "and put my finger into the print of "the nails, and thruſt my hand into "his ſide, I will not believe."

And eight days after, his diſciples were again within, and Thomas with them. *Then* came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, "Peace *be* unto you." Then he ſaith to Thomas, "Reach "hither thy finger, and behold my "hands; and reach hither thy hand, "and thruſt it into my ſide: and be "not faithleſs, but believing." And Thomas anſwered and ſaid unto him, "My Lord, and my God!" Jeſus ſaith unto him, "Thomas, becauſe "thou haſt ſeen me, thou haſt "believed: bleſſed *are* they that "have not ſeen, and *yet* have be-"lieved."

And many other ſigns truly Jeſus did in the preſence of his diſciples, which are not written in this book: But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that, believing, ye might have life through his name.

CHAP. XXI.

Chriſt appearing again, giveth Peter a charge; and rebuketh his curioſity.

AFTER theſe things, Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias; and on this wiſe he ſhewed *himſelf*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two others of his diſciples. Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We *will* alſo go with thee. They went forth, and entered into a ſhip immediately; and they caught nothing that night.

But when the morning was now come, Jeſus ſtood on the ſhore; but the diſciples knew not that it was Jeſus. Then Jeſus ſaith unto them, "Chil-"dren (77), have ye any meat?" They anſwered him, "No." And he ſaid unto them, "Caſt the net on "the right ſide of the ſhip, and ye "ſhall find." They caſt therefore, and now they were not able to draw it for the multitude of fiſhes. Therefore that diſciple whom Jeſus loved ſaith unto Peter, "It is the Lord!"

Now when Simon Peter heard that it was the Lord, he girt *his* fiſher's coat *unto him*, (for he was naked,) and caſt himſelf into the ſea. And the other diſciples came in a little ſhip, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fiſhes. As ſoon then as they were come to land, they ſaw a fire of coals there (78), and fiſh laid thereon, and bread. Jeſus ſaith unto them, "Bring "of the fiſh, which ye have now "caught."

Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty-three; and, for all there were ſo many, yet was not the net broken. Jeſus ſaith unto them, "Come *and* dine." And none of the diſciples durſt aſk him, Who art thou? knowing that it was the Lord. Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe. This is now the third time that Jeſus ſhewed himſelf to his diſciples, after he was riſen from the dead.

So when they had dined, Jeſus ſaith to Simon Peter, "Simon *ſon* of "Jonas, loveſt thou me more than "theſe?" He ſaith unto him, "Yes, "Lord! thou knoweſt that I love "thee." He ſaith unto him, "Feed my "lambs." He ſaith to him again the ſecond time, "Simon *ſon* of Jonas, "loveſt thou me?" He ſaith unto him. "Yes, Lord; thou knoweſt

(77) *Or* my lads; *Jeſus had not made himſelf known to them yet.*

(78) *Probably, kindled by Peter, who ſwam aſhore.*

"that

"that I love thee." He ſaith unto him, "Feed my ſheep!"

He ſaith unto him the third time, "Simon *ſon* of Jonas, loveſt thou "me?" Peter was grieved, becauſe He ſaid unto him the third time, Loveſt thou me? And he ſaid unto him. "Lord, thou knoweſt all things; "thou knoweſt that I love thee." Jeſus ſaith unto him, "Feed my "ſheep! — Verily, verily I ſay unto "thee, When thou waſt young, thou "girdedſt thyſelf, and walkedſt whi- "ther thou wouldeſt; but when "thou ſhalt be old, thou ſhalt "ſtretch forth thy hands, and another "ſhall gird thee, and carry *thee* whi- "ther thou wouldeſt not." This He ſpoke, ſignifying by what death he ſhould glorify God. And when He had ſpoken this, He ſaith unto him, "Follow me!"

Then Peter, turning about, ſeeth the diſciple whom Jeſus loved following, (who alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?) Peter, ſeeing him, ſaith to Jeſus, "Lord, and what *ſhall* this man *do*?" Jeſus ſaith unto him, "If I will that "he tarry till I come, what *is that* to "thee? Follow thou me!"

Then this ſaying went abroad among the brethren, that that diſciple ſhould not die; yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what *is that* to thee. This is the diſciple who teſtifieth theſe things, and wrote theſe things: and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, which, if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written (79). Amen.

(79) *Or*, the *unbelieving* world would not receive the books that ſhould be written.

The ACTS of the APOSTLES.

CHAP. I.

A repetiton of part of Chriſt's hiſtory. Matthias choſen in the apoſtleſhip.

THE former treatiſe (80) I have made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that, through the Holy Ghoſt, he had given commandments unto the apoſtles whom he had choſen; to whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs, being ſeen by them forty days, and ſpeaking of the things pertaining to the kingdom of God.

And, being aſſembled together with them, He commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which *ſaith he*, "Ye have heard "of me. For John truly baptized "with water; but ye ſhall be baptiz- "ed with the Holy Ghoſt not many "days hence."

Therefore when they were come together, they aſked him, ſaying, "Lord, wilt thou at this time re- "ſtore the kingdom to Iſrael?" And He ſaid unto them, "It is not for you "to know the times or the ſeaſons, "which the Father hath put in his "own power. But ye ſhall receive "power after the Holy Ghoſt is "come upon you; and ye ſhall be "witneſſes unto me both in Jeruſa- "lem, and in all Judea, and in Sa- "maria, and unto the uttermoſt part "of the earth." And when He had ſpoken theſe things, while they beheld, he was taken up; and a cloud received him out of their ſight.

And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; who alſo ſaid, "Ye

(80) *Namely*, Luke's *Goſpel*.

"men of Galilee, why ſtand ye gaz-
"ing up into heaven? This ſame Je-
"ſus, who is taken up from you into
"heaven, ſhall ſo come in like man-
"ner as ye ſee him go into heaven."
Then they returned unto Jeruſalem from the mount called Olivet, which is from Jeruſalem a ſabbath day's journey (81).

And when they were come in, they went into an upper room, where both Peter, and James, and John, and Andrew abode; Philip, and Thomas, Bartholomew and Matthew; James *the ſon* of Alpheus, and Simon Zelotes, and Jude *the brother* of James. Theſe all continued with one accord in prayer and ſupplication, with the women, and Mary the mother of Jeſus, and with his brethren.

And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names (82) together were about a hundred and twenty,) "Men *and* brethren, this
"ſcripture muſt needs have been ful-
"filled, which the Holy Ghoſt, by the
"mouth of David, ſpoke before con-
"cerning Judas, who was guide to
"them that took Jeſus. For he was
"numbered with us, and had obtain-
"ed part of this miniſtery.

"Now this man purchaſed a field
"with the reward of iniquity; and
"falling headlong, he burſt aſunder
"in the midſt, and all his bowels
"guſhed out. And it was known
"unto all the dwellers at Jeruſalem;
"inſomuch as that field is called, in
"their proper tongue, Akeldama,
"that is to ſay, The field of blood.

"For it is written in the book of
"Pſalms, Let his habitation be de-
"ſolate, and let no man dwell there-
"in; and, His Biſhoprick let another
"take. Wherefore of theſe men
"who have accompanied us all the
"time that the Lord Jeſus went in
"and out among us, beginning from
"the baptiſm of John, unto that
"ſame day when he was taken up
"from us, one muſt be ordained to
"be a witneſs with us of his reſurrec-
"tion."

And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, "Thou, Lord, who
"knoweſt the hearts of all *men*, ſhew
"which of theſe two thou haſt cho-
"ſen! that he may take part of this
"miniſtery and apoſtleſhip, from
"which Judas by tranſgreſſion fell,
"that he might go to his own place."
And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apoſtles.

CHAP. II.

The apoſtles filled with the Holy Ghoſt, ſpeak divers languages.

AND when the day of Pentecoſt was fully come, they were all with one accord in one place; and ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting; and there appeared unto them cloven [*divided*] tongues like as of fire, and it ſat upon each of them. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe every man heard them ſpeak in his own language.

And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe who ſpeak Galileans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea and Cappadocia, in Pontus and Aſia, Phrygia,

(81) *About a mile.*
(82) *That is, Of the* perſons.

gia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrenè, and ſtrangers of Rome, Jews and Proſelytes, Cretes and Arabians, we hear them ſpeak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, ſaying one to another, What meaneth this? Others mocking ſaid, "Theſe men are full of "new wine." But Peter, ſtanding up with the eleven, lifted up his voice, and ſaid unto them, "Ye men of "Judea, and all ye that dwell at Je-"ruſalem, be this known unto you, "and hearken to my words! for "theſe are not drunken, as ye ſup-"poſe; ſeeing it is but the third hour "of the day.

"But this is that which was "ſpoken by the prophet Joel, And it "ſhall come to paſs in the laſt days, "ſaith God, I will pour out of my "Spirit upon all fleſh; and your ſons "and your daughters ſhall propheſy, "and your young men ſhall ſee viſi-"ons, and your old men ſhall dream "dreams: and on my ſervants and "on my handmaidens I will pour out "in thoſe days of my Spirit, and they "ſhall propheſy. And I will ſhew won-"ders in heaven above, and ſigns in "the earth beneath; blood, and fire, "and vapour of ſmoke. The ſun "ſhall be turned into darkneſs, and "the moon into blood, before that "great and notable day of the Lord "come. And it ſhall come to paſs, "*that* whoſoever ſhall call on the "name of the Lord ſhall be ſaved.

"Ye men of Iſrael, hear theſe "words: Jeſus of Nazareth, a man "approved by God among you by "miracles and wonders and ſigns, "which God did by him in the "midſt of you, as ye yourſelves alſo "know: Him, being delivered by "the determinate counſel and fore-"knowledge of God, ye have taken, "and by wicked hands have cruci-"fied and ſlain: Whom God hath "raiſed up, having looſed the pains "of death; becauſe it was not poſſi-"ble that he ſhould be holden by it.

"For David ſpeaketh concerning "him, I foreſaw the Lord always "before my face; for he is on my "right hand, that I ſhould not be "moved: Therefore did my heart "rejoice, and my tongue was glad; "moreover alſo, my fleſh ſhall reſt "in hope: becauſe thou wilt not "leave my ſoul in hell (83), neither "wilt thou ſuffer thine Holy One to "ſee corruption. Thou haſt made "known to me the ways of life: thou "ſhalt make me full of joy with thy "countenance.

"Men *and* brethren, let me freely "ſpeak unto you of the patriarch "David, that he is both dead and "buried; and his ſepulchre is with us "unto this day. Therefore being a "prophet, and knowing that God "had ſworn with an oath to him, "that, of the fruit of his loins accord-"ing to the fleſh, he would raiſe up "Chriſt to ſit on his throne; he, ſee-"ing this before, ſpoke of the reſur-"rection of Chriſt, that his ſoul "was not left in hell, neither did his "fleſh ſee corruption. This Jeſus "hath God raiſed up, whereof we "all are witneſſes.

"Therefore being by the right "hand of God exalted, and having "received of the Father the pro-"miſe of the Holy Ghoſt, he hath "ſhed forth this which ye now ſee "and hear. For David is not aſ-"cended into the heavens: but he "ſaith himſelf, The LORD ſaid unto "my Lord, Sit thou on my right "hand, until I make thy foes thy "footſtool. Therefore let all the "houſe of Iſrael know aſſuredly, that "God hath made that ſame Jeſus, "whom ye have crucified, both Lord "and Chriſt."

Now when they heard *this*,

(83) *Or* hades, *the ſtate of the dead, to which the pains of death had brought him.*

they were pricked in the heart, and ſaid unto Peter and to the reſt of the apoſtles, "Men *and* brethren, what "ſhall we do?" Then Peter ſaid unto them, "Repent, and be bap-"tized every one of you in the name "of Jeſus Chriſt, for the remiſſion "of ſins; and ye ſhall receive the "gift of the Holy Ghoſt. For the "promiſe is unto you, and to your "children, and to all that are afar "off, even as many as the Lord our "God ſhall call." And with many other words did he teſtify and exhort, ſaying, "Save yourſelves from "this untoward generation!"

Then they that gladly received his word were baptized; and the ſame day there were added *unto them* about three thouſand ſouls. And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, and in breaking of bread, and in prayers. And fear came upon every ſoul; and many wonders and ſigns were done by the apoſtles.

And all that believed were together, and had all things common; and ſold their poſſeſſions and goods, and parted them to all *men*, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart; praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved (84).

CHAP. III.

Peter and John reſtore a lame man, aſcribing the cure to the name of Jeſus, and exhorting to repentance.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entered into the temple; who, ſeeing Peter and John about to go into the temple, aſked an alms. And Peter, faſtening his eyes upon him, with John, ſaid, "Look "on us!" And he gave heed unto them expecting to receive ſomething of them.

Then Peter ſaid, "Silver and gold "I have none; but ſuch as I have "I give thee: In the name of Je-"ſus Chriſt of Nazareth, riſe up "and walk!" And he took him by the right hand, and lifted *him* up; and immediately his feet and anclebones received ſtrength. And he, leaping up, ſtood, and walked, and entered with them into the temple walking, and leaping, and praiſing God.

And all the people ſaw him walking and praiſing God; and they knew that it was he who ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man, who was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter ſaw *it*, he anſwered unto the people, "Ye men "of Iſrael, why marvel ye at this? "or why look ye ſo earneſtly on us, "as if by our own power or holineſs "we had made this man to walk? "The God of Abraham and of Iſaac, "and of Jacob, the God of our fa-"thers hath glorified his Son Jeſus; "whom ye delivered up, and de-"nied him in the preſence of Pilate, "when he was determined to let *him* "go. But ye denied the Holy One, "and the Juſt, and deſired a mur-"derer to be granted unto you; and "killed the Prince of life, whom "God hath raiſed from the dead, "whereof we are witneſſes.

And

(84) *Or rather*, ſuch as were ſaved *from the approaching deſtruction of the Jews, and from eternal puniſhment.*

"And his name, through faith in "his name, hath made this man "strong, whom ye see and know; yea, "the faith which is by him hath "given him this perfect soundness in "the presence of you all. And now, "brethren, I wot that through ig"norance ye did *it*, as also your ru"lers *did*. But those things which "God before had shewed by the "mouth of all his prophets, that "Christ should suffer, he hath so "fulfilled.

"Repent ye therefore, and be con"verted, that your sins may be blott"ed out, when the times of refresh"ing shall come from the presence "of the Lord: and he shall send Je"sus Christ, who before was preach"ed unto you; whom the heaven "must receive until the times of res"titution of all things; which God "hath spoken by the mouth of all "his holy prophets since the world "began. For Moses truly said unto "the fathers, A prophet shall the "Lord your God raise up unto you "of your brethren, like me; him "shall ye hear in all things whatso"ever he shall say unto you. And "it shall come to pass, *that* every soul "who will not hear that prophet "shall be destroyed from among the "people.

"Yea, and all the prophets from "Samuel, and those that follow after, "as many as have spoken, have like"wise foretold of these days. Ye are "the children of the prophets, and "of the covenant which God made "with our fathers, saying unto Abra"ham, And in thy seed shall all the "kindreds of the earth be blessed. "Unto you first, God having raised "up his Son Jesus, sent him to bless "you, in turning away every one of "you from his iniquities (85)."

CHAP. IV.

Peter and John imprisoned. Their defence. They are threatened.

AND as they spoke unto the people the priests and the captains of the temple and the Sadducees came upon them; being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day; for it was now evening. Howbeit, many of them who heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

Then Peter, filled with the Holy Ghost, said unto them, "Ye rulers "of the people, and elders of Israel! "If we this day are examined of the "good deed done to the impotent "man, by what means he is made "whole; be it known unto you all, "and to all the people of Israel, that "by the name of Jesus Christ of Na"zareth, whom ye crucified, whom "God raised from the dead, even by "Him doth this man stand here be"fore you whole. This is the stone "which was set at nought by you "builders, which is become the "head of the corner. Neither is there "salvation in any other: for there is "no other name under heaven, given "among men, whereby we must be "saved."

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant (86) men, they marvelled; and they took knowledge of them, that they had been with Jesus. And

(85) *Or*, every one of you turning from your iniquities.

(86) *Or*, *obscure men* of private stations.

beholding

beholding the man who was healed ſtanding with them, they could ſay nothing againſt it.

But when they had commanded them to go aſide out of the council, they conferred among themſelves, ſaying, What ſhall we do to theſe men, for that indeed a notable miracle hath been done by them *is* manifeſt to all them that dwell in Jeruſalem; and we cannot deny *it*. But that it ſpread no farther among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus. But Peter and John anſwered and ſaid unto them, "Whether it be right in the "ſight of God, to hearken unto you "more than unto God, judge ye. For "we cannot but ſpeak the things "which we have ſeen and heard." So when they had farther threatened them, they let them go, finding nothing how they might puniſh them, becauſe of the people; for all *men* glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was ſhewed.

And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them. And when they heard that, they lifted up their voice to God with one accord, and ſaid, "Lord, thou *art* God who haſt made "heaven and earth and the ſea, and "all that in them is! who by the "mouth of thy ſervant David haſt "ſaid, "Why did the heathen rage, "and the people imagine vain things? "The kings of the earth ſtood up, "and the rulers were gathered toge- "ther againſt the Lord, and againſt "his Chriſt.

"For of a truth againſt thy holy "child Jeſus, whom thou haſt anoint- "ed, both Herod and Pontius Pilate, "with the Gentiles and the people "of Iſrael, were gathered together, "to do whatſoever thy hand and thy "counſel determined before to be "done. And now, Lord, behold "their threatenings! and grant unto "thy ſervants, that with all boldneſs "they may ſpeak thy word, by "ſtretching forth thine hand to heal; "and that ſigns and wonders may "be done by the name of thy holy "child Jeſus."

And when they had prayed, the place was ſhaken where they were aſſembled together; and they were all filled with the Holy Ghoſt, and they ſpoke the word of God with boldneſs. And the multitude of them that believed were of one heart and of one ſoul: neither ſaid any *of them*, that ought of the things which he poſſeſſed was his own; but they had all things common. And with great power the apoſtles gave teſtimony of the reſurrection of the Lord Jeſus, and great grace was upon them all; neither was there any among them that lacked.

For as many as were poſſeſſors of lands, or houſes, ſold them, and brought the prices of the things that were ſold, and laid *them* down at the apoſtles' feet; and diſtribution was made unto every man, according as he had need. And Joſes, who by the Apoſtles was ſurnamed Barnabas, (which is, being interpreted, The ſon of conſolation) a Levite, *and* of the country of Cyprus, having land, ſold *it*, and brought the money, and laid *it* at the apoſtles' feet.

CHAP. V.

The death of Ananias and Sapphira. The apoſtles impriſoned again, and delivered.

BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion, and kept back *part* of the price, (his wife alſo being privy *to it*,) and brought a certain part, and laid it at the apoſtles' feet. But Peter ſaid, "Ananias, why hath Sa- "tan filled thine heart to lye to the "Holy Ghoſt, and to keep back *part*

" of the price of the land? While it " remained, was it not thy own? " and after it was sold, was it not in " thy own power? Why hast thou " conceived this thing in thine heart? " Thou hast not lyed unto men, but " unto God."

And Ananias, hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, wound him up, and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, "Tell me whe- " ther ye sold the land for so much." And she said, "Yes, for so much." Then Peter said unto her, "How is " it that ye have agreed together to " tempt the Spirit of the Lord? be- " hold, the feet of them who have " buried thy husband *are* at the " door, and shall carry thee out."

Then she fell down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead; and carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles many signs and wonders were wrought among the people. And they were all with one accord in Solomon's porch. And of the rest no man durst join himself to them; but the people magnified them.

And believers were the more added to the Lord, multitudes both of men and women; insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches; that at the least the shadow of Peter passing by might over-shadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them who were vexed with unclean spirits; and they were healed every one.

Then the high priest rose up, and all they that were with him; which is the sect of the Sadducees; and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said, "Go, stand and " speak in the temple to the people " all the words of this life."

And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together and all the senate of the children of Israel, and sent to the prison to have them brought.

But when the officers came, and found them not in the prison, they returned, and told, saying, "The pri- " son truly we found shut with all " safety, and the keepers standing " ing without before the doors; but " when we had opened, we found " no man within." Now when the high priest and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow.

Then one came and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then the captain went with the officers, and brought them without violence; for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council. And the high priest asked them, saying, "Did we not straitly com- " mand you, that ye should not teach " in this name? and behold, ye have " filled Jerusalem with your doctrine, " and intend to bring this man's " blood upon us."

Then Peter and the *other* apostles answered and said, "We ought to " obey God rather than men. The " God of our fathers raised up Jesus, " whom

"whom ye slew and hanged on a "tree; him hath God exalted with "his right hand *to be* a Prince and a "Saviour, to give repentance to Is- "rael, and forgiveness of sins. And "we are his witnesses of these things; "and *so is* also the Holy Ghost, whom "God hath given to them that obey "him."

When they heard *that*, they were cut *to the heart*, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, "Ye men of Israel, take heed "to yourselves what ye intend to do "as touching these men! For before "these days rose up Theudas, boast- "ing himself to be somebody; to "whom a number of men, about "four hundred, joined themselves; "who was slain, and all, as many as "obeyed him, were scattered and "brought to nought.

"After this man rose up Judas of "Galilee in the days of the taxing, "and drew away much people after "him; he also perished, and all, "even as many as obeyed him, were "dispersed. And now I say unto "you, Refrain from these men, and "let them alone; (for if this counsel "or this work be of men, it will "come to nought; but if it be of "God, ye cannot overthrow it;) lest "haply ye be found even to fight a- "gainst God."

And to him they agreed. And when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.

Deacons chosen. Stephen falsly accused of blasphemy.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reasonable that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministery of the word.

And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid *their* hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue which is called, *The synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke. Then they suborned men who said, We have heard him speak blasphemous words against Moses, and *against* God.

And they stirred up the people and the elders and the scribes, and came upon *him*, and caught him, and brought *him* to the council; and set up

up falſe witneſſes, who ſaid, "This "man ceaſeth not to ſpeak blaſ- "phemous words againſt this holy "place and the law; for we have "heard him ſay, that this Jeſus of "Nazareth ſhall deſtroy this place, "and ſhall change the cuſtoms "which Moſes delivered us." And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an angel.

CHAP. VII.

Stephen anſwereth to his accuſation. They ſtone him to death.

THEN ſaid the high prieſt, "Are "theſe things ſo?" And he ſaid, "Men, brethren, and fathers, hark- "en! The God of glory appeared "unto our father Abraham when he "was in Meſopotamia, before he "dwelt in Charran, and ſaid unto "him, Get thee out of thy country "and from thy kindred, and come "into the land which I ſhall ſhew "thee.

"Then he came out of the land "of the Chaldeans, and dwelt in "Charran; and from thence, when "his father was dead, He removed "him into this land wherein ye now "dwell. And He gave him no in- "heritance in it, no not *ſo much as* "to ſet his foot on; yet he promiſed "that he would give it to him for a "poſſeſſion, and to his ſeed after "him, when *as yet* he had no child.

"And God ſpoke on this wiſe, "That his ſeed ſhould ſojourn in a "ſtrange land; and that they ſhould "bring them into bondage, and treat "*them* evil four hundred years. And "the nation to whom they ſhall be "in bondage will I judge, ſaid God; "and after that they ſhall come forth, "and ſerve me in this place.

"And he gave him the covenant "of circumciſion; and ſo *Abraham* "begat Iſaac, and circumciſed him "the eighth day; and Iſaac *begat* Ja- "cob; and Jacob *begat* the twelve "patriarchs. And the patriarchs "moved with envy ſold Joſeph into "Egypt; but God was with him, "and delivered him out of all his "afflictions, and gave him favour "and wiſdom in the ſight of Pha- "raoh king of Egypt; and he made "him governor over Egypt, and all "his houſe.

"Now there came a dearth over "all the land of Egypt and Canaan, "and great affliction; and our fa- "thers found no ſuſtenance. But "when Jacob heard that there was "corn in Egypt, he ſent out our fa- "thers firſt: and *at* the ſecond *time* "Joſeph was made known to his "brethren; and Joſeph's kindred "was made known unto Pharaoh.

"Then Joſeph ſent, and called his "father Jacob to him and all his "kindred, threeſcore and fifteen "ſouls. So Jacob went down into "Egypt, and died, he and our fa- "thers; and were carried over into "Sychem, and laid in the ſepulchre "that Abraham bought for a ſum of "money of the ſons of Emmor *the fa- "ther* of Sychem.

"But when the time of the pro- "miſe drew nigh, which God had "ſworn to Abraham, the people "grew and multiplied in Egypt; "till another king aroſe, who knew "not Joſeph. The ſame dealt ſub- "tilly with our kindred, and ill- "treated our fathers; ſo that they caſt "out their young children, to the "end they might not live. In which "time Moſes was born, and was ex- "ceeding fair, and nouriſhed up in "his father's houſe three months: "and when he was caſt out, Pha- "raoh's daughter took him up, and "nouriſhed him for her own ſon.

"And Moſes was learned in all "the wiſdom of the Egyptians, and "was mighty in words and in deeds. "And when he was full forty years "old, it came into his heart to viſit "his brethren the children of Iſrael. "And ſeeing one *of them* ſuffer wrong, "he defended *him*, and avenged him "that was oppreſſed, and ſmote the "Egyptian:

"Egyptian: for he ſuppoſed his bre-
"thren would have underſtood that
"God, by his hand, would deliver
"them; but they underſtood not.

"And the next day he ſhewed
"himſelf unto them as they ſtrove,
"and would have ſet them at one
"again, ſaying, Sirs, ye are bre-
"thren! why do ye wrong one to
"another? But he that did his neigh-
"bour wrong thruſt him away, ſay-
"ing, Who made thee a ruler and a
"judge over us? wilt thou kill me
"as thou killedſt the Egyptian yeſ-
"terday? Then Moſes fled at this
"ſaying, and was a ſtranger in the
"land of Madian, where he begat
"two ſons.

"And when forty years were ex-
"pired, there appeared to him in
"the wilderneſs of mount Sinai an
"angel of the Lord, in a flame of
"fire in a buſh. When Moſes ſaw
"*it*, he wondered at the ſight: and
"as he drew near to behold *it*, the
"voice of the Lord came unto him,
"*ſaying*, I *am* the God of thy fathers,
"the God of Abraham, and the
"God of Iſaac, and the God of Ja-
"cob. Then Moſes trembled, and
"durſt not behold.

"Then ſaid the Lord to him, Put
"off thy ſhoes from thy feet (87);
"for the place where thou ſtandeſt
"is holy ground. I have ſeen, I
"have ſeen the affliction of my peo-
"ple which is in Egypt; and I have
"heard their groaning, and am come
"down to deliver them: And now
"come, I will ſend thee into Egypt.

"This Moſes whom they refuſed,
"ſaying, Who made thee a ruler
"and a judge? the ſame did God
"ſend *to be* a ruler and a deliverer by
"the hands of the angel, who ap-
"peared to him in the buſh. He
"brought them out, after he had
"ſhewed wonders and ſigns in
"the land of Egypt, and in the Red
"ſea, and in the wilderneſs forty
"years.

"This is that Moſes who ſaid unto
"the children of Iſrael, A prophet
"ſhall the Lord your God raiſe up
"unto you of your brethren, like me;
"Him ſhall ye hear. This is he that
"was in the church in the wilder-
"neſs, with the angel who ſpoke to
"him in the mount Sinai, and with
"our fathers; who received the live-
"ly oracles to give unto us:

"To whom our fathers would not
"obey; but thruſt *him* from them,
"and in their hearts turned back
"again into Egypt. Saying unto
"Aaron, Make us gods to go before
"us; for *as for* this Moſes who
"brought us out of the land of
"Egypt, we wot (88) not what is
"become of him. And they made
"a calf in thoſe days; and offered
"ſacrifice unto the idol, and rejoic-
"ed in the works of their own
"hands.

"Then God turned, and gave
"them up to worſhip the hoſt of
"heaven; as it is written in the book
"of the prophets, O ye houſe of
"Iſrael! have ye offered to me
"ſlain beaſts and ſacrifices by the
"ſpace of forty years in the wil-
"derneſs? Yea, ye took up the
"tabernacle of Moloch, and the
"ſtar of your God Remphan, fi-
"gures which ye made to worſhip
"them; and I will carry you away
"beyond Babylon (89).

"Our fathers had the tabernacle
"of witneſs in the wilderneſs, as He
"had appointed, ſpeaking unto Moſes
"that he ſhould make it according
"to the faſhion that he had ſeen.
"Which alſo our fathers that came
"afterwards brought in with Joſhua
"into the poſſeſſion of the Gentiles,
"whom God drove out before the
"face of our fathers unto the days of

(87) *This was a ceremony of reſpect in the eaſt, when approaching a ſuperior; as we uncover the head in Europe.*

(88) *That is*, We know not.

(89) *See* Amos v. 25—27.

"David;

"David; who found favour before "God, and deſired to find a taber- "nacle for the God of Jacob. But "Solomon built him a houſe.

"Howbeit, the Moſt High dwell- "eth not in temples made with "hands; as ſaith the prophet, Hea- "ven *is* my throne, and earth *is* my "footſtool: what houſe will ye build "me? ſaith the Lord; or what *is* the "place of my reſt? hath not my hand "made all theſe things?

"Ye ſtiff-necked, and uncircum- "ciſed in heart and ears! ye always "reſiſt the Holy Ghoſt; as your fa- "ther *did*, ſo *do* ye. Which of the "prophets have not your fathers "perſecuted? and they have ſlain "them who ſhewed before of the "coming of the Juſt one, of whom "ye have been now the betrayers "and murderers; who have receiv- "ed the law by the diſpoſition of "of angels, and have not kept *it*."

When they heard theſe things, they were cut to the heart, and they gnaſhed on him with *their* teeth. But he, being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God; and ſaid, "Behold, I ſee the hea- "vens opened, and the Son of man "ſtanding on the right hand of "God!"

Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt *him* out of the city, and ſtoned *him*; and the witneſſes laid down their clothes at a young man's feet whoſe name was Saul. And they ſtoned Stephen, calling upon *God*, and ſaying, "Lord Jeſus, receive "my ſpirit!" And he kneeled down, and cried with a loud voice, "Lord, "lay not this ſin to their charge!" And when he had ſaid this, he fell aſleep.

CHAP. VIII.

The church planted in Samaria, is confirmed by Peter and John. Philip ſent to baptize an eunuch.

AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the Church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles. And devout men carried Stephen *to his burial*, and made great lamentation over him. As for Saul, he made havock of the Church, entering into every houſe; and haling men and women, committed *them* to priſon. Therefore they that were ſcattered abroad, went every where preaching the word.

Then Philip went down to the city of Samaria, and preached Chriſt unto them. And the people, with one accord, gave heed unto thoſe things which Philip ſpoke, hearing, and ſeeing the miracles which he did. For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed *with them*; and many taken with palſies, and that were lame, were healed. And there was great joy in that city.

But there was a certain man called Simon, who before time in the ſame city uſed ſorcery, and bewitched (90) the people of Samaria, giving out that himſelf was ſome great one. To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God. And to him they had regard; becauſe that, of long time, he had bewitched them with ſorceries.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized both men and women. Then Simon himſelf believed alſo; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done.

Now when the apoſtles who were

(90) *Or*, filled with aſtoniſhment.

at

at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghoſt. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jeſus. Then they laid *their* hands on them, and they received the Holy Ghoſt.

And when Simon ſaw that, through laying on of the apoſtles' hands, the Holy Ghoſt was given, he offered them money, ſaying, "Give me alſo this power, that on "whomſoever I lay hands, he may "receive the Holy Ghoſt."

But Peter ſaid unto him, "Thy "money periſh with thee! becauſe "thou haſt thought that the gift of "God may be purchaſed with mo-"ney. Thou haſt neither part nor "lot in this matter; for thy heart is "not right in the ſight of God. Re-"pent therefore of this thy wicked-"neſs; and pray God, if perhaps the "thought of thine heart may be for-"given thee: for I perceive that "thou art in the gall of bitterneſs, and "*in* the bond of iniquity."

Then Simon anſwered, and ſaid, "Pray ye to the Lord for me, that "none of theſe things which ye have "ſpoken come upon me." And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel in many villages of the Samaritans.

And the angel of the Lord, ſpoke unto Philip, ſaying, "Ariſe! and go "toward the ſouth, unto the way "that goeth down from Jeruſalem "unto Gaza, which is deſert." And he aroſe and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem to worſhip, was returning; and ſitting in his chariot, read Iſaiah the prophet.

Then the Spirit ſaid unto Philip, Go near, and join thyſelf to this chariot. And Philip ran thither to him, and heard him read the prophet Iſaiah, and ſaid, "Under-"ſtandeſt thou what thou readeſt?" And he ſaid, "How can I, except "ſome man ſhould guide me?" and he deſired Philip that he would come up, and ſit with him.

The place of the ſcripture which he read was this, "He was led as a "ſheep to the ſlaughter; and like a "lamb dumb before his ſhearer, ſo "opened he not his mouth: in his "humiliation, his judgement was "taken away: and who ſhall declare "his generation? for his life is taken "from the earth (91)."

And the eunuch anſwered Philip, and ſaid, "I pray thee, of whom "ſpeaketh the prophet this? of him-"ſelf, or of ſome other man?" Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus. And as they went on *their* way, they came unto a certain water. And the eunuch ſaid, "See *here is* water! what doth hin-"der me to be baptized?" And Philip ſaid, "If thou believeſt with all "thine heart, thou mayeſt." And he anſwered and ſaid, "I believe "that Jeſus Chriſt is the Son of "God."

And he commanded the chariot to ſtand ſtill: and they went both down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught Philip away, that the eunuch ſaw him no more; and he went on his way rejoicing. But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

(91) Iſaiah liii. 7, 8.

CHAP.

CHAP. IX.

Paul, going towards Damaſcus, is called to the apoſtleſhip. The Jews lay wait for him. Tabitha raiſed.

AND Saul, yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, and deſired of him letters to Damaſcus to the ſynagogues; that if he found any of this way, whether they were men or women, he might bring them bound to Jeruſalem. And as he journeyed, he came near Damaſcus; and ſuddenly there ſhined round about him a light from heaven. And he fell to the earth, and heard a voice ſaying unto him, "Saul! Saul! "why perſecuteſt thou me?"

And he ſaid, "Who art thou, "Lord?" And the Lord ſaid, "I am "Jeſus whom thou perſecuteſt. *It is* "hard for thee to kick againſt the "pricks (92)." And he, trembling and aſtoniſhed, ſaid, "Lord, what "wilt thou have me to do?" And the Lord *ſaid* unto him, "Ariſe! "and go into the city, and it ſhall be "told thee what thou muſt do."

And the men who journeyed with him ſtood ſpeechleſs, hearing a voice (93), but ſeeing no man. And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus. And he was three days without ſight, and neither did eat nor drink.

And there was a certain diſciple at Damaſcus, named Ananias; and to him the Lord ſaid in a viſion, "Ana- "nias!" And he ſaid, "Behold, I "*am here*, Lord!" And the Lord *ſaid* unto him, "Ariſe! and go into the "ſtreet which is called Straight, and "enquire in the houſe of Judas for "*one* called Saul of Tarſus; for be- "hold he prayeth, and hath ſeen in "a viſion a man named Ananias "coming in, and putting *his* hand "on him, that he might receive his "ſight."

Then Ananias anſwered, "Lord, "I have heard by many of this man, "how much evil he hath done to "thy ſaints at Jeruſalem; and here "he hath authority from the chief "prieſts to bind all that call on thy "name." But the Lord ſaid unto him, "Go thy way; for he is a cho- "ſen veſſel unto me, to bear my name "before the Gentiles, and kings, and "the children of Iſrael: for I will "ſhew him how great things he muſt "ſuffer for my name's ſake."

And Ananias went his way, and entered into the houſe; and putting his hands on him, ſaid, "Brother "Saul! the Lord, *even* Jeſus, that ap- "peared unto thee in the way as "thou cameſt, hath ſent me that "thou mighteſt receive thy ſight, "and be filled with the Holy Ghoſt." And immediately there fell from his eyes as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized.

And when he had received meat, he was ſtrengthened. Then Saul was certain days with the diſciples who were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard *him* were amazed, and ſaid, "Is not this he, that de- "ſtroyed them who called on this "name in Jeruſalem; and came hi- "ther for that intent that he might "bring them bound unto the chief "prieſts?" But Saul increaſed the more in ſtrength, and confounded the Jews who dwelt at Damaſcus, proving that this is very Chriſt (94).

And after that many days were fulfilled, the Jews took counſel to kill him: but their laying await was

(92) *This is a proverb, alluding to an unruly ox that kicks againſt his driver's goad.*

(93) *That is, The ſound of the voice, without knowing the meaning of the words.*

(94) *That is, The promiſed* Meſſiah.

known by Saul. And they watched the gates day and night, to kill him. Then the diſciples took him by night, and let *him* down by the wall in a baſket. And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the diſciples; but they were all afraid of him, and believed not that he was a diſciple. But Barnabas took him and brought *him* to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that He had ſpoken to him; and how he had preached boldly at Damaſcus in the name of Jeſus.

And he was with them coming in and going out at Jeruſalem. And he ſpoke boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians (95); but they went about to ſlay him: *which* when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus. Then the churches had reſt throughout all Judea and Galilee and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints who dwelt at Lydda. And there he found a certain man named Eneas, who had kept his bed eight years, and was ſick of the palſy. And Peter ſaid unto him, "Eneas, Jeſus Chriſt "maketh thee whole: ariſe, and "make thy bed!" And he aroſe immediately. And all that dwelt at Lydda and Saron ſaw him, and turned to the Lord.

Now there was at Joppa a certain diſciple named Tabitha, who, by interpretation, is called Dorcas (96); this woman was full of good works and alms-deeds which ſhe did. And it came to paſs in thoſe days that ſhe was ſick, and died; whom when they had waſhed, they laid *her* in an upper chamber. And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there; they ſent unto him two men, deſiring *him* that he would not delay to come to them. Then Peter aroſe, and went with them.

When he was come, they brought him into the upper chamber; and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them. But Peter put them all forth, and kneeled down and prayed; and turning *him* to the body, ſaid, "Tabitha, ariſe!" And ſhe opened her eyes; and when ſhe ſaw Peter, ſhe ſat up. And he gave her his hand, and lifted her up; and, when he had called the ſaints and widows, preſented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to paſs that he tarried many days in Joppa, with one Simon a tanner.

CHAP. X.

Cornelius ſendeth for Peter. His viſion. He preacheth. The Holy Ghoſt falleth on the hearers.

THERE was a certain man in Ceſarea called Cornelius, a centurion of the band called the Italian *band*; *a* devout *man*, and one that feared God with all his houſe, who gave much alms to the people, and prayed to God always. He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius!

And when he looked on him, he was afraid, and ſaid, "What is it, "Lord?" And he ſaid unto him, "Thy prayers and thine alms are "come up for a memorial before "God. And now ſend men to Joppa, "and call for *one* Simon whoſe ſur-"name is Peter. He lodgeth with "one Simon a tanner, whoſe houſe "is

(95) *Or, Jews that uſed the Greek language, hence called* Helleniſts.

(96) *In Engliſh, a* roe *or* fawn.

"is by the ſea-*ſide*; he ſhall tell thee "what thou oughteſt to do." And when the angel who ſpoke unto Cornelius was departed, he called two of his houſhold-ſervants, and a devout ſoldier of them that waited on him continually; and when he had declared all *theſe* things unto them, he ſent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray, about the ſixth hour; and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

And there came a voice to him, "Riſe, Peter! kill, and eat." But Peter ſaid, "Not ſo, Lord; for I have "never eaten any thing that is com-"mon or unclean." And the voice *ſpoke* unto him again the ſecond time, "What God hath cleanſed, *that* call "not thou common." This was done thrice; and the veſſel was received up again into heaven.

Now while Peter doubted in himſelf what this viſion which he had ſeen ſhould mean, behold, the men who were ſent from Cornelius had made inquiry for Simon's houſe, and ſtood before the gate; and called, and aſked whether Simon who was ſurnamed Peter lodged there. While Peter thought on the viſion, the Spirit ſaid unto him, "Behold, three "men ſeek thee! ariſe therefore, and "get thee down, and go with them, "doubting nothing; for I have ſent "them."

Then Peter went down to the men who were ſent unto him from Cornelius, and ſaid, "Behold, I am he "whom ye ſeek! what *is* the cauſe "wherefore ye are come?" And they ſaid, "Cornelius the centurion, a "juſt man, and one that feareth God, "and of good report among all the "nation of the Jews, was warned "from God by an holy angel to ſend "for thee into his houſe, and to hear "words of thee."

Then he called them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him; and the morrow after, they entered into Ceſarea. And Cornelius waited for them, and had called together his kinſmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet and worſhipped *him*. But Peter took him up, ſaying, "Stand up! "I myſelf alſo am a man." And as he talked with him, he went in, and found many that were come together.

And he ſaid unto them, "Ye know "that it is an unlawful thing for a "man that is a Jew, to keep compa-"ny with, or come unto, one of ano-"ther nation; but God hath ſhewed "me that I ſhould not call any man "common or unclean. Therefore "I came *unto you*, without gainſaying, "as ſoon as I was ſent for. I aſk "therefore for what intent ye have "ſent for me?"

And Cornelius ſaid, "Four days "ago I was faſting until this hour, "and at the ninth hour I prayed in "my houſe; and behold, a man ſtood "before me in bright clothing, and "ſaid, Cornelius! thy prayer is "heard, and thine alms are had in "remembrance in the ſight of God. "Send therefore to Joppa, and call "hither Simon whoſe ſurname is "Peter. He is lodged in the houſe of "*one* Simon a tanner by the ſea-*ſide*; "who, when he cometh, ſhall ſpeak "unto thee. Immediately therefore "I ſent to thee; and thou haſt done "well that thou art come. Now "therefore we are all here preſent

"before God, to hear all things that "are commanded thee by God."

Then Peter opened *his* mouth, and ſaid, "Of a truth I perceive that "God is no reſpecter of perſons; "but in every nation, he that fear-"eth him, and worketh righteouſ-"neſs, is accepted with him. The "word which *God* ſent unto the "children of Iſrael, preaching peace "by Jeſus Chriſt (he is Lord of all;) "that word, *Iſay*, ye know, which was "publiſhed throughout all Judea, "and began from Galilee, after the "baptiſm which John preached; "how God anointed Jeſus of Na-"zareth with the Holy Ghoſt and "with power; who went about do-"ing good, and healing all that were "oppreſſed by the devil: for God "was with him.

"And we are witneſſes of all things "which he did both in the land of "the Jews, and in Jeruſalem; whom "they ſlew and hanged on a tree. "Him God raiſed up the third day, "and ſhewed him openly; not to all "the people: but unto witneſſes cho-"ſen before by God; *even* to us, who "did eat and drink with him after "he roſe from the dead. And He "commanded us to preach unto the "people, and to teſtify that it is he "who was ordained by God *to be* the "judge of quick (97) and dead. To "him all the prophets give teſtimony, "that, through his name, whoſoever "believeth in him ſhall receive re-"miſſion of ſins."

While Peter yet ſpoke theſe words, the Holy Ghoſt fell on all them who heard the word. And they of the circumciſion who believed (98) were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. For they heard them ſpeak with tongues (99), and magnify God. Then Peter anſwered, "Can any man forbid water "that theſe ſhould not be baptized, "who have received the Holy Ghoſt "as well as we?" And he command-ed them to be baptized in the name of the Lord. Then they prayed him to tarry certain days.

CHAP. XI.

Peter accuſed, defendeth himſelf. The Goſpel is ſpread. Agabus propheſieth.

AND the apoſtles, and brethren that were in Judea, heard that the Gentiles had alſo received the word of God. And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him, ſaying, "Thou wenteſt "in to men uncircumciſed, and didſt "eat with them."

But Peter rehearſed *the matter* from the beginning, and expounded *it* by order unto them, ſaying, "I was in "the city of Joppa, praying; and in "a trance I ſaw a viſion, A certain "veſſel deſcend, as it had been a "great ſheet, let down from heaven "by four corners; and it came even "to me. Upon which when I had "faſtened mine eyes, I conſidered, "and ſaw fourfooted beaſts of the "earth, and wild beaſts, and creep-"ing things, and fowls of the air. "And I heard a voice ſaying unto "me, Ariſe, Peter; ſlay, and eat. But "I ſaid, Not ſo, Lord; for nothing "common or unclean hath at any "time entered into my mouth.

"But the voice anſwered me a-"gain from heaven, What God hath "cleanſed *that* call not thou common. "And this was done three times: "and all were drawn up again into "heaven. And behold, immediately "there were three men already come "unto the houſe where I was, ſent "from Ceſarea unto me. And the "Spirit bade me to go with them,

(97) *That is, Thoſe who ſhall be alive at his coming to judgement.*

(98) *That is, The Jewiſh converts.*

(99) *Or* various languages, *which they had never learned.*

"nothing

"nothing doubting. Moreover, theſe "ſix brethren accompanied me, and "we entered into the man's houſe.

"And he ſhewed us how he had "ſeen an angel in his houſe, who "ſtood and ſaid unto him, Send men "to Joppa, and call for Simon whoſe "ſurname is Peter; who ſhall tell "thee words whereby thou and all "thy houſe ſhall be ſaved. And as "I began to ſpeak, the Holy Ghoſt "fell on them, as on us at the be-"ginning. Then I remembered "the word of the Lord, that he "ſaid, John indeed baptized with "water; but ye ſhall be baptized "with the Holy Ghoſt.

"Foraſmuch then as God gave "them the like gift as *he did* unto us, "who believed on the Lord Jeſus "Chriſt; what was I that I could "withſtand God?" When they heard theſe things, they held their peace, and glorified God, ſaying, "Then God hath alſo granted to "the Gentiles repentance unto life."

Now they who were ſcattered abroad, upon the perſecution that aroſe about Stephen, travelled as far as Phenicè and Cyprus and Antioch, preaching the word to none but unto the Jews only. And ſome of them were men of Cyprus and Cyrenè, who, when they were come to Antioch, ſpoke unto the Grecians (1), preaching the Lord Jeſus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.

Then tidings of theſe things came unto the ears of the church which was in Jeruſalem; and they ſent forth Barnabas, that he ſhould go as far as Antioch: who, when he came, and had ſeen the grace of God, was glad, and exhorted them all that, with purpoſe of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghoſt, and of faith; and much people was added unto the Lord.

Then Barnabas departed to Tarſus to ſeek Saul; and when he had found him, he brought him unto Antioch. And it came to paſs that, a whole year, they aſſembled themſelves with the church, and taught much people. And the diſciples were called Chriſtians firſt in Antioch.

And in theſe days prophets came from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit that there ſhould be great dearth throughout all the world; which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren who dwelt in Judea: which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

Herod perſecuteth the Chriſtians. His pride, and miſerable death.

NOW about that time Herod the king ſtretched forth *his* hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded farther to take Peter alſo. Then were the days of unleavened bread. And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after Eaſter to bring him forth to the people.

Peter therefore was kept in priſon: but prayer was made without ceaſing by the church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, "Ariſe up quickly!" And

(1) *Theſe were Gentile Greeks.*

his chains fell off from *his* hands. And the angel ſaid unto him, "Gird "thyſelf, and bind on thy ſandals." And he did ſo. And he ſaith unto him, "Caſt thy garment about thee, "and follow me!"

And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and paſſed on through one ſtreet; and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, "Now I know of a ſurety that "the Lord hath ſent his angel, and "hath delivered me out of the hands "of Herod, and *from* all the expecta-"tion of the people of the Jews."

And when he had conſidered *the thing*, he came to the houſe of Mary the mother of John, whoſe ſurname was Mark; where many were gathered together, praying. And as Peter knocked at the door of the gate, a damſel came to hearken, named Rhoda [*or Roſe*]. And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate; and they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, It is his angel.

But Peter continued knocking. And when they had opened *the door*, and ſaw him, they were aſtoniſhed; but he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, "Go, ſhew theſe things unto "James, and to the brethren." And he departed, and went into another place.

Now as ſoon as it was day, there was no ſmall ſtir among the ſoldiers what was become of Peter. And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that *they* ſhould be put to death. And he went down from Judea to Ceſarea, and abode *there*.

And Herod was highly diſpleaſed with them of Tyre and Sidon. But they came with one accord to him, and having made Blaſtus the king's chamberlain their friend, deſired peace; becauſe their country was nouriſhed by the king's *country*. And upon a ſet day Herod arrayed in royal apparel ſat upon his throne, and made an oration unto them. And the people gave a ſhout, *ſaying*, "*It is* the voice of a god, and not of "a man!" And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory; and he was eaten by worms, and gave up the ghoſt.

But the word of God grew and multiplied. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled *their* miniſtery, and took with them John whoſe ſurname was Mark.

CHAP. XIII.

Paul and Barnabas go to the Gentiles. The Gentiles believe. The Jews blaſpheme.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrenè, and Manaen, who had been brought up with Herod the tetrarch, and Saul. As they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, "Separate me "Barnabas and Saul for the work "whereunto I have called them." And when they had faſted and prayed, and laid their hands on them, they ſent *them* away.

So they, being ſent forth by the Holy Ghoſt, departed unto Seleucia; and from thence they ſailed to Cyprus. And when they were at Salamis, they preached the word of God

God in the ſynagogues of the Jews. And they had alſo John for *their* miniſter. And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name *was* Barjeſus: who was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God.

But Elymas, the ſorcerer, (for ſo is his name by interpretation,) withſtood them, ſeeking to turn away the deputy from the faith. Then Saul, who alſo *is called* Paul, filled with the Holy Ghoſt, ſet his eyes on him, and ſaid, "O full of all ſubtilty and "all miſchief! *thou* child of the de"vil! *thou* enemy of all righteouſ"neſs! wilt thou not ceaſe to pervert "the right ways of the Lord? And "now behold, the hand of the Lord "*is* upon thee! and thou ſhalt be "blind, not ſeeing the ſun for a ſea"ſon." And immediately there fell on him a miſt and a darkneſs; and he went about, ſeeking ſome to lead him by the hand. Then the deputy, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.

Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jeruſalem. But when they departed from Perga, they came to Antioch in Piſidia; and went into the ſynagogue on the ſabbath-day, and ſat down. And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them, ſaying, "*Ye* men *and* brethren! if ye have "any word of exhortation for the "people, ſay on."

Then Paul ſtood up, and, beckoning with *his* hand, ſaid, "Men of "Iſrael, and ye that fear God, give "audience! The God of this people "of Iſrael choſe our fathers, and ex"alted the people when they dwelt "as ſtrangers in the land of Egypt, "and with an high arm he brought "them out of it. And about the time "of forty years he ſuffered their man"ners in the wilderneſs. And when "he had deſtroyed ſeven nations in "the land of Chanaan, he divided "their land to them by lot. And "after that, he gave *unto them* judges "about the ſpace of four hundred "and fifty years, until Samuel the "prophet.

"And afterward they deſired a "king: and God gave unto them "Saul the ſon of Kiſh, a man of the "tribe of Benjamin, by the ſpace of "forty years: and, when he had re"moved him, he raiſed up unto them "David to be their king; to whom "alſo he gave teſtimony, and ſaid, "I have found David the *ſon* of Jeſſe, "a man after my own heart (2), "which ſhall fulfil all my will. "Of this man's ſeed hath God, ac"cording to *his* promiſe, raiſed unto "Iſrael a Saviour, Jeſus; when John "had firſt preached, before his com"ing, the baptiſm of repentance to "all the people of Iſrael.

"And as John fulfilled his courſe, "he ſaid, Whom think ye that I am? "I am not *he*. But behold, there "cometh one after me, whoſe ſhoes "of *his* feet I am not worthy to looſe! "Men *and* brethren! children of the "ſtock of Abraham, and whoſoever "among you feareth God, to you is "the word of this ſalvation ſent. For "they that dwell at Jeruſalem, and "their rulers, becauſe they knew "him not, nor yet the voices of the "prophets which are read every "ſabbath-day; they have fulfilled "*them* in condemning *him*. And "though they found no cauſe of "death *in him*; yet they deſired Pilate "that he ſhould be ſlain.

(2) *That is, Who will not diſobey me, like Saul; but will execute my purpoſe concerning Iſrael: for David was not without faults.*

"And when they had fulfilled all "that was written of him, they took "*him* down from the tree, and laid "*him* in a ſepulchre. But God raiſed "him from the dead. And he was "ſeen many days by them who came "up with him from Galilee to Jeru-"ſalem, who are his witneſſes unto "the people. And we declare unto "you glad tidings, that the promiſe "which was made unto the fathers, "God hath fulfilled the ſame unto "us their children, in that he hath "raiſed up Jeſus again; as it is alſo "written in the ſecond pſalm, Thou "art my Son, this day have I begot-"ten thee!

"And as concerning that he raiſed "him up from the dead, *now* no more "to return to corruption, he ſaid on "this wiſe, I will give you the ſure "mercies of David. Wherefore he "ſaith alſo in another *pſalm*, Thou "ſhalt not ſuffer thine Holy One to "ſee corruption. For David, after "he had ſerved his own generation "by the will of God, fell on ſleep, "and was laid unto his fathers, and "ſaw corruption; but he, whom "God raiſed again, ſaw no corrup-"tion.

"Be it known unto you there-"fore, men *and* brethren! that through "this man is preached unto you the "forgiveneſs of ſins; and by him "all that believe are juſtified from "all things, from which ye could "not be juſtified by the law of Mo-"ſes. Beware therefore leſt that "come upon you which is ſpoken of "in the prophets, Behold, ye de-"ſpiſers, and wonder, and periſh! for "I work a work in your days; a "work which ye ſhall in no wiſe "believe, though a man declare it un-"to you (3)."

And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath. Now when the congregation was broken up, many of the Jews and religious proſelytes followed Paul and Barnabas; who, ſpeaking to them, perſuaded them to continue in the grace of God.

And the next ſabbath-day almoſt the whole city came together to hear the word of God. But when the Jews ſaw the multitudes, they were filled with envy, and ſpoke againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. Then Paul and Barnabas waxed bold, and ſaid, "It was neceſſary "that the word of God ſhould firſt "have been ſpoken to you; but ſee-"ing ye put it from you, and judge "yourſelves unworthy of everlaſting "life, lo, we turn to the Gentiles. "For ſo hath the Lord commanded "us, *ſaying*, I have ſet thee to be "a light of the Gentiles, that thou "ſhouldeſt be for ſalvation unto the "ends of the earth (4)."

And when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained (5) to eternal life believed. And the word of the Lord was publiſhed throughout all the region. But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts. But they ſhook off the duſt of their feet againſt them, and came unto Iconium. And the diſciples were filled with joy and with the Holy Ghoſt.

CHAP. XIV.

Paul and Barnabas are perſecuted. Paul healeth a cripple; they are reputed as gods. Paul is ſtoned. They paſs through divers churches, and return to Antioch.

(3) Iſaiah xxxviii. 14, &c.

(4) Iſaiah xlix. 6.

(5) *Or*, diſpoſed *to embrace the Goſpel.*

AND

AND it came to paſs in Iconium that they went both (6) together into the ſynagogue of the Jews, and ſo ſpoke that a great multitude both of the Jews and alſo of the Greeks believed. But the unbelieving Jews ſtirred up the Gentiles, and made their minds evil affected againſt the brethren. Long time therefore they abode ſpeaking boldly in the Lord, who gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

But the multitude of the city was divided; and part held with the Jews, and part with the apoſtles. And when there was an aſſault made both by the Gentiles and alſo by the Jews, with their rulers, to uſe *them* deſpitefully, and to ſtone them, they were ware of *it*, and fled unto Lyſtra and Derbè, cities of Lycaonia, and unto the region that lieth round about: and there they preached the Goſpel.

And there ſat a certain man at Lyſtra impotent in his feet, being a cripple from his mother's womb, who never had walked: the ſame heard Paul ſpeak; who, ſtedfaſtly beholding him, and perceiving that he had faith to be healed, ſaid with a loud voice, "Stand upright on thy feet!" And he leaped, and walked. And when the people ſaw what Paul had done, they lifted up their voices, ſaying in the ſpeech of Lycaonia, "The gods are come down to us in "the likeneſs of men." And they called Barnabas, Jupiter; and Paul, Mercury, becauſe he was the chief ſpeaker.

Then the prieſts of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people. *Which* when the apoſtles Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out, and ſaying, "Sirs! why do ye theſe things? we "alſo are men of like paſſions (7) "with you, and preach unto you "that ye ſhould turn from theſe va- "nities unto the living God, who "made heaven and earth and the "ſea, and all things that are there- "in; who in times paſt ſuffered all "nations to walk in their own ways. "Nevertheleſs, he left not himſelf "without witneſs, in that he did "good, and gave us rain from hea- "ven and fruitful ſeaſons, filling our "hearts with food and gladneſs."

And with theſe ſayings they ſcarce reſtrained the people, that they had not done ſacrifice unto them. And there came thither certain Jews from Antioch and Iconium, who perſuaded the people; and having ſtoned Paul, drew *him* out of the city, ſuppoſing he had been dead. Howbeit, as the diſciples ſtood round about him, he aroſe up, and came into the city; and the next day he departed with Barnabas to Derbè.

And when they had preached the Goſpel to that city, and had taught many, they returned again to Lyſtra and *to* Iconium and Antioch; confirming the ſouls of the diſciples, *and* exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they believed. And after they had paſſed throughout Piſidia, they came to Pamphylia.

And when they had preached the word in Perga, they went down into Attalia; and thence ſailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had gathered

(6) *Paul and Barnabas.*

(7) *Or*, ſubject to the ſame infirmities.

gathered the church together, they rehearſed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And they abode there a long time with the diſciples.

CHAP. XV.

Diſſenſion about circumciſion. The apoſtles conſult about it, and ſend their determination to the churches. Paul and Barnabas contend, and part.

AND certain men who came down from Judea taught the brethren, *and ſaid*, "Except ye are "circumciſed after the manner of "Moſes, ye cannot be ſaved." When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas and certain others of them ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

And being brought on their way by the church, they paſſed through Phenicè and Samaria, declaring the converſion of the Gentiles; and they cauſed great joy unto all the brethren. And when they were come to Jeruſalem, they were received by the church and the apoſtles and elders, and they declared all things that God had done with them. But there roſe up certain of the ſect of the Phariſees who believed, ſaying, That it was needful to circumciſe them, and to command *them* to keep the law of Moſes.

And the apoſtles and elders came together to conſider of this matter. And when there had been much diſputing, Peter aroſe up and ſaid unto them, "Men *and* brethren! ye know "how that a good while ago God "made choice among us, that the "Gentiles by my mouth ſhould hear "the word of the Goſpel, and be-"lieve. And God, who knoweth "the hearts, bore them witneſs, giv-"ing them the Holy Ghoſt, even as "*he did* unto us; and put no differ-"ence between us and them, purify-"ing their hearts by faith. Now "therefore why tempt ye God, to "put a yoke upon the neck of the "diſciples, which neither our fa-"thers nor we were able to bear? "But we believe that, through the "grace of the Lord Jeſus Chriſt, we "ſhall be ſaved, even as they."

Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James anſwered, ſaying, "Men *and* "brethren, hearken unto me! Si-"meon hath declared, how God at "the firſt did viſit the Gentiles, to "take out of them a people for "his name. And to this the words "of the prophets agree; as it is "written, After this I will return, "and will build again the tabernacle "of David which is fallen down; "and I will build again the ruins "thereof, and I will ſet it up; that "the reſidue of men might ſeek after "the Lord, and all the Gentiles "upon whom my name is called, "ſaith the Lord, who doeth all theſe "things (8)."

"Known unto God are all his "works, from the beginning of the "world. Wherefore my ſentence "[*or opinion*] is, that we trouble not "them who, from among the Gen-"tiles, are turned to God; but that "we write unto them that they ab-"ſtain from pollutions of idols, and "*from* fornication, and *from* things "ſtrangled, and *from* blood. For "Moſes of old time hath in every "city them that preach him, being "read in the ſynagogues every ſab-"bath-day."

Then it pleaſed the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas ſurnamed Bar-

(8) Amos ix. 11, 12.

ſabas,

labas, and Silas; chief men among the brethren. And they wrote letters by them after this manner, "The apoſtles and elders and brethren ſend "greeting unto the brethren who are "of the Gentiles in Antioch, and "Syria, and Cilicia.

"Foraſmuch as we have heard "that certain who went out from us "have troubled you with words, "ſubverting your ſouls, ſaying, *Ye* "*muſt* be circumciſed, and keep the "law; to whom we gave no *ſuch* "commandment: It ſeemed good un- "to us, being aſſembled with one "accord, to ſend choſen men unto "you, with our beloved Barnabas "and Paul; men that have hazarded "their lives for the name of our Lord "Jeſus Chriſt. We have ſent there- "fore Judas and Silas, who ſhall alſo "tell *you* the ſame things by mouth. "For it ſeemed good to the Holy "Ghoſt, and to us, to lay upon you "no greater burden than theſe neceſ- "ſary things; that ye abſtain from "meats offered to idols, and from "blood, and from things ſtrangled, "and from fornication; from which "if ye keep yourſelves, ye ſhall do "well. Fare ye well!"

So when they were diſmiſſed, they came to Antioch; and when they had gathered the multitude together, they delivered the epiſtle; *which* when they had read, they rejoiced for the conſolation. And Judas and Silas, being prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a ſpace, they were let go in peace from the brethren unto the apoſtles. Notwithſtanding, it pleaſed Silas to abide there ſtill. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

And ſome days after, Paul ſaid unto Barnabas, Let us go again and viſit our brethren in every city where we have preached the word of the Lord, *and ſee* how they do. And Barnabas determined to take with them John, whoſe ſurname was Mark. But Paul thought not good to take him with them who departed from them from Pamphylia, and went not with them to the work.

And the contention was ſo ſharp between them, that they departed aſunder one from the other; and ſo Barnabas took Mark, and ſailed unto Cyprus, and Paul choſe Silas, and departed; being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

Paul circumciſeth Timothy, converteth Lydia, caſteth out a ſpirit of divination; is impriſoned with Silas, and releaſed.

THEN he came to Derbè and Lyſtra. And behold, a certain diſciple was there named Timothy, the ſon of a certain woman who was a Jewеſs and believed; but his father *was* a Greek: who was well reported of by the brethren that were at Lyſtra and Iconium. Him would Paul have to go forth with him; and took and circumciſed him, becauſe of the Jews who were in thoſe quarters: For they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees to keep, that were ordained by the apoſtles and elders who were at Jeruſalem. And ſo the churches were eſtabliſhed in the faith, and increaſed in number daily.

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden by the Holy Ghoſt to preach the word in Aſia; after they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not. And they, paſſing by Myſia, came down to Troas. And a viſion appeared to Paul in the night; there ſtood a man of Macedonia, and prayed him, ſaying,

ing, "Come over into Macedonia, "and help us!" And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering that the Lord had called us to preach the Goſpel unto them.

Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next *day* to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony. And we were in that city abiding certain days. And on the ſabbath we went out of the city by a river ſide, where prayer was wont to be made. And we ſat down, and ſpoke unto the women who reſorted *thither*.

And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, who worſhipped God, heard *us*; whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken by Paul. And when ſhe was baptized, and her houſhold, ſhe beſought *us*, ſaying, "If ye have judged me to be "faithful to the Lord, come into my "houſe and abide *there*." And ſhe conſtrained us.

And it came to paſs, as we went to prayer, a certain damſel poſſeſſed with a ſpirit of divination met us, who brought her maſters much gain by ſoothſaying. The ſame followed Paul and us, and cried, ſaying, "Theſe "men are the ſervants of the moſt "high God, who ſhew unto us the "way of ſalvation." And this ſhe did many days. But Paul, being grieved, turned and ſaid to the ſpirit, "I "command thee in the name of Jeſus "Chriſt to come out of her!" And he came out the ſame hour.

And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* unto the market-place before the rulers, and brought them to the magiſtrates, ſaying, "Theſe men being "Jews do exceedingly trouble our "city, and teach cuſtoms which are "not lawful for us to receive, nor to "obſerve, being Romans."

And the multitude roſe up together againſt them; and the magiſtrates rent off their clothes, and commanded to beat *them*. And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jaylor to keep them ſafely. Who, having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

And at midnight Paul and Silas prayed, and ſang praiſes unto God; and the priſoners heard them. And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken; and immediately all the doors were opened, and every one's bands were looſed. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon-doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

But Paul cried with a loud voice, ſaying, "Do thyſelf no harm; for "we are all here." Then he called for a light, and ſprung in, and came trembling, and fell down before Paul and Silas; and brought them out, and ſaid, "Sirs! what muſt I "do to be ſaved?" And they ſaid, "Believe on the Lord Jeſus Chriſt! "and thou ſhalt be ſaved, and thy "houſe."

And they ſpoke unto him the word of the Lord, and to all that were in his houſe. And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he, and all his, ſtraightway. And when he had brought them into his houſe, he ſet meat before them, and rejoiced; believing in God with all his houſe. And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men go. And the keeper of the priſon told this

this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

But Paul ſaid unto them, "They "have beaten us openly uncondemned, being Romans, and have caſt "us into priſon; and now do they "thruſt us out privily? nay verily; "but let them come themſelves and "fetch us out." And the ſerjeants told theſe words unto the magiſtrates; and they feared when they heard that they were Romans. And they came and beſought them, and brought *them* out, and deſired *them* to depart out of the city. And they went out of the priſon, and entered into *the houſe of* Lydia; and when they had ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

Paul preacheth at Theſſalonica, Berea, and at Athens. Some are converted.

NOW when they had paſſed through Amphipolis and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews. And Paul, as his manner was, went in unto them, and three ſabbath-days reaſoned with them out of the ſcriptures, opening and alledging that Chriſt muſt needs have ſuffered, and riſen again from the dead; that this Jeſus whom I preach unto you, is Chriſt.

And ſome of them believed, and conſorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

And when they found them not, they drew Jaſon and certain brethren unto the rulers of the city, crying, "Theſe, that have turned the world "upſide down, are come hither alſo; "whom Jaſon hath received: and "theſe all do contrary to the decrees "of Ceſar, ſaying, That there is an"other king, *one* Jeſus." And they troubled the people and the rulers of the city, when they heard theſe things. And when they had taken ſecurity of Jaſon and of the others, they let them go.

And the brethren immediately ſent away Paul and Silas by night into Berea; who coming *thither* went into the ſynagogue of the Jews. Theſe were more noble than thoſe of Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo. Therefore many of them believed; alſo of honourable women who were Greeks, and of men not a few.

But when the Jews of Theſſalonica had knowledge that the word of God was preached by Paul at Berea, they came thither alſo, and ſtirred up the people. And then immediately the brethren ſent away Paul to go as it were to the ſea; but Silas and Timothy abode there ſtill. And they that conducted Paul brought him unto Athens; and receiving a commandment unto Silas and Timothy to come to him with all ſpeed, they departed.

Now while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry. Therefore he diſputed in the ſynagogue with the Jews and with the devout perſons, and in the market daily with them that met with him. Then certain philoſophers, of the Epicureans and of the Stoics, encountered him. And ſome ſaid, What will this babbler ſay? others, He ſeemeth to be a ſetter forth of ſtrange gods; becauſe he preached unto them Jeſus, and the Reſurrection.

And they took him, and brought him unto Areopagus, ſaying, "May "we know what this new doctrine "whereof thou ſpeakeſt is? for thou "bringeſt

"bringeſt certain ſtrange things to "our ears; we would know therefore "what theſe things mean." For all the Athenians, and ſtrangers who were there, ſpent their time in nothing elſe but either to tell or to hear ſome new thing.

Then Paul ſtood in the midſt of Mars-hill, and ſaid, "*Ye* men of "Athens! I perceive that in all "things ye are too ſuperſtitious. For "as I paſſed by, and beheld your de-"votions, I found an altar with "this inſcription, TO THE UN-"KNOWN GOD. Whom there-"fore ye ignorantly worſhip, him I "declare unto you; God that made "the world and all things therein, "ſeeing that he is Lord of heaven "and earth, dwelleth not in tem-"ples made with hands; neither is "worſhipped with men's hands, as "if he needed any thing, ſeeing "he giveth to all life, and breath, "and all things.

"And he hath made of one blood "all nations of men to dwell on all "the face of the earth, and hath de-"termined the times before appoint-"ed, and the bounds of their habi-"tation; that they ſhould ſeek the "Lord, if haply they might feel after "him and find him; though he be "not far from every one of us; for "in him we live, and move, and "have our being: as certain alſo of "your own poets have ſaid, For we "are alſo his offſpring.

"For as much then as we are the "offſpring of God, we ought not to "think that the Godhead is like "gold or ſilver or ſtone, graven by "art or man's device. And the times "of this ignorance God winked at; "but now commandeth all *men* "every where to repent: becauſe he "hath appointed a day in which he "will judge the world in righteouſ-"neſs by *that* man whom he hath or-"dained; whereof he hath given "aſſurance unto all *men*, in that he "hath raiſed him from the dead."

And when they heard of the reſurrection of the dead, ſome mocked; and others ſaid, "We will hear thee "again of this matter." So Paul departed from among them. Howbeit certain men clave unto him, and believed; among whom *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

Paul laboureth with his hands, and preacheth at Corinth, is encouraged in a viſion. He is accuſed before the deputy, but diſmiſſed. Of Apollos.

AFTER theſe things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priſcilla (becauſe Claudius had commanded all Jews to depart from Rome) and came unto them. And becauſe he was of the ſame craft, he abode with them, and wrought; for by their occupation they were tent-makers. And he reaſoned in the ſynagogue every ſabbath, and perſuaded the Jews and the Greeks.

And when Silas and Timothy were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews that Jeſus was Chriſt (9). And when they oppoſed themſelves, and blaſphemed, he ſhook *his* raiment, and ſaid unto them, "Your "blood *be* upon your own heads! I "*am* clean: from henceforth I will "go unto the Gentiles." And he departed thence, and entered into a certain *man's* houſe named Juſtus, one that worſhipped God, whoſe houſe joined hard to the ſynagogue. And Criſpus the chief ruler of the ſynagogue believed on the Lord, with all his houſe; and many of the Corinthians hearing believed, and were baptized.

Then the Lord ſpoke to Paul in the night by a viſion, "Be not a-

(9) *Or*, the Meſſiah.

"fraid,

"fraid, but ſpeak, and hold not thy "peace! for I am with thee, and no "man ſhall ſet on thee to hurt thee; "for I have much people in this "city." And he continued *there* a year and ſix months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgement-ſeat, ſaying, "This *fellow* perſuadeth "men to worſhip God contrary to "the law." And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, "If it were a "matter of wrong or wicked lewd-"neſs, O *ye* Jews, reaſon would that "I ſhould bear with you; but if it "be a queſtion of words and names, "and of your law, look ye *to it!* for "I will be no judge of ſuch matters." And he drove them from the judgement-ſeat.

Then all the Greeks took Soſthenes the chief ruler of the ſynagogue, and beat him before the judgement-ſeat. And Gallio cared for none of thoſe things. And Paul *after this* tarried *there* yet a good while; and then took his leave of the brethren, and ſailed thence into Syria, (and with him Priſcilla and Aquila) having ſhorn *his* head in Cenchrea; for he had a vow. And he came to Epheſus, and left them there; but he himſelf entered into the ſynagogue, and reaſoned with the Jews.

When they deſired *him* to tarry longer time with them, he conſented not; but bade them farewel, ſaying, "I muſt by all means keep this "feaſt that cometh, in Jeruſalem; but "I will return again unto you, if "God will." And he ſailed from Epheſus. And when he had landed at Ceſarea, and gone up and ſaluted the church, he went down to Antioch. And after he had ſpent ſome time *there*, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the ſcriptures, came to Epheſus. This man was inſtructed in the way of the Lord; and, being fervent in the ſpirit, he ſpoke and taught diligently the things of the Lord, knowing only the baptiſm of John. And he began to ſpeak boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him. Who, when he was come, helped them much who had believed through grace; for he mightily convinced the Jews, *and that* publicly, ſhewing by the ſcripture that Jeſus was the Chriſt.

CHAP. XIX.

The Holy Ghoſt is given by Paul's hands.

AND it came to paſs that, while Apollos was at Corinth, Paul, having paſſed through the upper coaſts, came to Epheſus; and finding certain diſciples, he ſaid unto them, "Have ye received the Holy Ghoſt "ſince ye believed?" And they ſaid unto him, "We have not ſo much "as heard whether there be any "Holy Ghoſt." And he ſaid unto them, "Unto what then were ye "baptized?" And they ſaid, "Unto "John's baptiſm." Then ſaid Paul, "John verily baptized with the bap-"tiſm of repentance, ſaying unto the "people, That they ſhould believe "on him who ſhould come after "him, that is, on Chriſt Jeſus."

When they heard *this*, they were baptized in the name of the Lord Jeſus. And when Paul had laid *his* hands upon them, the Holy Ghoſt came on them; and they ſpoke with tongues, and propheſied. And all the men were about twelve. And he

he went into the ſynagogue, and ſpoke boldly for the ſpace of three months, diſputing and perſuading the things concerning the kingdom of God.

But when divers were hardened, and believed not, but ſpoke evil of that way before the multitude; he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus. And this continued for the ſpace of two years; ſo that all they who dwelt in Aſia heard the word of the Lord Jeſus, both Jews and Greeks. And God wrought ſpecial miracles by the hands of Paul; ſo that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

Then certain of the vagabond Jews, exorciſts, took upon them to call over them who had evil ſpirits, the name of the Lord Jeſus, ſaying, "We adjure you by Jeſus whom "Paul preacheth." And there were ſeven ſons of *one* Skeva a Jew, *and* chief of the prieſts, who did ſo. And the evil ſpirit anſwered and ſaid, "Jeſus I know, and Paul I "know; but who are ye?" And the man, in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them; ſo that they fled out of that houſe naked and wounded.

And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified. And many that believed came, and confeſſed, and ſhewed their deeds. Many alſo, of them who uſed curious arts, brought their books together, and burned them before all *men*; and they counted the price of them, and found it fifty thouſand *pieces* of ſilver. So mightily grew the word of God, and prevailed.

After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome. So he ſent into Macedonia two of them that miniſtered unto him, Timothy and Eraſtus; *but* he himſelf ſtayed in Aſia for a ſeaſon, and the ſame time there aroſe no ſmall ſtir about that way.

For a certain *man* named Demetrius, a ſilver-ſmith, who made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen; whom he called together with the workmen of like occupation, and ſaid, "Sirs! ye "know that by this craft we have "our wealth; moreover, ye ſee and "hear that not alone at Epheſus, but "almoſt throughout all Aſia, this "Paul hath perſuaded and turned "away much people, ſaying, that "they are no gods which are made "with hands: ſo that not only this "our craft is in danger to be ſet at "nought; but alſo that the temple of "the great goddeſs Diana ſhould be "deſpiſed, and her magnificence "ſhould be deſtroyed, whom all "Aſia, and the world worſhippeth."

And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying, "Great *is* Diana of the "Epheſians!" And the whole city was filled with confuſion; and having caught Gaius and Ariſtarchus, Men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre. And when Paul would have entered in unto the people, the diſciples ſuffered him not. And certain of the chief of Aſia, who were his friends, ſent unto him, deſiring *him* that he would not venture himſelf into the theatre.

Some therefore cried one thing, and ſome another; for the aſſembly was confuſed, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward; and Alexander beckoned with the hand, and would have made his defence unto the

the people. But when they knew that he was a Jew, all with one voice, about the ſpace of two hours, cried out, "Great *is* Diana of the "Epheſians!"

And when the town-clerk had appeaſed the people, he ſaid, "*Ye* men "of Epheſus! what man is there "that knoweth not that the city "of the Epheſians is a worſhipper "of the great goddeſs Diana, and of "the *image* which fell down from "Jupiter? Seeing then that theſe "things cannot be ſpoken againſt, "ye ought to be quiet, and to do no-"thing raſhly. For ye have brought "hither theſe men, who are neither "robbers of churches, nor yet blaſ-"phemers of your goddeſs.

"Wherefore if Demetrius, and the "craftſmen who are with him, have "a matter againſt any man, the law "is open, and there are deputies; let "them implead one another. But "if ye enquire any thing concerning "other matters, it ſhall be determin-"ed in a lawful aſſembly. For we "are in danger to be called in queſ-"tion for this day's uproar, there "being no cauſe whereby we may "give an account of this con-"courſe." And when he had thus ſpoken, he diſmiſſed the aſſembly.

CHAP. XX.

Paul goeth to Macedonia. At Troas he celebrateth the Lord's ſupper, preacheth, and raiſeth Eutychus, fallen from a window, to life. At Miletus Paul committeth the flock to the elders, and prayeth with them.

AND after the uproar was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed to go into Macedonia. And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece, and abode *there* three months. And when the Jews laid wait for him as he was about to ſail into Syria, he purpoſed to return through Macedonia. And there accompanied him into Aſia Sopater of Berea, and of the Theſſalonians, Ariſtarchus and Secundus; and Gaius of Derbè, and Timothy; and of Aſia, Tychicus, and Trophimus. Theſe going before tarried for us at Troas.

And we ſailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode ſeven days. And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his ſpeech until midnight. And there were many lights in the upper chamber where they were gathered together.

And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. And Paul went down and fell on him, and embracing *him*, ſaid, "Trou-"ble not yourſelves; for his life is "in him." Therefore when he was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, he departed. And they brought the young man alive, and were not a little comforted.

And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul; for ſo he had appointed, minding himſelf to go afoot. And when he met with us at Aſſos, we took him in, and came to Mitylenè. And we ſailed thence, and came the next *day* over againſt Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus. For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia; for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

And from Miletus he ſent to Epheſus, and called the elders of the

church. And when they were come to him, he ſaid unto them, "Ye "know, from the firſt day that I came "into Aſia, after what manner I "have been with you at all ſeaſons, "ſerving the Lord with all humility "of mind, and with many tears, and "temptations which befel me by "the lying in wait of the Jews: *and* "how I kept back nothing that was "profitable *unto you*; but have ſhew-"ed you, and have taught you pub-"licly, and from houſe to houſe, "teſtifying both to the Jews and alſo "to the Greeks repentance toward "God, and faith toward our Lord "Jeſus Chriſt.

"And now, behold, I go bound in "the Spirit unto Jeruſalem, not "knowing the things that ſhall befal "me there; ſave that the Holy Ghoſt "witneſſeth in every city, ſaying, "That bonds and afflictions abide "me. But none of theſe things move "me, neither count I my life dear "unto myſelf; ſo that I might finiſh "my courſe with joy, and the mi-"niſtery which I have received of "the Lord Jeſus, to teſtify the goſ-"pel of the grace of God.

"And now, behold, I know that "all ye, among whom I have gone "preaching the kingdom of God, "ſhall ſee my face no more. Where-"fore I take you to record this day, "that I am pure from the blood of all "*men:* for I have not ſhunned to "declare unto you all the counſel of "God. Take heed therefore unto "yourſelves, and to all the flock "over which the Holy Ghoſt hath "made you overſeers, to feed the "church of God, which he hath "purchaſed with his own blood.

"For I know this, that after my "departing grievous wolves ſhall "enter in among you, not ſparing "the flock. Alſo of your ownſelves "ſhall men ariſe ſpeaking perverſe "things, to draw away diſciples after "them. Therefore watch, and re-"member that, by the ſpace of three "years, I ceaſed not to warn every "one night and day with tears.

"And now, brethren, I commend "you to God, and to the word of "his grace, which is able to build "you up, and to give you an inherit-"ance among all them who are ſanc-"tified. I have coveted no man's "ſilver, or gold, or apparel. Yea, "ye yourſelves know, that theſe "hands have miniſtered unto my "neceſſities, and to them that were "with me. I have ſhewed you all "things, how that ſo labouring ye "ought to ſupport the weak; and to "remember the words of the Lord "Jeſus, how he ſaid, It is more "bleſſed to give than to receive."

And when he had thus ſpoken, he kneeled down, and prayed with them all. And they all wept ſore, and fell on Paul's neck, and kiſſed him; ſorrowing moſt of all for the words which he ſpoke, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

CHAP. XXI.

Paul will not be diſſuaded from going to Jeruſalem. Philip's daughters propheteſſes. Paul is apprehended at Jeruſalem, but is reſcued by the chief captain.

AND it came to paſs that after we were gotten from them, and had lanched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara; and finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth. Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre; for there the ſhip was to unlade her burden. And finding diſciples, we tarried there ſeven days; who ſaid to Paul through the ſpirit, that he ſhould not go up to Jeruſalem.

And when we had accompliſhed thoſe days, we departed, and went our way; and they all brought us on our way, with wives and children,

dren, till *we were* out of the city: and we kneeled down on the ſhore, and prayed. And when we had taken our leave one of another, we took ſhip; and they returned home again. And when we had finiſhed *our* courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day. And the next *day* we that were of Paul's company departed, and came unto Ceſarea; and we entered into the houſe of Philip the evangeliſt, who was *one* of the ſeven (10), and abode with him.

And the ſame man had four daughters, virgins, who did propheſy. And as we tarried *there* many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands, and feet, and ſaid, "Thus ſaith the Holy "Ghoſt, So ſhall the Jews at Jeru- "ſalem bind the man that owneth "this girdle, and ſhall deliver *him* "into the hands of the Gentiles." And when we heard theſe things, both we and they of that place beſought him not to go up to Jeruſalem.

Then Paul anſwered, "What mean "ye to weep, and to break mine "heart? For I am ready not to be "bound only; but alſo to die at Je- "ruſalem for the name of the Lord "Jeſus." And when he would not be perſuaded, we ceaſed, ſaying, "The will of the Lord be done!" And after thoſe days, we took up our carriages, and went up to Jeruſalem. There went with us alſo *certain* of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

And when we were come to Jeruſalem, the brethren received us gladly. And the *day* following Paul went in with us unto James; and all the elders were preſent. And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtery.

And when they heard *it*, they glorified the Lord, and ſaid unto him, "Thou ſeeſt, brother, how many "thouſands of Jews there are who "believe; and they are all zealous "of the law: and they are informed "of thee that thou teacheſt all the "Jews who are among the Gentiles, "to forſake Moſes, ſaying, That they "ought not to circumciſe *their* chil- "dren, nor to walk after the cuſtoms. "What is it therefore? the multi- "tude muſt needs come together; "for they will hear that thou art "come.

"Do therefore this that we ſay to "thee: we have four men who have "a vow on them; take them, and "purify thyſelf with them, and be "at charges with them, that they "may ſhave *their* heads: and all may "know that thoſe things whereof "they were informed concerning "thee are nothing, but *that* thou thy- "ſelf alſo walkeſt orderly and keepeſt "the law. As touching the Gen- "tiles who believe, we have writ- "ten and concluded, that they ob- "ſerve no ſuch things; ſave only that "they keep themſelves from *things* "offered to idols, and from blood, "and from *things* ſtrangled, and from "fornication."

Then Paul took the men; and the next day purifying himſelf with them, entered into the temple, to ſignify the accompliſhment of the days of purification, until an offering ſhould be offered for every one of them. And when the ſeven days were almoſt ended, the Jews who were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him, crying out, "Men of Iſrael, help! this is "the man that teacheth all *men* every

(10) *Namely, The ſeven Deacons.* See chap. vi.

"where againſt the people, and the "law, and this place: and farther, "hath brought Greeks alſo into the "temple, and hath polluted this "holy place." For they had ſeen before with him in the city Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple.

And all the city was moved, and the people ran together; and they took Paul and drew him out of the temple: and forthwith the doors were ſhut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jeruſalem was in an uproar: who immediately took ſoldiers and centurions, and ran down unto them. And when they ſaw the chief captain and the ſoldiers, they left off beating Paul.

Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. And ſome cried one thing, ſome another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the caſtle. And when he came upon the ſtairs, ſo it was that he was borne by the ſoldiers, for the violence of the people. For the multitude of the people followed after, crying, Away with him!

And as Paul was to be led into the caſtle, he ſaid unto the chief captain, "May I ſpeak unto thee?" Who ſaid, "Canſt thou ſpeak Greek? "Art not thou that Egyptian who, "before theſe days, madeſt an up-"roar, and leddeſt out into the wil-"derneſs four thouſand men that "were murderers?" But Paul ſaid, "I am a man who am a Jew of Tar-"ſus, *a city* of Cilicia, a citizen of "no mean city; I beſeech thee ſuf-"fer me to ſpeak unto the people."

And when he had given him licence, Paul ſtood on the ſtairs, and beckoned with the hand unto the people. And when there was made a great ſilence, he ſpoke unto them in the Hebrew tongue, ſaying,

CHAP. XXII.

Paul declareth his converſion. He eſcapeth ſcourging by the privilege of a Roman.

"MEN, brethren, and fathers! "hear ye my defence *which I* "*make* now unto you." And when they heard that he ſpoke in the Hebrew tongue to them, they kept the more ſilence: and he ſaith, "I am "verily a man who am a Jew, born "in Tarſus, *a city* of Cilicia; yet "brought up in this city at the feet "of Gamaliel, *and* taught according "to the perfect manner of the law "of the fathers, and was zealous to-"wards God, as ye all are this day.

"And I perſecuted this way unto "the death, binding and delivering "into priſons both men and women. "As alſo the high prieſt doth bear "me witneſs, and all the eſtate of "the elders; from whom alſo I re-"ceived letters unto the brethren, "and went to Damaſcus, to bring "them who were there, bound un-"to Jeruſalem, to be puniſhed.

"And it came to paſs, that as I "made my journey, and was come "nigh unto Damaſcus, about noon, "ſuddenly there ſhone from heaven "a great light round about me. And "I fell unto the ground and heard "a voice ſaying unto me, Saul! "Saul! why perſecuteſt thou me? "And I anſwered, Who art thou, "Lord? And he ſaid unto me, I am "Jeſus of Nazareth whom thou per-"ſecuteſt. And they that were with "me ſaw indeed the light, and were "afraid? but they heard not the "voice of him that ſpoke to me.

"And I ſaid, What ſhall I do, "Lord? And the Lord ſaid unto me, "Ariſe, and go into Damaſcus! and "there it ſhall be told thee of all "things which are appointed for "thee to do. And when I could "not ſee for the glory of that light,

"being

"being led by the hand by them "that were with me, I came into "Damaſcus. And one Ananias, a "devout man according to the law, "having a good report of all the "Jews who dwelt *there*, came unto "me, and ſtood, and ſaid unto me, "Brother Saul, receive thy ſight! "And the ſame hour I looked up "upon him.

"And he ſaid, The God of our "fathers hath choſen thee, that thou "ſhouldeſt know his will, and ſee "that Juſt One, and ſhouldeſt hear "the voice of his mouth. For thou "ſhalt be his witneſs unto all *men* of "what thou haſt ſeen and heard. "And now why tarrieſt thou? ariſe! "and be baptized, and waſh away "thy ſins, calling on the name of "the Lord."

"And it came to paſs that when "I was come again to Jeruſalem, "even while I prayed in the tem-"ple, I was in a trance; and ſaw "Him ſaying unto me, Make haſte, "and get thee quickly out of Jeruſa-"lem; for they will not receive thy "teſtimony concerning me. And I "ſaid, Lord, they know that I im-"priſoned and beat in every ſyna-"gogue them that believed on thee: "and when the blood of thy martyr "Stephen was ſhed, I alſo was ſtand-"ing by, and conſenting unto his "death; and kept the raiment of "them that ſlew him. And he ſaid "unto me, Depart: for I will ſend "thee far hence unto the Gentiles."

And they gave him audience unto this word, and *then* lifted up their voices, and ſaid, "Away with ſuch "a *fellow* from the earth! for it is not "fit that he ſhould live." And as they cried out, and caſt off *their* clothes, and threw duſt into the air, the chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging; that he might know wherefore they cried ſo againſt him.

And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, "Is it lawful for you "to ſcourge a man that is a Roman, "and uncondemned?" When the centurion heard *that*, he went and told the chief captain, ſaying, "Take "heed what thou doeſt! for this man "is a Roman." Then the chief captain came and ſaid unto him, "Tell "me, art thou a Roman?" He ſaid, "Yes." And the chief captain anſwered, "With a great ſum I obtain-"ed this freedom." And Paul ſaid, "But I was *free*-born."

Then ſtraightway they departed from him who ſhould have examined [*or ſcourged*] him; and the chief captain alſo was afraid after he knew that he was a Roman, and becauſe he had bound him. On the morrow, becauſe he would have known the certainty wherefore he was accuſed by the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their council to appear; and brought Paul down, and ſet him before them.

CHAP. XXIII.

Paul pleadeth his cauſe. Diſſention among his accuſers. He is ſent to Felix.

AND Paul, earneſtly beholding the council, ſaid, "Men *and* "brethren! I have lived in all good "conſcience before God until this "day." And the high prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth. Then ſaid Paul unto him, "God "ſhall ſmite thee, *thou* whited wall! "for ſitteſt thou to judge me after "the law, and commandeſt me to be "ſmitten contrary to the law?" And they that ſtood by ſaid, Revileſt thou God's high prieſt? Then ſaid Paul, "I wiſt not brethren, that he "was the high prieſt. For it is writ-"ten, Thou ſhalt not ſpeak evil of "the ruler of thy people (11)."

But when Paul perceived that the one part were Sadducees, and the

(11) Exod. xxii. 28.

other Phariſees, he cried out in the council, "Men *and* Brethren! I am "a Phariſee, the ſon of a Phariſee; "of the hope and reſurrection of the "dead I am called in queſtion." And when he had ſaid ſo, there aroſe a diſſenſion between the Phariſees and the Sadducees; and the multitude was divided. For the Sadducees ſay that there is no reſurrection, nor angel, nor ſpirit: but the Phariſees confeſs both.

And there aroſe a great cry: and the ſcribes *that were* of the Phariſees' part aroſe and ſtrove, ſaying, "We "find no evil in this man; but if a "ſpirit or an angel hath ſpoken to "him, let us not fight againſt God." And when there aroſe great diſſenſion, the chief captain, fearing leſt Paul ſhould have been pulled in pieces by them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

And the night following the Lord ſtood by him, and ſaid, "Be of good "cheer, Paul! for as thou haſt teſti-"fied of me in Jeruſalem, ſo muſt "thou bear witneſs alſo at Rome." And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, That they would neither eat nor drink till they had killed Paul. And they were more than forty who had made this conſpiracy.

And they came to the chief prieſts and elders, and ſaid, "We have "bound ourſelves under a great "curſe, that we will eat nothing un-"til we have ſlain Paul. Now there-"fore do ye, with the council, ſigni-"fy to the chief captain that he bring "him down unto you to morrow, as "if ye would enquire ſomething "more perfectly concerning him; "and we, or ever he come near, are "ready to kill him." And when Paul's ſiſter's ſon heard of their lying in wait, he went and entered into the caſtle, and told Paul.

Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain; for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee. Then the chief captain took him by the hand, and went *with him* aſide privately, and aſked *him*, What is it that thou haſt to tell me?

And he ſaid, "The Jews are a-"greed to deſire thee, that thou "wouldeſt bring down Paul to-mor-"row into the council, as if they "would inquire ſomewhat of him "more perfectly. But do not thou "yield unto them: for there lie in "wait for him more than forty men "of them, who have bound them-"ſelves with an oath that they will "neither eat nor drink till they have "killed him; and now they are rea-"dy, looking for a promiſe from "thee." So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou haſt ſhewed theſe things to me.

And he called unto him two centurions, ſaying, "Make ready two "hundred ſoldiers to go to Ceſarea, "and horſemen threeſcore and ten, "and ſpearmen two hundred, at the "third hour of the night; and pro-"vide *them* beaſts, that they may ſet "Paul on, and bring *him* ſafe unto "Felix the governor." And he wrote a letter after this manner; "Claudius Lyſias unto the moſt ex-"cellent governor Felix *ſendeth* greet-"ing.

"This man was taken by the Jews, "and would have been killed by "them; then I came with an army, "and reſcued him, having under-"ſtood that he was a Roman. And "when I would have known the "cauſe wherefore they accuſed him, "I brought him forth into their "council;

"council; whom I perceived to be "accuſed of queſtions of their law, "but to have nothing laid to his "charge worthy of death or of bonds. "And when it was told me, that the "Jews laid wait for the man, I ſent "ſtraightway to thee, and gave com-"mandment to his accuſers alſo to "ſay before thee what *they had* againſt "him. Farewell."

Then the ſoldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris. On the morrow they left the horſemen to go with him, and returned to the caſtle. Who, when they came to Ceſarea and delivered the epiſtle to the governor, preſented Paul alſo before him. And when the governor had read *the letter*, he aſked of what province he was: and when he underſtood that he was of Cilicia, "I will "hear thee, ſaid he, when thine "accuſers are alſo come." And he commanded him to be kept in Herod's judgement-hall.

CHAP. XXIV.

Paul, accuſed by Tertullus, anſwereth for himſelf. He preacheth Chriſt to the governor and his wife, who at laſt, going out of his office, leaveth Paul in priſon.

AND after five days, Ananias the high prieſt deſcended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor againſt Paul. And when he was called forth, Tertullus began to accuſe *him*, ſaying, "Seeing that "by thee we enjoy great quietneſs, "and that very worthy deeds are "done unto this nation by thy pro-"vidence, we accept *it* always and "in all places, moſt noble Felix! "with all thankfulneſs. Notwith-"ſtanding, that I be not farther te-"dious unto thee, I pray thee that "thou wouldeſt hear us of thy cle-"mency a few words.

"For we have found this man *a* "peſtilent *fellow*, and a mover of ſe-"dition among all the Jews through-"out the world, and a ringleader of "the ſect of the Nazarenes; who "alſo hath gone about to profane the "temple; whom we took, and would "have judged according to our law. "But the chief captain Lyſias came "upon us, and with great violence, "took *him* away out of our hands; "commanding his accuſers to come "unto thee; by examining of whom "*thou* thyſelf mayeſt take knowledge "of all theſe things whereof we ac-"cuſe him." And the Jews alſo aſſented, ſaying, That theſe things were ſo.

Then Paul, after the governor had beckoned unto him to ſpeak, anſwered, "Foraſmuch as I know that thou "haſt been of many years a judge "unto this nation, I do the more "chearfully anſwer for myſelf; be-"cauſe that thou mayeſt underſtand "that there are yet but twelve days "ſince I went up to Jeruſalem to "worſhip. And they neither found "me in the temple diſputing with "any man; nor raiſing up the peo-"ple, neither in the ſynagogues, nor "in the city: neither can they prove "theſe things whereof they now ac-"cuſe me.

"But this I confeſs unto thee, that "after the way which they call he-"reſy, ſo worſhip I the God of my "fathers, believing all things which "are written in the law and in the "prophets; and have hope towards "God, which they themſelves alſo "allow, that there ſhall be a reſur-"rection of the dead, both of the "juſt and unjuſt. And herein do I "exerciſe myſelf, to have always a "conſcience void of offence toward "God, and *toward* men.

"Now after many years I came "to bring alms to my nation, and of-"ferings. Whereupon certain Jews "from Aſia found me purified in the "temple, neither with multitude, "nor with tumult; who ought to "have been here before thee, and "object if they had ought againſt

"me. Or else, let these same *here* say, "if they have found any evil-doing "in me while I stood before the "council, except it be for this one "voice, that I cried standing among "them, Touching the resurrection "of the dead I am called in question "by you this day."

And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them; and said, "When Lysias the chief "captain shall come down I will "know the uttermost of your mat-"ter." And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

And after certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, "Go thy way for this "time; when I have a convenient "season, I will call for thee." He hoped also that money should have been given him by Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years, Porcius Festus came into Felix's room; and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.

Paul accused by the Jews before Festus, appealeth unto Cesar.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem; laying wait in the way to kill him. But Festus answered, That Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. Let them therefore, said he, who among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgement-seat, commanded Paul to be brought. And when he was come, the Jews who came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove; while he answered for himself, "Neither "against the law of the Jews, nor a-"gainst the temple, nor yet against "Cesar, have I offended any thing "at all."

But Festus, willing to do the Jews a pleasure, answered Paul, and said, "Wilt thou go up to Jerusalem, and "there be judged of these things be-"fore me?" Then said Paul, "I "stand at Cesar's judgement-seat, "where I ought to be judged. To "the Jews I have done no wrong, "as thou very well knowest: for if I "be an offender, or have committed "any thing worthy of death, I refuse "not to die: but if there be none "of these things whereof these ac-"cuse me, no man may deliver me "unto them; I appeal unto Cesar." Then Festus, when he had conferred with the council, answered, "Hast "thou appealed unto Cesar? unto "Cesar shalt thou go."

And after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, "There is a certain "man left in bonds by Felix; about "whom, when I was at Jerusalem, "the chief priests and the elders of "the Jews informed *me*, desiring *to* "*have* judgement against him. To "whom I answered, It is not the "manner of the Romans to deliver "any man to die, before that he

"who

"who is accuſed have the accuſers "face to face, and have licence to "anſwer for himſelf concerning the "crime laid againſt him."

"Therefore when they were come "hither, without any delay on the "morrow I ſat on the judgement-"ſeat, and I commanded the man to "be brought forth; againſt whom, "when the accuſers ſtood up, they "brought no accuſation of ſuch "things as I ſuppoſed: but had cer-"tain queſtions againſt him of their "own ſuperſtition, and of one Jeſus, "who was dead, whom Paul affirm-"ed to be alive. And becauſe I "doubted of ſuch manner of queſti-"ons, I aſked *him* whether he would "go to Jeruſalem, and there be judg-"ed of theſe matters.

"But when Paul had appealed to "be reſerved unto the hearing of "Auguſtus, I commanded him to be "kept till I might ſend him to Ce-"ſar." Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To-morrow, ſaid he, thou ſhalt hear him. And on the morrow, when Agrippa was come, and Bernicè, with great pomp, and was entered into the place of hearing with the chief captains and principal men of the city, at Feſtus's commandment Paul was brought forth.

And Feſtus ſaid, "King Agrippa, "and all men who are here preſent "with us, ye ſee this man, about "whom all the multitude of the "Jews have dealt with me both at "Jeruſalem and alſo here, crying, "That he ought not to live any "longer. But when I found that "he had committed nothing worthy "of death, and that he himſelf hath "appealed to Auguſtus, I have de-"termined to ſend him: Of whom "I have no certain thing to write "unto my lord. Wherefore I have "brought him forth before you, and "eſpecially before thee, O king A-"grippa! that after examination had, "I might have ſomewhat to write. "For it ſeemeth to me unreaſonable "to ſend a priſoner, and not withal "to ſignify the crimes *laid* againſt "him."

CHAP. XXVI.

Paul before Agrippa declareth his life, and his converſion. Feſtus chargeth him with madneſs.

THEN Agrippa ſaid unto Paul, "Thou art permitted to ſpeak "for thyſelf." Then Paul ſtretched forth the hand, and anſwered for himſelf; "I think myſelf happy, "king Agrippa, becauſe I ſhall an-"ſwer for myſelf this day before thee "touching all the things whereof I "am accuſed by the Jews; eſpecial-"ly, becauſe I know thee to be ex-"pert in all cuſtoms and queſtions "which are among the Jews: where-"fore I beſeech thee to hear me pa-"tiently.

"My manner of life from my "youth, which was at the firſt a-"mong mine own nation at Jeruſa-"lem, all the Jews know; who knew "me from the beginning, (if they "would teſtify) that after the ſtrait-"eſt ſect of our religion I lived a "Phariſee. And now I ſtand, and "am judged for the hope of the pro-"miſe made by God unto our fa-"thers: unto which *promiſe* our "twelve tribes inſtantly ſerving *God* "day and night hope to come; for "which hope's ſake, king Agrippa! "I am accuſed by the Jews.

"Why ſhould it be thought a "thing incredible with you, that "God ſhould raiſe the dead? I veri-"ly thought with myſelf, that I "ought to do many things contrary "to the name of Jeſus of Nazareth; "which thing I alſo did in Jeruſa-"lem, and many of the ſaints did I "ſhut up in priſon, having received "authority from the chief prieſts; "and when they were put to death, "I gave my voice againſt *them*. And "I puniſhed them often in every ſy-"nagogue, and compelled *them* to "blaſpheme; and being exceeding-"ly

"ly mad againſt them, I perſecuted "*them* even unto ſtrange cities.

"Whereupon, as I went to Da-"maſcus with authority and com-"miſſion from the chief prieſts, at "mid-day, O king! I ſaw in the way "a light from heaven, above the "brightneſs of the ſun, ſhining round "about me and them who journey-"ed with me. And when they were "all fallen to the earth, I heard a "voice ſpeaking unto me, and ſay-"ing in the Hebrew tongue, Saul! "Saul! why perſecuteſt thou me? "*It is* hard for thee to kick againſt "the pricks.

"And I ſaid, Who art thou, "Lord? And he ſaid, I am Jeſus "whom thou perſecuteſt. But ariſe, "and ſtand upon thy feet: for I "have appeared unto thee for this "purpoſe, to make thee a miniſter "and a witneſs both of theſe things "which thou haſt ſeen, and of thoſe "things in the which I will appear "to thee; delivering thee from the "people, and *from* the Gentiles, unto "whom I now ſend thee, to open "their eyes, and to turn *them* from "darkneſs to light, and *from* the "power of Satan unto God; that "they may receive forgiveneſs of "ſins, and inheritance among them "who are ſanctified, by faith that is "in me.

"Whereupon, O king Agrippa! "I was not diſobedient unto the "heavenly viſion; but ſhewed, firſt "unto them of Damaſcus, and at Je-"ruſalem, and throughout all the "coaſts of Judea, and *then* to the "Gentiles, that they ſhould repent "and turn to God, and do works "meet for repentance. For theſe "cauſes the Jews caught me in the "temple, and went about to kill "*me*.

"Having therefore obtained help "of God, I continue unto this day "witneſſing both to ſmall and great, "ſaying no other things than thoſe "which the prophets and Moſes did "ſay ſhould come; that Chriſt ſhould "ſuffer, *and* that he ſhould be the "firſt that ſhould riſe from the dead, "and ſhould ſhew light unto the peo-"ple, and to the Gentiles."

And as he thus ſpoke for himſelf, Feſtus ſaid with a loud voice, "Paul, "thou art beſide thyſelf; much learn-"ing doth make thee mad." But he ſaid, "I am not mad, moſt noble "Feſtus! but ſpeak forth the words "of truth and ſoberneſs. For the "king knoweth of theſe things, be-"fore whom alſo I ſpeak freely: for "I am perſuaded that none of theſe "things are hidden from him; for "this thing was not done in a cor-"ner. King Agrippa, believeſt thou "the prophets? — I know that thou "believeſt." Then Agrippa ſaid unto Paul, "Almoſt thou perſuadeſt "me to be a Chriſtian!"

And Paul ſaid, "I would to God "that not only thou, but alſo all that "hear me this day, were both almoſt, "and altogether ſuch as I am, ex-"cept theſe bonds!" And when he had ſpoken thus, the king roſe up, and the governor, and Bernicè, and they that ſat with them. And when they were gone aſide, they talked between themſelves, ſaying, "This "man doeth nothing worthy of "death, or of bonds." Then ſaid Agrippa unto Feſtus, "This man "might have been ſet at liberty, if "he had not appealed to Ceſar."

CHAP. XXVII.

Paul, ſailing toward Rome, foretelleth the danger of the voyage, but is not believed. They are toſſed with a tempeſt, and ſhipwrecked; yet all came ſafe to land.

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners unto one named Julius, a centurion of Auguſtus's band. And entering into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia; one Ariſtarchus a Macedonian of Theſſalo-

nica

nica being with us. And the next *day* we touched at Sidon. And Julius courteouſly treated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf. And when he had lanched from thence, we ſailed unto Cyprus, becauſe the winds were contrary.

And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia. And there the centurion found a ſhip of Alexandria ſailing unto Italy; and he put us therein. And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over againſt Salmonè; and hardly paſſing it, came unto a place which is called, the Fair havens, nigh whereunto was the city *of* Laſea.

Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt (12) was now already paſt, Paul admoniſhed *them*, and ſaid unto them, "Sirs, I perceive that "this voyage will be with hurt and "much damage, not only of the "lading and ſhip, but alſo of our "lives." Nevertheleſs, the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenicè, *and there* to winter; which is an haven of Crete, and lieth toward the ſouth-weſt and north-weſt. And when the ſouth wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing *thence* they ſailed cloſe by Crete.

But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon. And when the ſhip was caught, and could not bear up into the wind, we let *her* drive. And running under a certain iſland which is called Clauda, we had much work to come by the boat; which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quickſands, ſtruck ſail, and ſo were driven.

And we being exceedingly toſſed with a tempeſt, the next *day* they lightened the ſhip; and the third *day* we caſt out with our own hands the tackling of the ſhip. And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us*, all hope that we ſhould be ſaved was then taken away.

But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, "Sirs, ye ſhould have "hearkened unto me, and not have "looſed from Crete, and have gain-"ed this harm and loſs. And now I "exhort you to be of good cheer; for "there ſhall be no loſs of *any man's* "life among you, but of the ſhip. "For there ſtood by me this night "the angel of God, whoſe I am, and "whom I ſerve; ſaying, Fear not, "Paul! thou muſt be brought be-"fore Ceſar; and lo, God hath "given thee all them that ſail with "thee.

"Wherefore, ſirs, be of good "cheer! for I believe God, that it "ſhall be even as it was told me. "Howbeit, we muſt be caſt upon a "certain iſland." But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhipmen deemed that they drew near to ſome country; and ſounded, and found it twenty fathoms; and when they had gone a little further, they ſounded again and found it fifteen fathoms. Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

And

(12) *Namely, The day of atonement, i. e. about the* 25th *of September. The ancients, who had no compaſs, laid up their ſhips in winter.*

And as the ſhipmen were about to flee out out of the ſhip, when they had let down the boat into the ſea, under colour as if they would caſt anchors out of the foreſhip; Paul ſaid to the centurion and to the ſoldiers, "Except theſe abide in the "ſhip, ye cannot be ſaved." Then the ſoldiers cut off the ropes of the boat, and let her fall off.

And while the day was coming on, Paul beſought them all to take meat, ſaying, "This day is the fourteenth "day that ye have tarried, and con-"tinued faſting, having taken no-"thing (13). Wherefore, I pray you "to take *ſome* meat; for this is for "your health: for there ſhall not a "hair fall from the head of any of "you." And when he had thus ſpoken, he took bread, and gave thanks to God in the preſence of them all; and when he had broken *it*, he began to eat. Then they were all of good cheer, and they alſo took *ſome* meat.

And we were in all, in the ſhip, two hundred threeſcore and ſixteen ſouls. And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea. And when it was day, they knew not the land; but they diſcovered a certain creek with a ſhore, into which they were minded, if it were poſſible, to thruſt in the ſhip. And when they had taken up the anchor, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſted up the main-ſail to the wind, and made toward ſhore.

And falling into a place where two ſeas met, they ran the ſhip aground: and the forepart ſtruck and remained unmoveable; but the hinder part was broken with the violence of the waves. And the ſoldiers' counſel was to kill the priſoners, leſt any of them ſhould ſwim out and eſcape. But the centurion, willing to ſave Paul, kept them from *their* purpoſe, and commanded that they who could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land; and the reſt, ſome on boards and ſome on *broken pieces* of the ſhip. And ſo it came to paſs, that they eſcaped all ſafe to land.

(13) *That is, You have made no regular meal during that time.*

CHAP. XXVIII.

Paul is entertained by the barbarians. He healeth many in the iſland. They depart toward Rome. He preacheth there two years.

AND when they were eſcaped, then they knew that the iſland was called Melita. And the barbarous people ſhewed us no little kindneſs; for they kindled a fire, and received us every one becauſe of the preſent rain, and becauſe of the cold. And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt, this man is a murderer, whom, though he hath eſcaped the ſea, yet vengeance ſuffereth not to live. And he ſhook off the beaſt into the fire, and felt no harm. Howbeit they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god. In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius; who received us, and lodged us three days courteouſly.

And it came to paſs, that the father of Publius lay ſick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others alſo who had diſeaſes in the iſland came, and were healed: who alſo honoured us with many honours; and when we departed,

departed, they loaded *us* with such things as were necessary.

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux (14). And landing at Syracuse, we tarried *there* three days. And from thence we fetched a compass, and came to Rhegium. And after one day, the south-wind blew, and we came next day to Puteoli; where we found brethren, and were desired to tarry with them seven days. And so we went toward Rome.

And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum and the Three taverns: Whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier that kept him.

And it came to pass that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, "Men *and* brethren, though I have committed nothing against the people, or customs of our fathers; yet was I delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spoke against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see *you*, and to speak with *you*; because that for the hope of Israel I am bound with this chain."

And they said unto him, "We "neither received letters out of Ju- "dea concerning thee, nor have any of "the brethren that came shewed or "spoken any harm of thee. But we "desire to hear of thee what thou "thinkest; for, as concerning this "sect, we know that every where it "is spoken against."

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and *out of* the prophets, from morning till evening. And some believed the things which were spoken; and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, "Well spoke the "Holy Ghost by Isaiah the prophet "unto our fathers,

"Saying, Go unto this people, "and say, Hearing ye shall hear, and "shall not understand; and seeing "ye shall see, and not perceive. For "the heart of this people is waxed "gross, and their ears are dull of "hearing, and their eyes have they "closed; lest they should see with "*their* eyes, and hear with *their* ears, "and understand with *their* heart, "and should be converted, and I "should heal them. Be it known "therefore unto you, that the sal- "vation of God is sent unto the "Gentiles, and *that* they will hear "it."

And when he had said these words, the Jews departed, and had great reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all that came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

(14) *That is*, Gemini, *or the* Twins, *were represented on the head of the ship.*

The

The Epiſtle of PAUL the Apoſtle to the ROMANS (15).

CHAP. I.

Paul's calling commended. What his goſpel is. God's anger at ſin. The ſins of the Gentiles.

PAUL a ſervant of Jeſus Chriſt, called *to be* an Apoſtle, ſeparated unto the Goſpel of God; which he had promiſed before by his prophets in the holy ſcriptures; concerning his Son Jeſus Chriſt our Lord, who was made of the ſeed of David according to the fleſh, and declared *to be* the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead; by whom we have received grace and apoſtleſhip, for obedience to the faith among all nations for his name; among whom are ye alſo the called of Jeſus Chriſt: to all that are in Rome, beloved of God, called *to be* ſaints; Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt!

Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world. For God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayers; making requeſt, if by any means now at length I might have a proſperous journey by the will of God, to come unto you: for I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end ye may be eſtabliſhed; that is, that I may be comforted together with you by the mutual faith both of you and me.

Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you, (but was let hitherto,) that I might have ſome fruit among you alſo, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians, both to the wiſe and to the unwiſe; ſo, as much as in me is, I am ready to preach the Goſpel to you that are at Rome alſo. For I am not aſhamed of the Goſpel of Chriſt; for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek. For therein is the righteouſneſs of God (16) revealed from faith to faith; as it is written, "The juſt ſhall live by "faith."

For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs; becauſe that which may be known of God is manifeſt in them; for God hath ſhewed *it* unto them. For the inviſible things of him, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe: becauſe that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their fooliſh heart was darkened.

Profeſſing themſelves to be wiſe (17), they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things. Wherefore God alſo gave them up to uncleanneſs through the luſts of their own hearts, to diſhonour their own bodies between them

(15) *The queſtion debated in this epiſtle is, whether the Gentiles were to be admitted into the church of Chriſt, and that without obſerving the law of Moſes; it being addreſſed to the Jews at Rome.*

(16) *That is, The* manner of becoming righteous, *which* God *hath revealed in the goſpel.*

(17) *Some of the Gentiles aſſuming the titles of* Sages *and* Philoſophers, *while they worſhipped idols.*

ſelves

ſelves; who changed the truth of of God into a lye, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen!

For this cauſe God gave them up unto vile affections; for even their women did change the natural uſe into that which is againſt nature: And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another; men with men working that which is unſeemly, and receiving in themſelves that recompence of their error which was meet.

And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient; being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers, backbiters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to parents; without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgement of God, that they who commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them.

CHAP. II.

They that condemn ſin in others and yet ſin, are inexcuſable, whether Jews or Gentiles.

THerefore, thou art inexcuſable, O man! whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt, doeſt the ſame things. But we are ſure that the judgement of God is according to truth againſt them who commit ſuch things. And thinkeſt thou this, O man! that judgeſt them who do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgement of God? or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering? (not knowing that the goodneſs of God leadeth thee to repentance.)

But after thy hardneſs, and impenitent heart, thou treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God; who will render to every man according to his deeds: to them, who by patient continuance in well-doing ſeek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile; but glory, honour and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile. For there is no reſpect of perſons with God.

For as many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law ſhall be judged by the law; —(For not the hearers of the law *are* juſt before God, but the doers of the law ſhall be juſtified. For when the Gentiles who have not the law, do by nature the things contained in the law, theſe, having not the law, are a law unto themſelves; who ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts the mean while accuſing or elſe excuſing one another;)—in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.

Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God, and knoweſt *his* will, and approveſt the things that are more excellent, being inſtructed out of the law; and art confident that thou thyſelf art a guide of the blind, a light of them *who are* in darkneſs, an inſtructor of the fooliſh, a teacher of babes, who haſt the form of knowledge

knowledge and of the truth in the law.

Thou therefore who teacheſt another, teacheſt thou not thyſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege? thou that makeſt thy boaſt of the law, through breaking the law, diſhoureſt thou God? for the name of God is blaſphemed among the Gentiles through you, as it is written.

For circumciſion verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumciſion is made uncircumciſion. Therefore if the uncircumciſion keep the righteouſneſs (18) of the law, ſhall not his uncircumciſion be counted for circumciſion? and ſhall not uncircumciſion which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion, doſt tranſgreſs the law?

For he is not a Jew (19) who is one outwardly; neither *is that* circumciſion which is outward in the fleſh: but he *is* a Jew who is one inwardly; and circumciſion *is that* of the heart, in the ſpirit, *and* not in the letter; whoſe praiſe *is* not of men, but of God.

CHAP. III.

None juſtified by the law, but all by faith.

* *

THerefore by the deeds (20) of the law there ſhall no fleſh be juſtified (21) in his ſight; for by the law *is* the knowledge of ſin. But now the righteouſneſs (22) of God, without the law is manifeſted, being witneſſed by the law and the prophets; even the righteouſneſs of God, *which is* by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference.

For all have ſinned, and come ſhort of the glory of God; being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus; whom God hath ſet forth *to be* a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, *I ſay*, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him who believeth in Jeſus.

Where *is* boaſting then? It is excluded. By what law? of works? No; but by the law of faith. Therefore we conclude that a man is juſtified by faith (23), without the deeds of the law. *Is he* the God of the Jews only? *is* he not alſo of the Gentiles? Yes, of the Gentiles alſo; ſeeing *it is* one God who ſhall juſtify the circumciſion by faith, and uncircumciſion through faith? Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law (24).

CHAP. V.

Being juſtified by faith, we have peace with God. Sin and death came by Adam, righteouſneſs and life by Chriſt.

THerefore, being juſtified by faith we have peace with God through our Lord Jeſus Chriſt; by whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. And not only *ſo*, but we glory in

(18) *That is, The chief moral precepts enjoined by the law.*

(19) *That is, One of God's people, and in covenant with him.*

(20) *That is, The ceremonies and obſervances of the Moſaic law.*

(21) *That is, Pronounced righteous.*

(22) *That is, The manner of becoming righteous, revealed in the goſpel.*

(23) *That is, A lively faith in Chriſt productive of obedience to his moral precepts.*

(24) *Namely, The moral part; but not the ceremonial, which was aboliſhed by the goſpel.*

tribulation

tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath, through him. For if when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only *so*, but we also joy in God, through our Lord Jesus Christ; by whom we have now received the atonement [*or reconciliation.*]

Wherefore, as by one man sin entered into the world, and death by sin; even so death passed upon all men, for that all have sinned. For until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

But not as the offence; so also *is* the free gift: for if, through the offence of one, many be dead, much more the grace of God, and the gift by grace, *which is* by one man Jesus Christ, hath abounded unto many. And not, as *it was* by one that sinned, *so is* the gift. For the judgement *was* by one to condemnation; but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they who receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Therefore as by the offence of one *judgement came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

CHAP. VI.

We must not live in sin, nor let sin reign in us. Death is the wages of sin.

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead in sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection; knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed; that henceforth we should not serve sin. For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise

wiſe reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

Let not ſin therefore reign in your mortal body; that ye ſhould obey it in the luſts thereof: neither yield ye your members *as* inſtruments of unrighteouſneſs unto ſin; but yield yourſelves unto God as thoſe that are alive from the dead, and your members *as* inſtruments of righteouſneſs unto God. For ſin ſhall not have dominion over you; for ye are not under the law, but under grace.

What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid! know ye not that to whom ye yield yourſelves ſervants [*or ſlaves*] to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs? But God be thanked that ye were (25) the ſervants of ſin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from ſin, ye became the ſervants of righteouſneſs.

I ſpeak after the manner of men, becauſe of the infirmity of your fleſh. For as ye have yielded your members ſervants to uncleanneſs and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſevants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things *is* death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin *is* death; but the gift of God *is* eternal life through Jeſus Chriſt our LORD.

(25) *Or*, whereas ye were, *&c.* ye have *now* obeyed.

CHAP. VIII.

Who are free from condemnation. What harm cometh of the fleſh, what good of the Spirit.

THERE *is* therefore now no condemnation to them who are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit: for the law of the Spirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death. For what the law could not do, in that it was weak through the fleſh, God, ſending his own Son in the likeneſs of ſinful fleſh, *hath done*, and for ſin (26) condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

For they that are after the fleſh, do mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be ſpiritually minded *is* life and peace; becauſe the carnal mind *is* enmity againſt God; for it is not ſubject to the law of God, neither indeed can be: ſo then they that are in the fleſh cannot pleaſe God.

But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. (Now if any man have not the Spirit of Chriſt, he is none of his.) And if Chriſt *be* in you, the body *is* dead becauſe of ſin; but the Spirit *is* life becauſe of righteouſneſs. But if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall die; but if ye, through the Spirit, do mortify the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are

(26) *Or*, by a ſacrifice for ſin.

the

the ſons of God. For ye have not received the ſpirit of bondage again (27) to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father!

The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Chriſt; if ſo be that we ſuffer with *him*, that we may be alſo glorified together. For I reckon that the ſufferings of this preſent time *are* not worthy *to be compared* with the glory, which ſhall be revealed in us.

For the earneſt expectation of the creature (28) waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him (29) who hath ſubjected *the ſame* in hope; becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only *they*; but ourſelves alſo who have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption (30), *to wit*, the redemption of our body.

For we are ſaved by hope: but hope that is ſeen, is not hope; for what a man ſeeth why doth he yet hope for? but if we hope for what we ſee not, *then* do we with patience wait for it. Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the hearts knoweth what *is* the mind of the ſpirit; becauſe he maketh interceſſion for the ſaints according to *the will of* God.

And we know that all things work together for good to them that love God; to them who are the called according to *his* purpoſe. For whom he did foreknow, he alſo did predeſtinate (31) *to be* conformed to the image of his Son; that he might be the firſt-born among many brethren. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us? He that ſpared not his own Son, but delivered him up for us all; how ſhall he not, with him, alſo freely give us all things? Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth. Who *is* he that condemneth? *It is* Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

Who ſhall ſeparate us from the love of Chriſt? — *ſhall* tribulation? or diſtreſs? or perſecution? or famine? or nakedneſs? or peril? or ſword? (as it is written, "For thy ſake we are killed all the day long (32); we are accounted as ſheep for the ſlaughter.") Nay, in all theſe things we are more than conquerors, through him that loved us. For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor

(27) *That is, Ye are not under the ſervitude of the law, but are adopted ſons under the goſpel.*

(28) *Or*, the creation, *i. e. the whole unevangelized world.*

(29) *Namely*, Adam, *who voluntarily fell.*

(30) *Namely, The completion of it, by the reſurrection of the body.*

(31) *Becauſe he foreſaw that they would embrace the terms of ſalvation offered in the goſpel.*

(32) *Many chriſtians had been ſlain by the ſword in the apoſtles' time.*

things to come, nor height (33), nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

CHAP. XI.

God hath not caſt off all Iſrael. The Gentiles may not inſult them.

I Say then, Hath God caſt away his people? [*the Jews*] God forbid! ** I ſay then, Have they ſtumbled that they ſhould fall (34)? God forbid! but *rather* through their fall, ſalvation *is come* unto the Gentiles (35), to provoke them to jealouſy. Now if the fall of them *be* the riches of the world, and the diminiſhing of them the riches of the Gentiles; how much more their fulneſs! (for I ſpeak to you Gentiles; in as much as I am the apoſtle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation *them who are* my fleſh (36), and might ſave ſome of them.)

For if the caſting away of them *be* the reconciling of the world (37), what *ſhall* the receiving *of them be*, but life from the dead! For if the firſt-fruit *be* holy, the lump *is* alſo *holy*; and if the root be holy, ſo *are* the branches. And if ſome of the branches be broken off, and thou being a wild olive-tree wert grafted in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree; boaſt not againſt the branches. But if thou boaſt, thou beareſt not the root, but the root thee.

Thou wilt ſay then, The branches were broken off, that I might be grafted in. — Well: becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded; but fear! for if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee. Behold therefore the goodneſs and ſeverity of God! on them who fell, ſeverity; but towards thee, goodneſs, if thou continue in *his* goodneſs: otherwiſe, thou alſo ſhalt be cut off.

And they alſo, if they abide not ſtill in unbelief, ſhall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted, contrary to nature, into a good olive-tree; how much more ſhall theſe, who are the natural *branches*, be grafted into their own olive-tree!

For I would not, brethren, that ye ſhould be ignorant of this myſtery, leſt ye ſhould be wiſe in your own conceits, That blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in: and ſo all Iſrael ſhall be ſaved; as it is written, "There ſhall come out of Sion the "Deliverer, and ſhall turn away un-"godlineſs from Jacob. For this is "my covenant unto them, when I "ſhall take away their ſins (38)."

As concerning the goſpel, *they are* enemies for your ſake (39); but as touching the election, *they are* beloved for the fathers' ſake. For the gifts and calling of God *are* without repentance. For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief; even ſo theſe alſo have not now believed, that, through your mercy, they alſo may obtain mercy.

(33) *That is, Neither* height *of proſperity, nor* depth *of adverſity.*

(34) *Namely, Into irrecoverable ruin, and never to be owned by God, as his people?*

(35) *The Jews, by rejecting the goſpel, haſtened its promulgation among the Gentiles.*

(36) *That is, The Jews.*

(37) *That is, Of the heathen* world *by ſending the preachers of the goſpel, whom the Jews perſecuted, among them.*

(38) Iſaiah lix. 20.

(39) *Or,* on your account; *for the calling of the Gentiles prejudiced the Jews againſt the goſpel.*

cy. For God hath concluded (41) them all under unbelief, that he might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgements, and his ways past finding out! for who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him *are* all things: To whom *be* glory for ever! Amen.

CHAP. XII.

Pride forbidden. Several duties enjoined. Revenge especially forbidden.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable and perfect will of God.

For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; or ministery, *let us wait* on *our* ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness.

Let love *be* without dissimulation. Abhor that which is evil; cleave to that which is good. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord: rejoicing in hope (42); patient in tribulation: continuing instant in prayer; distributing to the necessity of the saints; given to hospitality.

Bless them who persecute you; bless, and curse not. Rejoice with them that rejoice; and weep with them that weep. *Be* of the same mind one towards another. Mind not high things; but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest (43) in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves; but rather give place unto wrath (44). For it is written, Vengeance *is* mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for, in so doing, thou shalt heap coals of fire on his head (45). Be not overcome by evil; but overcome evil with good.

CHAP. XIII.

Of duties to magistrates. Love is the fulfilling of the Law. Against gluttony, drunkenness, and the works of darkness.

LET every soul be subject unto the higher powers: for there is no power but of God; the powers that be are ordained by God. Whosoever therefore resisteth the power,

(41) *Or*, shut up, *i. e. God hath suffered both Jews and Gentiles to revolt in their turn.*

(42) *Of a glorious immortality.*

(43) *Or*, fair *and* reputable.

(44) *Or, yield to the injurious person, rather than meditate revenge.*

(45) *That is, Thou wilt melt his obdurate heart with thy kindness.*

reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation (46). For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame; for he is the miniſter of God, to thee, for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to *execute* wrath upon him that doeth evil.

Wherefore *ye* muſt needs be ſubject, not only for wrath (47), but alſo for conſcience ſake. For, for this cauſe ye pay tribute alſo; for they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues: tribute, to whom tribute *is due*; cuſtom, to whom cuſtom; fear, to whom fear; honour, to whom honour.

Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, "Thou ſhalt not commit adul-"tery, Thou ſhalt not kill, Thou "ſhalt not ſteal, Thou ſhalt not bear "falſe witneſs, Thou ſhalt not co-"vet;" and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, "Thou ſhalt "love thy neighbour as thyſelf." Love worketh no ill to his neighbour; therefore love *is* the fulfilling of the law.

And that knowing the time, that now *it is* high time to awake out of ſleep; for now our ſalvation (48) *is* nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly (49), as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtriſe and envying. But put ye on the Lord Jeſus Chriſt (50), and make not proviſion for the fleſh, to *fulfil* the luſts *thereof*.

CHAP. XV.

WHatſoever things were written aforetime, were written for our learning; that we, through patience and comfort of the ſcriptures, might have hope. Now the God of patience and conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus! that ye may with one mind, *and* one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghoſt! And I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another: Nevertheleſs, brethren, I have written the more boldly unto you in ſome ſort, as putting you in mind, becauſe of the grace that is given to me by God; that I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtering the goſpel of God; that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

I have therefore whereof I may glory, through Jeſus Chriſt, in thoſe things which pertain to God. For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient by word and deed,

(46) *Or*, condemnation, viz. *from the civil power*. See ver. 4.

(47) *That is*, *Not only for fear of puniſhment*.

(48) *That is*, *The time of entering into glory*.

(49) *Or*, decently *and* orderly.

(50) *That is*, *Clothe yourſelves with all the graces and virtues that adorned Jeſus Chriſt*.

through

through mighty ſigns and wonders by the power of the Spirit of God; ſo that from Jeruſalem and round about unto Illyricum I have fully preached the goſpel of Chriſt.

Yea, I have ſo ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation; but as it is written (51), "To whom he was "not ſpoken of, they ſhall ſee; and "they that have not heard, ſhall un-"derſtand." For which cauſe alſo I have been much hindered from coming to you. But now having no more place (52) in theſe parts, and having a great deſire theſe many years to come unto you, whenſoever I take my journey into Spain, I will come to you; for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled [*or ſatisfied*] with your *company*.

But now I go unto Jeruſalem to miniſter unto the ſaints. For it has pleaſed them of Macedonia and Achaia to make a certain contribution for the poor ſaints, who are at Jeruſalem: it hath pleaſed them *verily*, and their debtors they are; for if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things. When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain. And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in *your* prayers to God for me; that I may be delivered from them that do not believe in Judea, and that my ſervice which *I have* for Jeruſalem may be accepted by the ſaints; that I may come unto you with joy by the will of God, and may be refreſhed with you. Now the God of peace *be* with you all! Amen.

(51) Iſaiah lii. 15.
(52) *Where I may preach the goſpel.*

CHAP. XVI.

Paul endeth with praiſe and thanks to God.

NOW I beſeech you, brethren, mark them who cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are ſuch ſerve not our Lord Jeſus Chriſt, but their own belly; and, by good words and fair ſpeeches, deceive the hearts of the ſimple. For your obedience is come abroad unto all *men*: I am glad therefore on your behalf; but yet I would have you wiſe unto that which is good, and ſimple concerning evil. And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you! Amen.

Now to him that is of power to eſtabliſh you according to my goſpel and the preaching of Jeſus Chriſt, (according to the revelation of the myſtery which was kept ſecret ſince the world began, but now is made manifeſt; and, by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith,) to God the only wiſe, *be* glory through Jeſus Chriſt for ever! Amen.

The first Epistle of PAUL the Apostle to the CORINTHIANS.

CHAP. I.

After salutation and thanksgiving, he exhorteth to unity, and reproveth their dissensions. God destroyeth the wisdom of the wise.

PAUL, called *to be* an Apostle of Jesus Christ through the will of God, and Sosthenes *our* brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; grace *be* unto you and peace from God our Father, and *from* the Lord Jesus Christ!

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and *in* all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgement. For it hath been declared unto me of you, my brethren, by them *who are of the house* of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Kephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? ** Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of no effect. For the preaching of the cross is to them that perish, foolishness (53); but unto us who are saved, it is the power of God.

For it is written (54), "I will destroy the wisdom of the wise, and "will bring to nothing the understanding of the prudent. Where *is* "the wise? where *is* the scribe? "where *is* the disputer of this "world?" Hath not God made foolish the wisdom of this world? for after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks, foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness (55) of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called:* but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, *yea*, and things which are not, to bring to

(53) *The Greek philosophers thought the preaching of the Gospel absurd.*

(54) Isaiah xxix. 23. xxxiii. 18.

(55) *That is, The seeming folly and weakness of the instruments employed by God to reform the world.*

nought

nought things that are: that no fleſh ſhould glory in his preſence.

But of him are ye in Chriſt Jeſus, who, by God, is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption; that, according as it is written, "He that "glorieth, let him glory in the "Lord."

CHAP. II.

Paul declareth that his preaching far excelleth all human wiſdom.

AND I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God. For I determined not to know (56) any thing among you, ſave Jeſus Chriſt, and him crucified. And I was with you in weakneſs, and in fear, and in much trembling. And my ſpeech and my preaching *was* not with enticing words of man's wiſdom, but in demonſtration of the Spirit and of power; that your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

Howbeit, we ſpeak wiſdom among them that are perfect; yet not the wiſdom of this world, nor of the princes of this world, that come to nought: but we ſpeak the wiſdom of God in a myſtery, *even* the hidden *wiſdom* which God ordained before the world, unto our glory. Which none of the princes of this world (57) knew; for had they known *it*, they would not have crucified the Lord of glory.

But as it is written, "Eye hath "not ſeen, nor ear heard, neither "have entered into the heart of "man, the things which God hath "prepared for them that love him "(58)." But God hath revealed *them* unto us by his Spirit; for the Spirit ſearcheth all things, yea, the deep things of God. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God.

Which things alſo we ſpeak, not in the words which men's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual. But the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know *them*, becauſe they are ſpiritually diſcerned. But he that is ſpiritual judgeth all things; yet he himſelf is judged (59) by no man. For who hath known the mind of the Lord, that he may inſtruct him? but we have the mind of Chriſt.

CHAP. III.

Milk is fit for children. Againſt diviſions. Men the temples of God. Againſt conceit.

AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal; *even* as unto babes in Chriſt. I have fed you with milk, and not with meat; for hitherto ye were not able *to bear it*, neither yet now are ye able; for ye are yet carnal. For whereas *there is* among you envying and ſtrife and diviſions, are ye not carnal, and walk as men? for while one ſaith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

Who then is Paul? and who is Apollos? but miniſters by whom ye believe, even as the Lord gave to every man. I have planted, Apollos watered; but God gave the increaſe. So then, neither is he that planteth any thing, nor he that wa-

(56) *Not to appear to know.*

(57) *Or, the rulers of this age, i. e. the* Jewiſh *prieſts and elders.*

(58) Iſaiah lxiv. 4.

(59) *That is, The inward ſtate of his mind* is diſcerned *by no man.*

tereth;

tareth; but God that giveth the increaſe. Now he that planteth and he that watereth are one; and every man ſhall receive his own reward, according to his own labour. For we are labourers together with God: ye are God's huſbandry, *ye are* God's building.

According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation; and another buildeth thereon: but let every man take heed how he buildeth thereupon. For other foundation can no man lay than that which is laid, which is Jeſus Chriſt. Now if any man build upon this foundation gold, ſilver, precious ſtones, wood, hay, ſtubble; every man's work ſhall be made manifeſt.

For the day (60) ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work of what ſort it is. If any man's work abide, which he hath built thereupon, he ſhall receive a reward. If any man's work ſhall be burned, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo as by fire (61).

Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him ſhall God deſtroy; for the temple of God is holy, which *temple* ye are. Let no man deceive himſelf. If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe. For the wiſdom of this world is fooliſhneſs with God.

For it is written, "He taketh the "wiſe in their own craftineſs." And again, "The Lord knoweth the "thoughts of the wiſe, that they are "vain." Therefore let no man glory in men: for all things are yours, whether Paul, or Apollos, or Kephas, or the world, or life, or death, or things preſent, or things to come; all are yours; and ye *are* Chriſt's; and Chriſt *is* God's.

(60) *The day of judgement which, like the refiner's fire, will put every work to the teſt.*

(61) *That is, With great difficulty.*

CHAP. IV.

How to account of miniſters. We have nothing which we have not received. Diſtreſſes of the Apoſtles.

LET a man ſo account of us as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover, it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing that I ſhould be judged by you, or by man's judgement: yea, I judge not my ownſelf. For I know nothing by myſelf (62); yet am I not hereby juſtified: but he that judgeth me is the Lord.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man (63) have praiſe of God. And theſe things, brethren, I have in a figure transferred to myſelf and *to* Apollos, for your ſake; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one againſt another.

For who maketh thee to differ *from another?* and what haſt thou that thou didſt not receive? now if thou didſt receive *it*, why doſt thou glory, as if thou hadſt not received *it?* Now ye are full, now ye are rich; ye have reigned as kings without us: and I would to God ye did reign (64), that we alſo might reign with you. For I think that God hath ſet forth us the apoſtles

(62) *That is, I am not conſcious of any unfaithfulneſs in my truſt.*

(63) *That is, Every faithful ſteward or ſervant.*

(64) *As kings and prieſts to God.*

apoſtles laſt, as it were appointed to death: for we are made a ſpectacle unto the world, and to angels, and to men. We *are* fools for Chriſt's ſake, but ye *are* wiſe in Chriſt; we *are* weak, but ye *are* ſtrong; ye *are* honourable, but we *are* deſpiſed.

Even unto this preſent hour we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we intreat: we are made as the filth of the world, *and are* the off-ſcouring of all things unto this day. I write not theſe things to ſhame you; but, as my beloved ſons, I warn *you*.

* * *

CHAP. VI.

Our bodies are Chriſt's members.

* *

NOW there is utterly a fault among you, becauſe, ye go to law one with another. Why do ye not rather take wrong? why do ye not rather ſuffer yourſelves to be defrauded? Nay, ye do wrong and defraud, and that *your* brethren. Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind (65), nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. ** Now the body *is* not for fornication, but for the Lord; and the Lord for the body. And God hath both raiſed up the Lord, and will alſo raiſe us up by his own power. Know ye not that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid! What, know ye not, that he who is joined to an harlot, is one body? for two, ſaith he, ſhall be one fleſh. But he that is joined unto the Lord is one ſpirit.

Flee fornication: every ſin that a man doeth is without the body; but he that committeth fornication ſinneth againſt his own body. What, know ye not that your body is the temple of the Holy Ghoſt *which is* in you, which ye have of God? and ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's.

(65) *Or, Sodomites.*

CHAP. VII. * *

LET every man abide in the ſame calling wherein he was called (66). Art thou called *being* a ſervant [*or ſlave*]? care not for it; but if thou mayeſt be made free, uſe *it* rather. For he that is called in the Lord, *being* a ſervant, is the Lord's free-man; likewiſe alſo he that is called *being* free, is Chriſt's ſervant. Ye are bought with a price; be not ye the ſervants (67) of men. Brethren, let every man wherein he is called, therein abide with God.

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CHAP. IX.

He ſheweth his liberty. Miniſters ought to live by the goſpel. Life is like a race.

AM I not an apoſtle (68)? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not ye my work in the Lord? If I be not an apoſtle unto others; yet doubtleſs I am to you; for ye are the ſeal of mine apoſtleſhip in the Lord. ** Who goeth a warfare any time at his own charges? who planteth a vineyard,

(66) *To the Chriſtian profeſſion.*

(67) *Or rather* ſlaves.

(68) *Some perſons had queſtioned Paul's apoſtleſhip, becauſe he had declined the contributions offered him at Corinth.*

and

and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Say I theſe things as a man? or ſaith not the law the ſame alſo? for it is written in the law of Moſes, "Thou ſhalt not muzzle the mouth "of the ox that treadeth out the "corn (69)." Doth God take care for oxen? or ſaith he it altogether for our ſake? For our ſake, no doubt, *this* is written; that he that ploweth ſhould plow in hope, and he that threſheth in hope ſhould be partaker of his hope. If we have ſown unto you ſpiritual things, *is it* a great thing if we ſhall reap your carnal things (70)?

If others be partakers of *this* power over you, *are* not we rather? Nevertheleſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt. Do ye not know that they who miniſter about holy things live *by the things* of the temple? and they who wait at the altar are partakers with the altar? Even ſo hath the Lord ordained, that they who preach the Goſpel ſhould live by the Goſpel.

But I have uſed none of theſe things; nor have I written theſe things that it ſhould be done ſo unto me: for *it were* better for me to die, than that any man ſhould make my glorying void. For though I preach the Goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, wo is unto me if I preach not the Goſpel! For if I do this thing willingly, I have a reward; but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

What is my reward then? Verily, that when I preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I abuſe not my power in the Goſpel. For though I be free from all *men*; yet have I made myſelf ſervant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Chriſt,) that I might gain them that are without law. To the weak I became as weak, that I might gain the weak; I am made all things to all *men*, that I might by all means ſave ſome. And this I do for the Goſpel's ſake, that I might be partaker thereof with *you*.

Know ye not that they who run in a race, run all, but one receiveth the prize? ſo run that ye may obtain. And every man that ſtriveth for the maſtery is temperate in all things: Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore ſo run, not as uncertainly; I ſo fight, not as one that beateth the air; but I keep under my body, and bring it into ſubjection: leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.

CHAP. X.

The Jewiſh types of our ſacraments and their puniſhments, our example. We muſt not make the Lord's table the table of devils.

MOreover, brethren, I would not that ye ſhould be ignorant that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto (71) Moſes in the cloud and in the ſea; and did all eat the ſame ſpiritual meat; and did all drink the ſame ſpiritual drink: for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt. But with many of them God was not

(69) Deut. xxv. 4.

(70) *That is, What is neceſſary to ſupport life.*

(71) *Or*, by the hand of Moſes, *the Syriac verſion has it.*

well pleaſed; for they were overthrown in the wilderneſs.

Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo lufted. Neither be ye idolaters, as ſome of them *were*: as it is written, "The peo-"ple ſat down to eat and drink, and "roſe up to play." Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed by ſerpents. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed by the deſtroyer.

Now all theſe things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world (72) are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above what ye are able; but will, with the temptation, alſo make a way to eſcape, that ye may be able to bear *it*.

Wherefore, my dearly beloved, flee from idolatry. I ſpeak as to wiſe men, judge ye what I ſay. The cup of bleſſing which we bleſs, is it not the communion (73) of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many are one bread, and one body: for we are all partakers of that one bread.

* *

CHAP. XI.

Of profaning the Lord's ſupper. The Apoſtle's account of the inſtitution of it.

BE ye followers of me, even as I alſo *am* of Chriſt! ** Now in this that I declare *unto you* I praiſe *you* not, that ye come together (74) not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there are diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved may be made manifeſt among you.

When ye come together therefore into one place, *this* is not to eat the Lord's ſupper. For in eating every one taketh before *the other* his own ſupper; and one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? Shall I praiſe you in this? I praiſe *you* not.

For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed, took bread; and when he had given thanks, he broke *it*, and ſaid, "Take, "eat: this is my body, which is "broken for you; do this in remem-"brance of me." After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, "This cup is "the new teſtament in my blood: "this do ye, as often as ye drink *it*, in "remembrance of me." For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily (75), ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and

(72) *That is*, The laſt ages, *or the diſpenſation of the Goſpel.*

(73) *Or*, participation.

(74) *That is, In your religious aſſemblies, and at the Lord's table, in an irreverent manner.*

(75) *In an irreverent manner, like thoſe mentioned above.*

drinketh

drinketh damnation (76) to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened by the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another; and if any man hunger, let him eat at home, that ye come not together unto condemnation. ✱ ✱

CHAP. XII.

Spiritual gifts are diverse, yet all improvable. Christians, as the members of the body natural, are one.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, calleth Jesus accursed; and *that* no man can say that Jesus is the Lord (77), but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord: and there are diversities of operations; but it is the same God who worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ (78). For by one Spirit we are all baptized into one body, whether Jews or Gentiles, whether bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? and if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling? But now God hath set the members, every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? but now *they are* many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay much more, those members of the body which seem to be more feeble, are necessary. And those *members* of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked; that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with

(76) *Or, rather* judgement, *i. e. temporal visitations of sickness, &c.*

(77) *That is, Can publicly profess that Jesus is the Messiah.*

(78) *That is, The mystical body, or church of Christ; this whole chapter being allegorical.*

with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Chriſt, and members in particular. And God hath ſet ſome in the church, firſt apoſtles, ſecondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diverſities of tongues. *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles? have all the gifts of healing? do all ſpeak with tongues; do all interpret? — But covet earneſtly the beſt gifts; and yet I ſhew unto you a more excellent way.

CHAP. XIII.

All gifts, how excellent ſoever, are nothing worth without charity. The praiſes thereof.

THOUGH I ſpeak with the tongues of men and of angels, and have not charity (79), I am become *as* ſounding braſs, or a tinkling cymbal: and though I have *the gift* of prophecy, and underſtand all myſteries and all knowledge; and though I have all faith, ſo that I could remove mountains, and have not charity; I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity; it profiteth me nothing.

Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether *there be* prophecies, they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether *there be* knowledge, it ſhall vaniſh away.

For we know in part, and we prophely in part; but when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpoke as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs (80), darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe *is* charity.

(79) *Or*, love, viz. *to God and man.*

CHAP. XV.

By Chriſt's reſurrection, he proveth the neceſſity of our reſurrection. The fruit, and manner thereof, and of the change of them that ſhall be then alive.

MOreover, brethren, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.

For I delivered unto you firſt of all that which I alſo received (81), that Chriſt died for our ſins, according to the ſcriptures; and that he was buried, and that he aroſe again the third day, according to the ſcriptures; and that he was ſeen by Kephas (82), then by the twelve: after that he was ſeen by above five hundred brethren at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen by James; then by all the apoſtles. And laſt of all he was ſeen by me alſo, as of one born out of due time.

For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle; becauſe I perſecuted the church of God: but by the grace of

(80) As it were in a mirror.

(81) *By ſpecial revelation from our Lord.*

(82) *Or* Peter, *both names ſignifying a* Rock.

God

God I am what I am; and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then Christ is not raised; and if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we (83) are of all men most miserable. But now Christ is risen from the dead, *and* become the first-fruits of them that slept.

For since by man *came* death, by man *came* also the resurrection of the dead: for as in Adam all die; even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet.

The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet: But when he saith all things are put under *him*, it *is* manifest that He is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him, that put all things under him, that God may be all in all. * *

But some man will say, How are the dead raised up? and with what body do they come? Thou fool (84), that which thou sowest is not quickened except it die! and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*; but God giveth it a body as it hath pleased him, and to every seed its own body.

All flesh *is* not the same flesh; but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes *and* another of birds. *There are* also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the *glory* of the terrestrial *is* another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *was* of the earth, earthy; the second man *is* the Lord from heaven. As the earthy, such *are* they also that are earthy; and

(83) *Namely, The apostles; who were persecuted, &c.*

(84) *Or*, thoughtless *man.*

as *is* the heavenly, ſuch *are* they alſo that are heavenly. And as we have borne the image of the earthly, we ſhall alſo bear the image of the heavenly.

Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold! I ſhew you a myſtery (85); We ſhall not all ſleep, but we ſhall all (86) be changed, in a moment, in the twinkling of an eye, at the laſt trumpet; for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, "Death is "ſwallowed up in victory." O death! where *is* thy ſting? O grave! where *is* thy victory? the ſting of death *is* ſin; and the ſtrength of ſin *is* the law. — But thanks *be* to God, who giveth us the victory, through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as ye know that your labour is not in vain in the Lord.

(85) *That is, An awful truth hitherto unknown.*

(86) *Namely, All that ſhall be alive, as well as the dead.*

CHAP. XVI.

Friendly admonitions, and ſalutations.

* *

WATCH ye; ſtand faſt in the faith; quit you like men, be ſtrong! let all your things be done with charity. ** The ſalutation of *me* Paul with mine own hand. If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha (87). The grace of our Lord Jeſus Chriſt *be* with you! My love *be* with you all in Chriſt Jeſus. Amen!

(87) *That is,* The Lord is coming *to puniſh ſuch men.*

The Second Epiſtle of PAUL the Apoſtle to the CORINTHIANS.

CHAP. I.

The apoſtle encourageth them againſt troubles, and ſheweth the ſincerity of his preaching. He rejoiceth in a good conſcience.

PAUL, an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints who are in all Achaia; grace *be* to you and peace from God our Father, and *from* the Lord Jeſus Chriſt!

Bleſſed *be* God! even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourſelves are comforted by God: for as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt. And whether we be afflicted, *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which we alſo ſuffer; or whether we be comforted, *it is* for your conſolation and ſalvation. * *

For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, (not with fleſhly wiſdom, but by the grace of God,) we have had our converſation in the world, and more abundantly towards you. For we write no other things unto you than what you read or acknowledge; and I truſt ye ſhall acknowledge even to the end; as alſo ye have acknowledged us in part, that we are your rejoicing, even

as ye also are ours, in the day of the Lord Jesus. ✻ ✻

CHAP. II.

The success of his preaching in every place.

✻ ✻

NOW thanks *be* unto God! who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one *we are* the savour of death unto death; and to the other, the savour of life unto life. And who *is* sufficient for these things (88)? for we are not as many who corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAP. III.

A comparison between the ministers of the law and the Gospel. ✻ ✻

SUCH trust have we, through Christ, towards God: not that we are sufficient of ourselves to think (89) any thing as of ourselves; but our sufficiency *is* of God; who also hath made us able ministers of the new testament [*or covenant*]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away; how shall not the ministration of the Spirit be rather glorious! for if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

Seeing then that we have such hope, we use great plainness of speech. And not as Moses, *who* put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. But their minds were blinded: for until this day the same veil remaineth untaken away in the reading of the old testament; which *veil* is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart.

Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit (90); and where the spirit of the Lord *is*, there *is* liberty. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the spirit of the Lord.

CHAP. IV.

Paul's sincerity and diligence in preaching, and his troubles for the same.

THerefore seeing we have this ministery, as we have received mercy, we faint not (91); but have renounced the hidden things of dishonesty: not walking in craftiness, not handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

But if our gospel be hidden (92), it is hidden to them that are lost; in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious Gospel of Christ, who is the

(88) *Who is equal to the charge of preaching the Gospel?*

(89) *Or*, to reckon upon any thing as from ourselves, *with regard to our success in preaching the Gospel. See the last note.*

(90) *That is, The spirit of the law.*

(91) *That is, Are not* discouraged *from preaching the gospel.*

(92) *Or*, veiled. *See above* chap. iii. 14. image

image of God, ſhould ſhine unto them. For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus's ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts; to *give* the light of the knowledge of the glory of God in the face [*or perſon*] of Jeſus Chriſt.

But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us. *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed; always bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

For we who live are always delivered unto death for Jeſus's ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh. So then death worketh in us; but life in you. We, having the ſame ſpirit of faith, according as it is written, "I believed, and therefore "have I ſpoken;" we alſo believe, and therefore ſpeak; knowing that He who raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall preſent *us* with you.

For all things *are* for your ſake, that the abundant grace might, through the thankſgiving of many, redound to the glory of God. For which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen *are* temporal; but the things which are not ſeen *are* eternal.

CHAP. V.

In hope of immortal glory, and in expectance of it, and of the general judgement, he laboureth to keep a good conſcience.

FOR we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven; if ſo be, that being clothed, we ſhall not be found naked. For we that are in *this* tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up by life.

Now he that hath wrought us for the ſelf-ſame thing, *is* God; who alſo hath given unto us the earneſt of the Spirit. Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord; for we walk by faith, not by ſight; — we are confident, *I ſay*, and willing rather to be abſent from the body, and to be preſen, with the Lord.

Wherefore we labour, that whether preſent or abſent, we may be accepted by him. For we muſt all appear before the judgement-ſeat of Chriſt; that every one may receive the things *done* in his body, according to what he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we perſuade men; but we are made manifeſt unto God, and, I truſt, are alſo made manifeſt in your conſciences.

For we commend not ourſelves, again unto you; but give you occaſion to glory on our behalf, that ye may have ſomewhat to *anſwer* them who glory in appearance, and not in heart. For whether we be beſides ourſelves, *it is* to God; or whether we be ſober, *it is* for your cauſe. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then all were dead; and *that* he died for all, that they who live, ſhould not henceforth live

unto themſelves, but unto him who died for them, and roſe again.

Wherefore henceforth we know no man after the fleſh (93); yea, though we have known Chriſt after the fleſh, yet now henceforth we know *him* no more. Therefore if any man *be* in Chriſt, *he is* a new creature; old things are paſſed away, behold, all things are become new. And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtery of reconciliation; to wit, that God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation.

Now then we are ambaſſadors for Chriſt, as if God did beſeech *you* by us; we pray *you* in Chriſt's ſtead, Be ye reconciled to God! For he hath made him *to be* ſin (94) for us, who knew no ſin, that we might be made the righteouſneſs of God in him.

CHAP. VI.

Of Paul's faithfulneſs in the miniſtery. Exhortation to avoid idolaters.

WE then, *as* workers together *with him*, beſeech *you* alſo that ye receive not the grace of God in vain! (For he ſaith, "I have heard "thee in a time accepted, and in the "day of ſalvation have I ſuccoured "thee:" Behold now, *is* the accepted time! behold, now *is* the day of ſalvation!) giving no offence in any thing, that the miniſtery be not blamed.

But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings: by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left; by honour and diſhonour, by evil report and good report; as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold, we live; as chaſtened and not killed; as ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* poſſeſſing all things.

O ye Corinthians! our mouth is open unto you (95), our heart is enlarged. Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels (96). Now for a recompenſe in the ſame, (I ſpeak as unto *my* children,) be ye alſo enlarged.

Be ye not unequally yoked (97) together with unbelievers; for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath ſaid, "I will dwell in them, and walk in "*them*; and I will be their God, and "they ſhall be my people (98)."

Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and, "Touch not the unclean "thing; and I will receive you; and "will be a Father unto you, and ye "ſhall be my ſons and daughters," ſaith the Lord Almighty.

CHAP. VII.

He exhorteth to purity.

(93) *That is, We have no partial regard to Jew more than Gentile on account of deſcent.*

(94) *That is, A* ſin-offering *for us.*

(95) *To preach the Goſpel to you.*

(96) viz. *Of affection to us.*

(97) *In marriage.*

(98) Lev. xxvi. 11, 12. Iſa. lii. 11. Jer. xxxi. 1, 9.

Having

HAving therefore these promises, dearly beloved, let us cleanse ourselves, from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. * *

CHAP. XIII.

He adviseth them to a trial of their faith.

* *

EXamine yourselves, whether ye be in the faith; prove your ownselves. Know ye not your ownselves, that Jesus Christ is in you, except ye be reprobates (99)? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye may do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates (1). For we can do nothing against the truth, but for the truth. For we are glad when we are weak, and ye are strong; and this also we wish, *even* your perfection.

Therefore I write these things, being absent; lest, being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewel! Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you! ** All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost *be* with you all! Amen.

(99) *Or* rejected, *like base metal.*

(1) Disapproved, *or rejected.*

The Epistle of PAUL the Apostle to the GALATIANS (2).

CHAP. I.

PAUL an Apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,) and all the brethren who are with me, unto the churches of Galatia; grace be to you and peace from God the Father, and *from* our Lord Jesus Christ! who gave himself for our sins, that he might deliver us from this present evil world (3), according to the will of God even our Father; to whom *be* glory for ever and ever! Amen.

* *

CHAP. II.

* *

WE (4), *who are* Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. But if while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore the minister of sin? God forbid! For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for

(2) *The subject of this Epistle is the same with that of the Epistle to the* Romans. *The Apostle, in answer to the Jews, shews that the observance of the ceremonial law is not necessary to the justification and salvation of a Christian.*

(3) *Or*, wicked age.

(4) *Namely, Jewish converts. This was in answer to Peter, who, at first, was for subjecting the Gentile converts to circumcision, &c. called here* the works of the law.

if righteousness *come* by the law, then Christ is dead in vain.

CHAP. III.

He asketh what moved them to leave the faith of Christ, and depend on the law. They that believe are justified, and blessed with Abraham.

O Foolish Galatians! who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only I would learn of you, Did ye receive the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doth he do it* by the works of the law, or by the hearing of faith?

Even as Abraham believed God, and it was accounted to him for righteousness (5). Know ye therefore that they who are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith (6), preached before the gospel unto Abraham, *saying*, "In thee shall all nations be blessed." So then they who are of faith, are blessed with faithful Abraham.

For as many as are of the works of the law, are under the curse. For it is written, "Cursed *is* every one "that continueth not in all things "which are written in the book of "the law to do them (7)." But, that no man is justified by the law in the sight of God, *it is* evident; for, "The "just shall live by faith." And the law is not of faith; but, "The man "that doeth them shall live in "them." Christ hath redeemed us from the curse of the law, being made a curse for us (for it is written, "Cursed *is* every one that hang-"eth on a tree;") that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. * *

Is the law then against the promises of God? God forbid! for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded (8) all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a school-master. For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female (9); for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. V.

He exhorteth them to stand in their liberty, and not to observe circumcision; but rather love. The works of the flesh, and fruits of the Spirit.

STAND fast therefore in the liberty (10) wherewith Christ

(5) Gen. xv. 6.

(6) *That is, The faith of Christ, or the Gospel covenant.*

(7) Deut. xxvii. 26.

(8) *Or*, shut up, *like condemned malefactors.*

(9) *There is now no distinction of nation, sex, or condition, under the Gospel.*

(10) *Or*, freedom, *from the bondage of circumcision, &c.*

hath

hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, That, if ye be circumcised, Christ shall profit you nothing.

For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace: for we, through the Spirit, wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

* *

For, brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh; but by love serve one another. For all the law is fulfilled in one word, *even* in this, "Thou shalt love thy neigh-"bour as thyself." But if ye bite and devour one another, take heed that ye be not consumed one by another.

This I say then, Walk in the Spirit; and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft [*or poisoning*], hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

He exhorteth them to deal mildly with a brother that hath slipped, to be liberal to their teachers, and not to be weary of well-doing.

BRethren, if a man be overtaken in a fault, do ye who are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens; and so fulfil the law of Christ (11). For if a man think himself to be something, when he is nothing, he deceiveth himself: but let every man prove his own work; and then he shall have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with my own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circum-

(11) *That is, The law of* love.

ciſed, keep the law, but deſire to have you circumciſed, that they may glory in your fleſh.

But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion; but a new creature. And as many as walk according to this rule, peace *be* on them and mercy, and upon the Iſrael of God (12)! From henceforth let not man trouble me; for I bear in my body the marks (13) of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit! Amen.

(12) *That is, The ſpiritual Iſraelites, or people of God.*

(13) *Or,* ſcars *of chains and ſtripes on account of Chriſt.*

The Epiſtle of PAUL the Apoſtle to the EPHESIANS.

CHAP. I.

PAUL an Apoſtle of Jeſus Chriſt by the will of God, to the ſaints who are at Epheſus, and to the faithful in Chriſt Jeſus; Grace *be* to you and peace from God our Father, and *from* the Lord Jeſus Chriſt!

Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly *places* in Chriſt, according as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love; having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will,

To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace; wherein he hath abounded toward us in all wiſdom and prudence, having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf; that in the diſpenſation of the fulneſs of times he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him.

In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will; that we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt. In whom ye alſo *truſted*, after ye heard the word of truth, the Goſpel of your ſalvation; in whom alſo after that ye believed, ye were ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints, ceaſe not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him; the eyes of your underſtanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints;

And what *is* the exceeding greatneſs of his power toward us who believe, according to the working of his mighty power; which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to

to come: and He hath put all things under his feet, and given him *to be* the head over all things to the church; which is his body, the fulneſs of him that filleth all in all.

CHAP. II.

What we were by nature, and what we are by grace. We are created for good works.

AND you *hath he quickened*, who were dead in treſpaſſes and ſins; wherein, in time paſt, ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit (14) that now worketh in the children of diſobedience: among whom alſo we all had our converſation in times paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others.

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt; (by grace ye are ſaved (15);) and hath raiſed *us* up together, and made *us* ſit together in heavenly *places*, in Chriſt Jeſus; that in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs toward us, through Chriſt Jeſus. For by grace ye are ſaved through faith; and that not of yourſelves: *it is* the gift of God; not of works (16); leſt any man ſhould boaſt.

For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them. Wherefore remember that ye *were* in times paſt Gentiles in the fleſh, who are called Uncircumciſion by that which is called the Circumciſion in the fleſh made by hands; that at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world: but now in Chriſt Jeſus, ye, who ſometimes were far off, are made nigh by the blood of Chriſt.

For He is our peace who hath made both (17) one, and hath broken down the middle wall of partition between us; (having aboliſhed in his fleſh the enmity, *even* the law of commandments, *contained* in ordinances, to make in himſelf of two, one new man, *ſo* making peace; and that he might reconcile both unto God in one body, by the croſs, having ſlain the enmity thereby:) and came and preached peace to you who were afar off, and to them that were nigh (18).

For through him we both have an acceſs, by one Spirit, unto the Father. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*, in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye alſo are builded together, for an habitation of God through the Spirit.

CHAP. III.

The hidden myſtery, that the Gentiles ſhould be ſaved.

FOR this cauſe I Paul *am* the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me toward you; that by revela-

(14) *Namely, Satan.*

(15) *That is, Ye are put into the way of ſalvation, by the grace that is beſtowed in Chriſt.*

(16) *That is, The works of the ceremonial law; independent of which, you are put in a way of ſalvation by faith in Chriſt, and obedience to his commands.*

(17) *Both* Jews *and* Gentiles.

(18) *That is, To you Greeks, as well as to the Jews.*

tion

tion he made known unto me the myſtery, (as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt,) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit; that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel.

Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt: and to make all *men* ſee what *is* the fellowſhip of the myſtery which, from the beginning of the world, hath been hidden in God, who created all things by Jeſus Chriſt; to the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord; in whom we have boldneſs and, acceſs with confidence by the faith of him.

Wherefore I deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; that Chriſt may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all ſaints what *is* the breadth, and length and depth, and height; and to know (19) the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

Now unto Him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us; unto him *be* glory in the church by Chriſt Jeſus throughout all ages, world without end! Amen.

CHAP. IV.

He exhorteth to unity. Why men have different gifts. The old man to be put off, with lying, and all filthy converſation.

I Therefore, the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called (20), with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm; one God and Father of all, who *is* above all, and through all, and in you all. But unto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he (21) ſaith, "When he aſcended up on high, he led captivity captive, and gave gifts unto men."

Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things. And he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtery, for the edifying

(19) *That is*, Experience the amazing love, &c.

(20) *That is*, Your Chriſtian profeſſion.

(21) *Namely*, David, in Pſal. lxviii. 18.

of the body of Christ (22):

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive:

But, speaking the truth in love, may grow up unto him in all things, who is the head, *even* Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, (as the truth is in Jesus; that ye put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness, and true holiness.

Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place (23) to the devil. Let him that stole, steal no more; but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Let no corrupt communication (24) proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

He exhorteth to charity, to flee fornication. The duties of wives, and husbands.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness (25), let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for, because of these things, cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.

(22) *That is, The Christian Church.*

(23) *That is, Yield not to his suggestions of hatred and revenge.*

(24) *That is, Obscene discourse.*

(25) *Or,* insatiable desire.

For

For ye were ſometimes darkneſs, but now *ye are* light in the Lord; walk as children of light: (for the fruit of the Spirit *is* in all goodneſs, and righteouſneſs, and truth;) proving what is acceptable unto the Lord; and have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. For it is a ſhame even to ſpeak of thoſe things which are done by them in ſecret.

But all things that are reproved, are made manifeſt by the light; for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake, thou that ſleepeſt! and ariſe from the dead; and Chriſt ſhall give thee light. See then that ye walk circumſpectly, not as fools, but as wiſe *men*; redeeming the time, becauſe the days are evil.

Wherefore be ye not unwiſe, but underſtanding what the will of the Lord *is*. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit, ſpeaking to yourſelves in pſalms and hymns and ſpiritual ſongs, ſinging and making melody in your heart to the Lord; giving thanks always for all things unto God and (26) the Father, in the name of our Lord Jeſus Chriſt; ſubmitting yourſelves one to another in the fear of God.

Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church; and He is the Saviour of the body (27). Therefore as the church is ſubject unto Chriſt; ſo *let* the wives *be* to their own huſbands in every thing.

Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it; that he might ſanctify and cleanſe it with the waſhing of water by the word (28), that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.

So ought men to love their wives as their own bodies. He that loveth his wife, loveth himſelf: for no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it even as the Lord the church: for we are members of his body, of his fleſh, and of his bones. For this cauſe, "a man ſhall leave his father "and mother, and ſhall be joined "unto his wife, and they two ſhall "be one fleſh."

This is a great myſtery; but I ſpeak concerning Chriſt and the church. Nevertheleſs, let every one of you in particular ſo love his wife even as himſelf; and the wife *ſee* that ſhe reverence *her* huſband.

CHAP. VI.

The duty of children, of ſervants. Our life is a warfare. The Chriſtian armour.

CHildren, obey your parents in the Lord; for this is right. "Honour thy father and mother" (which is the firſt commandment with promiſe,) "that it may be well "with thee, and thou mayeſt live "long on the earth." And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Servants, be obedient to them that are *your* maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt; not with eye-ſervice, as men-pleaſers, but, as the ſervants of Chriſt, doing the will of God from the heart; with good will doing ſervice, as to the Lord, and not to men; knowing that whatſoever good thing any man doeth, the ſame ſhall he receive of the Lord, whether he *be* bond or free.

And ye, maſters, do the ſame things unto them, forbearing threatening

(26) *Or*, even the Father.
(27) *That is*, *Of the church.*
(28) *That is*, *By Baptiſm.*

ning: knowing that your maſter
ſo is in heaven; neither is there
eſpect of perſons with him. Finally,
y brethren, be ſtrong in the Lord,
nd in the power of his might. Put
n the whole armour of God, that
e may be able to ſtand againſt the
iles of the devil. For we wreſtle
ot againſt fleſh and blood, but a-
inſt principalities, againſt powers,
ainſt the rulers of the darkneſs of
is world, againſt ſpiritual wicked-
eſs in high *places*.

Wherefore take unto you the
hole armour of God, that ye may
able to withſtand in the evil day,
nd, having done all, to ſtand. Stand
erefore, having your loins girt
out with truth, and having on the
reaſt-plate of righteouſneſs, and
ur feet ſhod with the preparation
the goſpel of peace; above all,
taking the ſhield of faith, where-
with ye ſhall be able to quench all
the fiery darts of the wicked one. And
take the helmet of ſalvation, and the
ſword of the Spirit, which is the
word of God.

Praying always with all prayer
and ſupplication in the Spirit, and
watching thereunto with all perſe-
verance, and ſupplication for all
ſaints; and for me, that utterance
may be given unto me, that I may
open my mouth boldly, to make
known the myſtery of the goſpel,
for which I am an ambaſſador in
bonds; that therein I may ſpeak
boldly, as I ought to ſpeak. * *
Peace *be* to the brethren, and love
with faith from God the Father, and
the Lord Jeſus Chriſt! Grace *be*
with all them that love our Lord
Jeſus Chriſt in ſincerity! Amen.

The Epiſtle of PAUL the Apoſtle to the PHILIPPIANS.

CHAP. I.

aul's thankfulneſs and prayer to God for them. His readineſs to ſuffer.

PAUL and Timothy, the ſervants
of Jeſus Chriſt, to all the ſaints
Chriſt Jeſus who are at Philippi,
ith the biſhops and deacons;
race *be* unto you and peace from
od our Father, and *from* the Lord
ſus Chriſt.

I thank my God upon every re-
embrance of you; always, in every
ayer of mine for you all, making
queſt with joy, for your fellow-
ip in the goſpel from the firſt day
til now; being confident of this
ry thing, that he who hath begun
good work in you will perform *it*
til the day of Jeſus Chriſt: even
it is meet for me to think this
you all, becauſe I have you in my
art; inaſmuch as both in my bonds,
d in the defence and confirmation
the goſpel, ye are all partakers of
grace.

For God is my witneſs how great-
I long after you all in the bow-
els (29) of Jeſus Chriſt. And this I
pray, that your love may abound yet
more and more in knowledge and
in all judgement; that ye may ap-
prove things that are excellent; that
ye may be ſincere and without of-
fence till the day of Chriſt; being
filled with the fruits of righteouſneſs,
which are by Jeſus Chriſt, unto the
glory and praiſe of God.

But I would ye ſhould underſtand,
brethren, that the things *which hap-
pened* unto me have fallen out rather
unto the furtherance of the goſpel:
ſo that my bonds in Chriſt are mani-
feſt in all the palace (30), and in all
other *places*; and many of the bre-
thren in the Lord, waxing confident
by my bonds, are much more bold to
ſpeak the word without fear.

Some indeed preach Chriſt even

(29) *That is, With tender affection.*

(30) *Of Nero at Rome, where Paul was impriſoned when he wrote this, and the Epiſtles to the* Epheſians, *and* Coloſſians.

of

of envy and ſtrife; and ſome alſo of good will. The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds; but the other of love, knowing that I am ſet for the defence of the goſpel. What then? notwithſtanding, every way, whether in pretence or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice.

For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt, according to my earneſt expectation and *my* hope; that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always *ſo* now alſo Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

For to me to live *is* Chriſt, and to die *is* gain. But if I live in the fleſh, this *is* the fruit of my labour: yet what I ſhall chooſe, I wot not (31). For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better; nevertheleſs, to abide in the fleſh *is* more needful for you. And having this confidence, I know that I ſhall abide and continue with you all for your fartherance and joy of faith; that your rejoicing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

Only let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind ſtriving together for the faith of the goſpel; and in nothing terrified by your adverſaries: which is to them an evident token of perdition, but to you of ſalvation, and that of God. For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake; having the ſame conflict which ye ſaw in m and now hear *to be* in me.

(31) *Or*, do not know.

CHAP. II.

He exhorteth to unity and humility, a to a careful proceeding in the way ſalvation.

IF *there be* therefore any conſol tion in Chriſt, if any comfort love, if any fellowſhip of the Spir if any bowels and mercies; fulfil my joy, that ye may be like-minde having the ſame love, *being* of on accord, of one mind. *Let* nothing *done* through ſtrife, or vainglory; b in lowlineſs of mind, let each eſtee other better than themſelves. Loo not every man on his own thin (32), but every man alſo on the thin of others.

Let this mind be in you whi was alſo in Chriſt Jeſus, who, bei in the form of God thought it n robbery to be equal with God; b made himſelf of no reputation, a took upon him the form of a ſerva and was made in the likeneſs men: and being found in faſhion a man, he humbled himſelf, and b came obedient unto death, — e the death of the croſs.

Wherefore God alſo hath high exalted him, and given him a na which is above every name; that the Name of Jeſus every knee ſhou bow, of *things* in heaven, and *thi* on earth, and *things* under the ear and that every tongue ſhould c feſs that Jeſus Chriſt *is* Lord, to glory of God the Father.

Wherefore, my beloved, as have always obeyed, not as in preſence only, but now much m in my abſence, work out your o ſalvation with fear and trembli For it is God who worketh in y both to will and to do, of *his* g pleaſure (33).

(32) *Or*, aim not at his own tereſts only.

(33) *Out of his* good-will *or* b volence He will cooperate with y

Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, nor laboured in vain.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: for the same cause, also do ye joy, and rejoice with me. * *

CHAP. III.

He warneth them of false teachers, &c.

FInally, my brethren, rejoice in the Lord! To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe. Beware of dogs (34), beware of evil workers, beware of the concision! For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh (35).

Though I might also have confidence in the flesh, ** *being* circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

But what things were gain to me, those I counted loss for Christ: yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.

Not as if I had already attained, or were already perfect; but I follow after, if that I may apprehend (36), that, for which also I am apprehended by Christ Jesus. Brethren, I count not myself to have apprehended; but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as are perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing. Brethren, be followers together of me; and mark them who walk so, as ye have us for an example.

For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end is destruction, whose God is *their* belly, and *whose* glory *is* in their shame, who mind earthly things. For our conversation (37) is in heaven; from whence also we look for a Saviour, the Lord Jesus Christ; who shall change our vile (38) body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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(34) *That is, Envious, snarling persons, of a brutal,* canine *disposition.*

(35) *That is, In a Jewish descent.*

(36) *Or,* lay hold on, attain.

(37) *Or,* we are citizens of heaven.

(38) *Or, mean,* humbled body.

CHAP.

CHAP. IV.

General exhortations. His joy for their liberality towards him, and God's grace in them.

THerefore my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved! ** Rejoice in the Lord always! *and* again I ſay, Rejoice. Let your moderation be known unto all men. The Lord *is* at hand. Be careful [*or anxious*] for nothing; but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; if *there be* any virtue, and if *there be* any praiſe; think on theſe things. Thoſe things, which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.

But I rejoiced in the Lord greatly, that now at the laſt your care of me hath flouriſhed again; wherein ye were alſo careful, but ye lacked opportunity. Not that I ſpeak in reſpect of want; for I have learned in whatſoever ſtate I am, *therewith* to be content. I know both *how* to be abaſed, and I know *how* to abound; every where, and in all things, I am inſtructed both to be full and to be hungry, both to abound and to ſuffer need. I can do all things through Chriſt who ſtrengtheneth me.

* *

Now unto God, even our Father, *be* glory for ever and ever! Amen. Salute every ſaint in Chriſt Jeſus. The brethren who are with me greet you. All the ſaints ſalute you, chiefly they that are of Ceſar's houſhold. The grace of our Lord Jeſus Chriſt *be* with you all! Amen.

The Epiſtle of PAUL the Apoſtle to the COLOSSIANS.

CHAP. I.

He thanketh God for their faith, prayeth for their increaſe in grace, and deſcribeth the true Chriſt.

PAUL an Apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, to the ſaints and faithful brethren in Chriſt who are at Coloſſe; grace *be* unto you and peace from God our Father, and the Lord Jeſus Chriſt!

We give thanks to God, even the Father of our Lord Jeſus Chriſt, praying always for you; ſince we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel; which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard *of it*, and knew the grace of God in truth.

* *

For this cauſe we alſo, ſince the day we heard *it*, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God:

Strengthened with all might, according to his glorious power, unto all patience and long-ſuffering with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light; who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdom

kingdom of his dear Son; in whom we have redemption through his blood, *even* the forgiveneſs of ſins; who is the image of the inviſible God, the firſt-born of every creature (39).

For by him were all things created that are in heaven, and that are on earth, viſible and inviſible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things conſiſt.

And He is the head of the body, the church; who is the beginning, the firſt-born from the dead; that in all things He might have the pre-eminence: for it pleaſed *the Father* that in him all fulneſs ſhould dwell; and, having made peace through the blood of his croſs, by him to reconcile all things unto himſelf; by him, *I ſay*, whether *they be* things on earth or things in heaven.

And you, that were ſometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, in the body of his fleſh through death, to preſent you holy and unblameable and unreproveable in his ſight; if ye continue in the faith grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every creature (40) which is under heaven; whereof I Paul am made a miniſter:

Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church; whereof I am made a miniſter according to the diſpenſation of God which is given to me for you, to fulfil the word of God, *even* the myſtery which hath been hidden from ages and from generations, but now is made manifeſt to his ſaints; to whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus; whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

(39) *Or*, of the whole creation.

(40) *That is, To the Jew and Gentile, without diſtinction.*

CHAP. II.

He exhorteth them to conſtancy in Chriſt, to beware of philoſophy and vain traditions, worſhipping of angels, and legal ceremonies. * *

THIS I ſay, leſt any man ſhould beguile you with enticing words (41). For though I be abſent in the fleſh, yet I am with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt. As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him; rooted and built up in him, and eſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt. For in him dwelleth all the fulneſs of the Godhead bodily: and ye are complete in him, who is the head of all principality and power; in whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt; buried with him in baptiſm, wherein alſo ye are riſen with *him* through the

(41) *The Apoſtle in this chapter cautions his converts againſt the ſubtilties of Pagan philoſophers and Jewiſh zealots, who corrupted the ſimplicity of the Goſpel.*

faith of the operation of God, who hath raiſed him from the dead.

And you, being dead in your ſins and the uncircumciſion of your fleſh, hath he quickened together with Him, having forgiven you all treſpaſſes; blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs; *and* having ſpoiled principalities, and powers, he made a ſhow of them openly, triumphing over them in it.

Let no man therefore judge you in meat, or in drink, or in reſpect of an holy-day, or of the new-moon, or of the ſabbath-*days*; which are a ſhadow of things to come; but the body [*or ſubſtance*] *is* of Chriſt. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind; and not holding the head, from which all the body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God.

Wherefore if ye be dead with Chriſt from the rudiments of the world, why, as if living in the world, are ye ſubject to ordinances? (Touch not; taſte not; handle not; which all are to periſh (42) with the uſing;) after the commandments and doctrines of men. Which things have indeed a ſhow of wiſdom in will-worſhip, and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

CHAP. III.

We muſt ſeek things above. He exhorteth to mortification, to charity, humility, and ſundry general and particular duties.

IF ye then be riſen with Chriſt (43), ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hidden with Chriſt in God. When Chriſt, *who is* our life, ſhall appear, then ſhall ye alſo appear with him in glory.

Mortify therefore your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry; for which things ſake the wrath of God cometh on the children of diſobedience. In which ye alſo walked ſometime, when ye lived in them. But now ye alſo put off all theſe, anger, wrath, malice, blaſphemy, filthy communication out of your mouth.

Lye not one to another, ſeeing that ye have put off the old man with his deeds; and have put on the new *man*, which is renewed in knowledge after the image of him that created him: where (44) there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond *nor* free; but Chriſt *is* all, and in all.

Put on therefore, as the elect of God holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo *do* ye: and above all theſe things *put on* charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to which alſo ye are called in one body; and be ye thankful.

Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms and hymns and ſpiritual

(42) *Or*, tend to corrupt *the chriſtian religion*, by the abuſe *of them*.

(43) *By baptiſm, to newneſs of life.*

(44) viz. *In the church of Chriſt.*

ſongs,

ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, *do* all in the name of the Lord Jeſus, giving thanks to God (45) and the Father, by him.

Wives, ſubmit yourſelves unto your own huſbands, as it is fit in the Lord. Huſbands, love *your* wives, and be not bitter againſt them. Children, obey *your* parents in all things; for this is well-pleaſing unto the Lord. Fathers, provoke not your children *to anger*, leſt they be diſcouraged.

Servants, obey in all things *your* maſters according to the fleſh; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God: and whatſoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye ſhall receive the reward of the inheritance; for ye ſerve the Lord Chriſt. But he that doeth wrong ſhall receive for the wrong which he hath done; and there is no reſpect of perſons.

(45) Even the Father.

CHAP. IV.

He exhorteth to be fervent in prayer, and to walk wiſely toward them that do not believe in Chriſt.

MASTERS, give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in heaven.

Continue in prayer, and watch in the ſame with thankſgiving; withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, (for which I am alſo (46) in bonds:) that I may make it manifeſt, as I ought to ſpeak. Walk in wiſdom toward them that are without, redeeming the time. Let your ſpeech *be* always with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

* *

The ſalutation by the hand of me Paul. Remember my bonds! Grace *be* with you! Amen.

(46) Paul *was priſoner at Rome, when he wrote this epiſtle.*

The First Epiſtle of PAUL the Apoſtle to the THESSALONIANS.

CHAP. I.

He ſheweth his mindfulneſs of them in thankſgiving and prayer, and perſuaſion of their ſincere faith, hope, and charity.

PAUL, and Silvanus, and Timothy unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt; grace *be* unto you and peace from God our Father, and the Lord Jeſus Chriſt!

We give thanks to God always for you all, making mention of you in our prayers, remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God even our Father; knowing, beloved brethren, your election of God: for our Goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among you for your ſake.

And ye became followers of us and of the Lord; having received the word in much affliction, with joy of the Holy Ghoſt; ſo that ye were examples to all that believe in Macedonia and Achaia. For from you the word of the Lord ſounded out, not only in Macedonia and Achaia, but alſo in every place your faith toward God is ſpread abroad; ſo that we need not ſpeak any thing. For they themſelves ſhew of us what manner of entering in we had unto you; and how ye turned to God from idols, to ſerve the living and

true God, and to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus, who delivered us from the wrath to come.

CHAP. II.

How the Goſpel was preached unto them, and how they received it. Why he was deſirous to ſee them.

FOR ye yourſelves, brethren, know our entrance in unto you, that it was not in vain; but even after that we had ſuffered before, and were ſhamefully treated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the Goſpel of God with much contention. For our exhortation *was* not of deceit, nor of uncleanneſs, nor in guile: but as we were allowed by God to be put in truſt with the Goſpel, even ſo we ſpeak; not as pleaſing men, but God who trieth our hearts.

For neither did we at any time uſe flattering words, as ye know, nor a cloke of covetouſneſs; God *is* witneſs! nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the apoſtles of Chriſt. But we were gentle among you, even as a nurſe cheriſheth her children.

So, being affectionately deſirous of you, we were willing to have imparted unto you not the goſpel of God only, but alſo our own ſouls; becauſe ye were dear unto us. For ye remember, brethren, our labour and travail; for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

Ye *are* witneſſes, and God *alſo*, how holily and juſtly and unblameably we behaved ourſelves among you that believe; as ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cauſe alſo we thank God without ceaſing, becauſe, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

For ye, brethren, became followers of the churches of God in Judea, which are in Chriſt Jeſus; for ye alſo have ſuffered like things of your own countrymen, even as they *have* of the Jews, who both killed the Lord Jeſus and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men; forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins always. For the wrath is come (47) upon them to the uttermoſt.

But we, brethren, being taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire. Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us. For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming? For ye are our glory and joy.

CHAP. III.

Paul's joy for them, and deſire to ſee them.

* *

NOW when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you; therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith: for now we live, if ye ſtand faſt in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſake before our God! night and day pray

(47) Is coming, *to the final deſtruction of their city and nation.*

in

ing exceedingly, that we might see your face, and might perfect that which is lacking in your faith.

Now God himself and (48) our Father, and our Lord Jesus Christ direct our way unto you! and the Lord make you to increase and abound in love one towards another, and towards all *men*, even as we *do* towards you! to the end he may establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAP. IV.

He exhorteth to go on in godliness, to holiness, to love, to quietness; to moderate their sorrow for the dead. Of the resurrection, and of the last judgement.

FArthermore then, we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God; so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus.

For this is the will of God, *even* your sanctification; that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles who know not God; that no *man* go beyond and defraud his brother in *any* matter; because that the Lord *is* the avenger of all such, as we also have forewarned you, and testified.

For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught by God to love one another: and indeed ye do it towards all the brethren who are in all Macedonia. But we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not even as others who have no hope. For if we believe that Jesus died, and rose again; even so them also who sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent (49) them who are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up, together with them, in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

CHAP. V.

He proceedeth in the description of Christ's coming to judgement, and giveth divers precepts, and so concludeth.

BUT of the times and the seasons, brethren, ye have no need that I write unto you. For ye yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace, and safety! then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake

(48) Even *our Father*.

(49) *That is, Those who shall be alive when Christ cometh to judgement* shall not go before, *or enter into glory sooner than, the pious dead.*

you as a thief: ye are all the children of light, and the children of the day; we are not of the night, nor of darkneſs. Therefore let us not ſleep, as others *do*; but let us watch and be ſober. For they that ſleep, ſleep in the night; and they that are drunken, are drunken in the night.

But let us, who are of the day, be ſober, putting on the breaſt-plate of faith and love; and for an helmet, the hope of ſalvation. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt, who died for us; that whether we wake or ſleep, we ſhould live together with him. Wherefore comfort yourſelves together, and edify one another, even as alſo ye do.

And we beſeech you, brethren, to know them who labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in love for their work's ſake. *And* be at peace among yourſelves!

Now we exhort you, brethren, warn them that are unruly; comfort the feeble-minded; ſupport the weak; be patient towards all *men*. See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourſelves and to all *men*. Rejoice evermore. Pray without ceaſing. In every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you. Quench not the Spirit. Deſpiſe not propheſyings. Prove all things; hold faſt that which is good. Abſtain from all appearance of evil.

And the very God of peace ſanctify you wholly! and *I pray God*, your whole ſpirit and ſoul and body may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt! Faithful *is* he that calleth you, who alſo will do *it*. Brethren, pray for us. ** The grace of our Lord Jeſus Chriſt *be* with you! Amen.

The Second Epiſtle of PAUL the Apoſtle to the THESSALONIANS.

CHAP. I.

He ſheweth his good opinion of their faith, love, and patience; and comforteth them againſt perſecution.

PAUL, and Silvanus, and Timothy, unto the church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt; grace *be* unto you and peace from God our Father, and the Lord Jeſus Chriſt!

We are bound to thank God always for you, brethren, as it is meet, becauſe your faith groweth exceedingly, and the charity [*or love*] of every one of you all towards each other aboundeth; ſo that we ourſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure: *which is* a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer.

Seeing *it is* a righteous thing with God to recompenſe tribulation to them that trouble you; and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt:

Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day.

Wherefore alſo we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power; that the name of our Lord Jeſus

Jeſus Chriſt may be glorified in you, and ye in him, according to the the grace of our God, and of the Lord Jeſus Chriſt.

CHAP. II.

He exhorteth them to continue ſtedfaſt in the truth received, ſhewing that there ſhall be a departure from the faith, and a diſcovery of antichriſt before the day of the Lord come.

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and *by* our gathering together unto him, that ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

Let no man deceive you by any means: for *that day ſhall not come* except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition (50); who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God. Remember ye not that when I was yet with you I told you theſe things? and now ye know what with-holdeth, that he might be revealed in his time.

For the myſtery of iniquity doth already work; only he, who now letteth, *will let* until he be taken out of the way: and then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming; *even him* whoſe coming is after the working of Satan, with all power (51), and ſigns, and lying wonders, and with all deceiveableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lye; that they all might be damned (52) who believed not the truth (53), but had pleaſure in unrighteouſneſs. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation through ſanctification of the Spirit, and belief of the truth; whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

Therefore, brethren, ſtand faſt, and hold the traditions (54) which ye have been taught, whether by word, or our epiſtle. Now our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us, and hath given *us* everlaſting conſolation and good hope through grace, comfort your hearts, and eſtabliſh you in every good word and work.

CHAP. III.

He craveth their prayers, teſtifieth his confidence in them, giveth them divers precepts, eſpecially to ſhun idleneſs and bad company.

FInally, brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified, even as *it is* with you; and that we may be delivered from unreaſonable and wicked men; for all *men* have not faith.

But the Lord is faithful, who ſhall eſtabliſh you, and keep *you* from evil. And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you. And the Lord di-

(50) *This, by the beſt commentators, is ſuppoſed to be the Pope, who, with the Romiſh ſuperſtition, is ſtrongly characterized in this chapter.*

(51) *That is, An exorbitant power, and fictitious miracles.*

(52) *Or,* Judged *or* condemned.

(53) *When offered to them with ſufficient evidence.*

(54) *Or,* inſtructions by word *of mouth,* or by letter.

rect your hearts into the love of God, and into the patient waiting for Christ!

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (55) which ye received of us. For ye yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you.

Not because we have not power; but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, That if any would not work, neither should he eat. For we hear that there are some who walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed: yet count *him* not as an enemy; but admonish *him* as a brother. Now the Lord of peace himself give you peace always by all means! The Lord *be* with you all! The salutation of PAUL with mine own hand, which is the token in every epistle; so I write. The grace of our Lord Jesus Christ *be* with you all! Amen.

(55) *Or*, instruction *when I was present with you.*

The First Epistle of Paul the Apostle to TIMOTHY.

CHAP. I.

Timothy is put in mind of the charge which was given unto him by Paul. The end of the law. Paul's calling to be an Apostle.

PAUL, an Apostle of Jesus Christ by the commandment of God our Saviour, and the Lord Jesus Christ *who is* our hope, unto Timothy *my* own son in the faith; grace, mercy, *and* peace from God our Father, and Jesus Christ our Lord!

As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying, which is in faith; *so do.*

Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned; from which some, having swerved, have turned aside unto vain jangling; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

But we know that the law *is* good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for lyars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel (56) of the blessed God, which was committed to my trust.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministery; who was before

(56) *Which enjoins the strictest morality.*

a blas-

a blaſphemer, and a perſecutor, and injurious: but I obtained mercy, becauſe I did *it* ignorantly in unbelief; and the grace of our Lord was exceedingly abundant with faith and love, which is in Chriſt Jeſus.

This *is* a faithful ſaying and worthy of all acceptation, That Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief: howbeit for this cauſe I obtained mercy, that in me firſt (57) Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them who ſhould hereafter believe on him to life everlaſting. Now unto the King eternal, immortal, inviſible, the only wiſe God, *be* honour and glory for ever and ever! Amen.

This charge I commit unto thee, ſon Timothy, according to the prophecies which went before on thee, that thou by them mighteſt war a good warfare; holding faith, and a good conſcience, which ſome, having put away, concerning faith have made ſhipwreck: of whom is Hymenëus and Alexander; whom I have delivered unto Satan (58), that they may learn not to blaſpheme.

CHAP. II.

Prayers to be made for all men, and the reaſon why. How women ſhould be attired. They are not permitted to teach.

I Exhort therefore that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty. For this *is* good and acceptable in the ſight of God our Saviour; who will have all men to be ſaved, and to come unto the knowledge of the truth.

For *there is* one God, and one mediator between God and men, the man Chriſt Jeſus, who gave himſelf a ranſom for all, to be teſtified in due time; whereunto I am ordained a preacher and an apoſtle, (I ſpeak the truth in Chriſt, *and* lye not,) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array; but (which becometh women profeſſing godlineſs) with good works.

Let the woman learn in ſilence with all ſubjection. But I ſuffer not a woman to teach, nor to uſurp authority over the man; but to be in ſilence. For Adam was firſt formed, then Eve. And Adam was not deceived; but the woman, being deceived, was in the tranſgreſſion. Notwithſtanding, ſhe ſhall be ſaved in child-bearing (59), if they continue in faith, and charity, and holineſs, with ſobriety.

CHAP. III.

How biſhops and deacons, and their wives, ſhould be qualified, and to what end Saint Paul wrote to Timothy concerning theſe things.

THIS *is* a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work. A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (for if a man know not how to rule his own houſe, how ſhall he take care of the church of God?) not a novice, leſt

(57) *Or*, the chief *of ſinners.*

(58) *That is, Excommunicated as apoſtates.*

(59) *That is, Notwithſtanding the pangs of child-bearing, that mark of the Divine diſpleaſure ſince the fall.*

being

being lifted up with pride, he fall into the condemnation of the devil.

Moreover, he must have a good report of them who are without; lest he fall into reproach, and the snare of the devil. Likewise the deacons *must be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

Even so *must their* wives *be* grave, not slanderers; sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

These things I write unto thee, hoping to come unto thee shortly; but, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen by angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

He foretelleth that in the latter times there shall be a departure from the faith.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (60), speaking lyes in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving by them who believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. But refuse profane and old wives fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is; and of that which is to come.

This *is* a faithful saying, and worthy of all acceptation: For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself and them that hear thee.

CHAP. V.

Rules to be observed in reproving. Of widows. Of elders.

REbuke not an elder, but intreat *him* as a father; *and* the younger men, as brethren; the elder women as mothers; the younger, as sisters, with all purity. Honour widows that

(60) *That is, Worshipping of dead Saints, which, as well as celibacy, distinction of meats, &c. is strictly enjoined by the church of Rome. See* ver. 3.

that are widows indeed. But if any widow have children or nephews [*or grand-children*], let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. * *

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn:" and, "The labourer *is* worthy of his reward (61)." Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear.

I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. * *

Some men's sins are open beforehand, going before to judgement; and some *men* they follow after. Likewise also the good works of *some* are manifest before-hand; and they that are otherwise cannot be hidden.

CHAP. VI.

The duties of servants. To avoid false teachers. The gain of godliness.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them* because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

If any man teach otherwise, and consent not to wholsome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

But godliness with contentment is great gain. For we brought nothing into *this* world; *and it is* certain we can carry nothing out: and having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God! flee these things; and follow after righteousness, godliness, faith, [*or fidelity*] love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: whom in his times He shall shew, *who is* the blessed and only Potentate

(61) Deut. xxv. 4.

Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting! Amen.

Charge them who are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation (62) against the time to come, that they may lay hold on eternal life. O Timothy! keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science, falsly so called; which some professing have erred concerning the faith. Grace *be* with thee! Amen.

(62) *Or, rather* fund.

The Second Epistle of PAUL the Apostle to TIMOTHY.

CHAP. I.

Paul's love to Timothy, and Timothy's faith. Paul giveth divers exhortations.

PAUL an Apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy *my* dearly beloved son; grace, mercy *and* peace from God the Father, and Christ Jesus our Lord!

I thank God, whom I serve from *my* forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God;

Who hath saved us, and called *us* with an holy calling, not according to our works (63), but according to his own purpose and grace which was given us, in Christ Jesus, before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality (64) to light through the gospel; whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles; for which cause I also suffer these things.

Nevertheless I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing (65) which was committed unto thee, keep by the Holy Ghost who dwelleth in us.

* *

CHAP. II.

Timothy exhorted to constancy and perseverance, and to shew himself approved.

THOU therefore, my son, be strong in the grace that is in Christ Jesus: and the things that thou hast heard from me among

(63) *That is, The works of the law.*
(64) *Or,* incorruptibility.
(65) *Namely, The gospel of Christ.*

many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

Do thou therefore endure hardſhip, as a good ſoldier of Jeſus Chriſt. No man that warreth, entangleth himſelf with the affairs of *this* life; that he may pleaſe him who hath choſen him to be a ſoldier. And if a man alſo ſtrive for maſteries (66), *yet* he is not crowned except he ſtrive lawfully. The huſbandman that laboureth muſt be firſt partaker of the fruits (67). Conſider what I ſay; and the Lord give thee underſtanding in all things!

Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead, according to my goſpel (68); wherein I ſuffer trouble as an evil-doer, *even* unto bonds; but the word of God is not bound. Therefore I endure all things for the elects' ſake, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

It is a faithful ſaying: For if we be dead with *him*, we ſhall alſo live with *him*; if we ſuffer, we ſhall alſo reign with *him*; if we deny *him*, he alſo will deny us: if we believe not; *yet* he abideth faithful: he cannot deny himſelf. Of theſe things put *them* in remembrance, charging *them*, before the Lord, that they ſtrive not about words to no profit, *but* to the ſubverting of the hearers.

Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth. But ſhun profane and vain babblings; for they will increaſe unto more ungodlineſs. And their word will eat as a canker doth; of whom are Hymeneus and Philetus, who concerning the truth have erred, ſaying, That the reſurrection is paſt already; and overthrow the faith of ſome. Nevertheleſs the foundation of God ſtandeth ſure, having this ſeal, "The Lord knoweth them that are his;" and, "Let every one that nameth the name of Chriſt, depart from iniquity."

But in a great houſe there are not only veſſels of gold and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour. If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, *and* prepared unto every good work.

Flee alſo youthful luſts; but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart. But fooliſh and unlearned queſtions avoid, knowing that they gender ſtrifes; and the ſervant of the Lord muſt not ſtrive; but be gentle unto all *men*, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

CHAP. III.

He advertiſeth him of the times to come, deſcribeth the enemies of the truth, and commendeth the holy ſcriptures.

THIS know alſo, that in the laſt days perilous times ſhall come. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded, lovers of pleaſures more than lovers of God; having a form of godlineſs, but denying the power thereof. From ſuch turn away.

For of this ſort are they who creep

(66) *In the Olympic games, where the victor was crowned.*

(67) *Or*, The huſbandman muſt, by labouring firſt, partake, *&c.*

(68) *That is, The goſpel that I preach.*

creep into houſes, and lead captive ſilly women (69) laden with ſins, led away with divers luſts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth; men of corrupt minds, reprobate concerning the faith. But they ſhall proceed no farther; for their folly ſhall be manifeſt unto all *men*, as theirs alſo was.

But thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience; perſecutions, afflictions, which came upon me at Antioch, at Iconium, at Lyſtra; what perſecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution. But evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived.

But continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned *them*; and that from a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. All Scripture *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: that the man of God may be perfect, throughly furniſhed unto all good works.

CHAP. IV.

Paul exhorteth Timothy. He deſireth him to come to him, and to bring Mark, and the things which he wrote for.

I Charge *thee* therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom; preach the word; be inſtant in ſeaſon, out of ſeaſon (70); reprove, rebuke, exhort with all long-ſuffering and doctrine. For the time will come, when they will not endure ſound doctrine; but, after their own luſts, they ſhall heap to themſelves teachers, having itching ears; and they ſhall turn away *their* ears from the truth, and ſhall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry: for I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight; I have finiſhed *my* courſe; I have kept the faith: henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing.

* *

At my firſt anſwer (71) no man ſtood with me, but all *men* forſook me: *I pray God* that it may not be laid to their charge! Notwithſtanding, the Lord ſtood with me, and ſtrengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion (72). And the Lord ſhall deliver me from every evil work, and will preſerve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever! Amen. * The Lord Jeſus Chriſt *be* with thy ſpirit! Grace *be* with you! Amen.

(69) *Or*, women of low rank *and weak intellects.*

(70) *That is, At the ſtated ſeaſons of public worſhip, and at other intervals.*

(71) *Or*, apology *before Nero, who priſoner Paul was.*

(72) *Probably that cruel Emperor.*

The Epistle of PAUL to TITUS.

CHAP. I.

Why Titus was left in Crete. How ministers should be qualified. Of evil-doers.

PAUL a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, who cannot lye, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour; to Titus *my* own son after the common faith, grace, mercy, *and* peace from God the Father, and the Lord Jesus Christ our Saviour!

For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting; and ordain elders in every city, as I had appointed thee, if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate: holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

For there are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake. One of themselves, *even* a prophet (73) of their own, said, "The Cretians *are* alway lyars, evil beasts, slow bellies."

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men who turn from the truth. Unto the pure, all things (74) *are* pure, but unto them that are defiled and unbelieving, nothing *is* pure; but even their mind and conscience is defiled. They profess that they know God, but in works they deny *him*; being abominable and disobedient, and unto every good work reprobate.

CHAP. II.

Directions given to Titus, both for his doctrine and life. Of the duty of servants.

BUT speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, *to be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Young men likewise exhort to be sober-minded: In all things shewing thyself a pattern of good works; in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of you.

Exhort servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again, not purloining, but shewing all good fidelity; that they may adorn

(73) *Namely, The poet* Epimenides.

(74) *That is, All kinds of food, though forbidden by the Jewish teachers.*

the

the doctrine of God our Saviour in all things.

For the grace of God that bringeth ſalvation hath appeared to all men (75), teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

CHAP. III.

Titus directed what to teach, to reject obſtinate hereticks. The concluſion.

PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work, to ſpeak evil of no man, to be no brawlers; *but* gentle, ſhewing all meekneſs unto all men. For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, *and* hating one another.

But after the kindneſs and love of God our Saviour toward man appeared, not by works of righteouſneſs which we have done, but according to his mercy, He ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour; that being juſtified by his grace, we ſhould be made heirs (according to the hope) of eternal life.

This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, "That they who have believed in God might be careful to "maintain good works." Theſe things are good and profitable unto men. But avoid fooliſh queſtions and genealogies, and contentions and ſtrivings about the law; for they are unprofitable and vain. A man that is an heretic, after the firſt and ſecond admonition, reject; knowing that he that is ſuch, is ſubverted and ſinneth, being condemned by himſelf. ** Grace *be* with you all. Amen.

(75) *To men of every nation, rank, and condition.*

The Epiſtle of PAUL the Apoſtle to the HEBREWS.

CHAP. I.

Chriſt, in theſe laſt times coming to us from the Father, is preferred before angels both in perſon and office.

GOD, who at ſundry times and in divers manners ſpoke in time paſt unto the fathers, by the prophets, hath in theſe laſt days ſpoken unto us by *his* Son, whom he hath appointed heir of all things, by whom alſo he made the worlds; who being the brightneſs of *his* glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high; being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which of the angels ſaid He at any time, "Thou art my Son, "this day have I begotten thee "(76)?" And again, "I will be to "him a Father, and he ſhall be to "me a Son." And again, when he bringeth in the Firſt-begotten into the world, he ſaith, "And let all "the angels of God worſhip him "(77)?" And of the angels he ſaith, "Who maketh his angels ſpirits, "and his miniſters a flame of fire.

(76) Pſalm ii. 7.
(77) Pſalm xcvii. 7.

But unto the Son *he ſaith*, "Thy "throne, O God! *is* for ever and "ever; a ſceptre of righteouſneſs *is* "the ſceptre of thy kingdom. Thou "haſt loved righteouſneſs, and hat-"ed iniquity; therefore God, *even* "thy God, hath anointed thee with "the oil of gladneſs above thy fel-"lows (78). And, Thou, Lord, in "the beginning haſt laid the foun-"dation of the earth; and the hea-"vens are the works of thine hands! "They ſhall periſh; but thou re-"maineſt; and they all ſhall wax "old as a garment doth, and as a "veſture ſhalt thou fold them up, "and they ſhall be changed: but "thou art the ſame, and thy years "ſhall not fail (79)."

But to which of the angels ſaid He at any time, "Sit on my right "hand (80) until I make thine ene-"mies thy footſtool?" Are they not all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

CHAP. II.

We ought to be obedient unto Chriſt Jeſus, becauſe he vouchſafed to take our nature upon him, as it was neceſſary.

THerefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let *them* ſlip. For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward: how ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*; God alſo bearing them witneſs both with ſigns and wonders, and with divers miracles and gifts of the Holy Ghoſt, according to his own will?

For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak. But one in a certain place (81) teſtified, ſaying, "What is man, that thou art mind-"ful of him? or the ſon of man, that "thou viſiteſt him? Thou madeſt "him a little lower than the angels; "thou crownedſt him with glory "and honour, and didſt ſet him over "the works of thy hands: Thou "haſt put all things in ſubjection "under his feet." For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him.

But we ſee Jeſus, who was made a little (82) lower than the angels, for the ſuffering of death, crowned with glory and honour; that he, by the grace of God, ſhould taſte death for every man. For it became Him for whom *are* all things, and by whom *are* all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſufferings. For both he that ſanctifieth, and they who are ſanctified, *are* all of one. For which cauſe he is not aſhamed to call them brethren, ſaying, "I will declare thy name unto "my brethren, in the midſt of the "church will I ſing praiſe unto "thee." And again, "I will put my "truſt in him." And again, "Be-"hold, I, and the children which "God hath given me."

Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their life-time ſubject to bondage. For verily he took not on him *the nature of* angels; but he took on him the ſeed of Abraham.

(78) Pſalm xlv. 6, 7.
(79) Pſalm cii. 25, 26, 27.
(80) Pſalm cx. 1.
(81) Pſalm viii.
(82) *Or*, for a little while inferior to, *&c.*

Wherefore in all things it behoved him to be made like his brethren; that he might be a merciful and faithful high prieſt in things *pertaining* to God, to make reconciliation for the ſins of the people. For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted.

CHAP. III.

Chriſt is more worthy than Moſes. Therefore if we believe not in him, we ſhall be more worthy of puniſhment than the hard-hearted Iſraelites.

WHerefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and high Prieſt of our profeſſion, Chriſt Jeſus; who was faithful to him that appointed him, as alſo Moſes *was faithful* in all his houſe. For this *man* was counted worthy of more glory than Moſes, in as much as he, who hath builded the houſe, hath more honour than the houſe. ✱ ✱

Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called To-day; leſt any of you be hardened through the deceitfulneſs of ſin. For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end; while it is ſaid, "To-"day if ye will hear his voice, "harden not your hearts, as in the "provocation."

For ſome, when they had heard, did provoke; howbeit, not all that came out of Egypt by Moſes. But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſes fell in the wilderneſs! and to whom did he ſware, That they ſhould not enter into his reſt, but to them that believed not? So we ſee, that they could not enter in becauſe of unbelief.

CHAP. IV.

The reſt of Chriſtians is attained by faith. The power of God's word. By the mediation of our high prieſt, Jeſus the Son of God, we muſt and ought to go boldly to the throne of grace.

LET us therefore fear, leſt, a promiſe being left *us* of entering into his reſt, any of you ſhould ſeem to come ſhort of it. For unto us was the goſpel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we who have believed do enter into reſt. ✱✱ There remaineth therefore a reſt to the people of God.

✱ ✱

Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief. For the word of God *is* quick, and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow; and *is* a diſcerner of the thoughts and intents of the heart. Neither is there any creature that is not manifeſt in his ſight; but all things *are* naked and open unto the eyes of him with whom we have to do.

Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion. For we have not an high prieſt who cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, *yet* without ſin. Let us therefore come boldly unto the throne of grace; that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

The authority and honour of our Saviour's prieſthood. Negligence in the knowledge thereof reproved.

FOR every high prieſt taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins: who can have compaſſion on the ignorant, and on them that

that are out of the way; for that he himſelf alſo is compaſſed with infirmity. And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins. And no man taketh this honour unto himſelf, but he that is called by God, as Aaron *was*:

So alſo Chriſt glorified not himſelf, to be made an high prieſt: but He that ſaid unto him, "Thou art "my Son, to-day have I begotten "thee!" ** Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard in that he feared; though he were a Son, yet he learned obedience by the things which he ſuffered: and being made perfect, he became the author of eternal ſalvation unto all them that obey him; called by God "an high "prieſt after the order of Melchiſe-"dek (83)."

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CHAP. VI.

He exhorteth not to fall back from the faith, but to be ſtedfaſt, diligent, and patient to wait upon God; becauſe God is moſt ſure in his promiſe.

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IT *is* impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away (84), to renew them again unto repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

For the earth which drinketh in the rain that cometh often upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God: but that which beareth thorns and briers *is* rejected, and *is* nigh unto curſing; whoſe end *is* to be burned (85). But, beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

For God *is* not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name; in that ye have miniſtered to the ſaints, and do miniſter. And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope, unto the end; that ye be not ſlothful, but followers of them who, through faith and patience, inherit the promiſes.

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CHAP. IX.

The rites and bloody ſacrifices of the law, far inferior to the blood and ſacrifice of Chriſt.

THEN verily the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary (86). For there was a tabernacle made; the firſt, wherein *was* the candleſtick, and the table, and the ſhew-bread; which is called the Sanctuary. And, after the ſecond veil, the tabernacle, which is called the Holieſt of all. ** Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, accompliſhing the ſervice *of God:* But into the ſecond the high prieſt alone *went* once every year, not without blood, which he offered for himſelf, and *for* the errors of the people.

The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while the firſt tabernacle was yet ſtanding; which *was* a figure for the time then preſent, in which were offered both

(83) Pſalm cx. 4.

(84) *That is, Thoſe who apoſtatiſe from the Chriſtian faith.*

(85) *By the ſcorching ſun, and becomes a barren ſoil.*

(86) *That is, An earthly ſanctuary, which was a type of heaven.*

gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience; *which ſtood* only in meats and drinks, and divers waſhings, and carnal ordinances, impoſed *on them* until the time of reformation.

But Chriſt, being come, an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building (87); neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*.

For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who, through the eternal ſpirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God! And for this cauſe he is the Mediator of the new teſtament, [*or covenant*] that by means of death, for the redemption of the tranſgreſſions *that were* under the firſt teſtament, they who are called might receive the promiſe of eternal inheritance. For where a teſtament *is*, there muſt alſo of neceſſity be the death of the teſtator.

* *

And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. *It was* therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us.

Nor yet that he ſhould offer himſelf often (88), as the high prieſt entereth into the holy place every year with blood of others; for then he muſt often have ſuffered ſince the foundation of the world: but now once in the end of the world He hath appeared, to put away ſin by the ſacrifice of himſelf.

And as it is appointed unto men once to die, but after this the judgement: So Chriſt was once offered to bear the ſins of many: and unto them that look for him, ſhall he appear the ſecond time, without ſin, unto ſalvation.

CHAP. X.

The weakneſs of the law-ſacrifices. The ſacrifice of Chriſt's body, once offered, hath for ever taken away ſins.

FOR the law, having a ſhadow of good things to come, *and* not the very image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect. For then, they would not have ceaſed (89) to be offered; becauſe that the worſhippers, once purged, ſhould have had no more conſcience of ſins. But in thoſe *ſacrifices there is* a remembrance again *made* of ſins every year.

For *it is* not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore, when He (90) cometh into the world, he ſaith, "Sacrifice and offering thou would-"eſt not, but a body haſt thou pre-"pared me. In burnt-offerings and "*ſacrifices* for ſin thou haſt no plea-"ſure: then ſaid I, Lo, I come (in

(87) *Or*, of this creation, *of which Heaven, where Chriſt is entered, is no part.*

(88) *Notwithſtanding what Paul ſays here, the popiſh prieſts pretend to offer Chriſt every day in the Maſs, as a ſacrifice for the living and the dead. That is, as it were,* "*crucifying Chriſt afreſh.*"

(89) *Or*, then they would have ceaſed, *as ſome copies have it.*

(90) *Namely, The Meſſiah* is coming, *&c. See* Pſalm xl. 6, 7, 8.

"the

"the volume of the book it is writ-
"ten of me,) to do thy will, O God!"

Above, when he ſaid, Sacrifice and offering and burnt-offerings and *offering* for ſin thou wouldeſt not, neither hadſt pleaſure *in thoſe*, which are offered by the law; then ſaid he, "Lo, I come to do thy will, O "God." (He taketh away the firſt, that he may eſtabliſh the ſecond.) By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once *for all*.

And every prieſt ſtandeth daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away ſins: but this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God: from henceforth expecting till his enemies be made his foot-ſtool.

For, by one offering, he hath perfected for ever them that are ſanctified. *Whereof* the Holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before (91), "This *is* the cove-
"nant that I will make with them
"after thoſe days, ſaith the Lord,
"I will put my laws into their
"hearts, and in their minds will I
"write them; and their ſins and ini-
"quities will I remember no more."
Now where remiſſion of theſe *is*, *there is* no more offering for ſin.

Having therefore, brethren, boldneſs to enter into the holieſt (92) by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the veil, that is to ſay, his fleſh; and *having* an high prieſt over the houſe of God; let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water (93).

Let us hold faſt the profeſſion of our faith without wavering; for he *is* faithful that promiſed. And let us conſider one another to provoke (94) unto love and to good works: not forſaking the aſſembling of ourſelves together as the manner of ſome *is*; but exhorting *one another*; and ſo much the more, as ye ſee the day approaching.

For if we ſin (95) wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgement, and fiery indignation which ſhall devour the adverſaries.

He that deſpiſed Moſes's law (96) died without mercy, under two or three witneſſes: of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

For we know Him that hath ſaid, "Vengeance *belongeth* unto me, I will "recompenſe, ſaith the Lord." And again, "The Lord ſhall judge his "people." *It is* a fearful thing to fall into the hands of the living God.

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilſt ye were made a gazing-ſtock both by reproaches and afflictions, and partly, whilſt ye became companions of them that were ſo uſed. For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods; knowing in yourſelves, that

(91) Jer. xxxi. 33, 34.

(92) *Or*, Holy of holies, *i. e. into heaven.*

(93) *Namely*, *In baptiſm.*

(94) *Or*, incite *by exhortation and example.*

(95) *Namely*, *By apoſtatiſing from the Chriſtian faith after having once embraced it.*

(96) *By worſhiping idols.*

ye have in heaven a better and an enduring ſubſtance.

Caſt not away therefore your confidence, which hath great recompence of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promiſe. For yet a little while, and he that ſhall come will come, and will not tarry. "Now the juſt "ſhall live by faith; but if *any man* "draw back, my ſoul ſhall have no "pleaſure in him." But we are not of them who draw back unto perdition; but of them that believe, to the ſaving of the ſoul.

CHAP. XI.

What faith is. Without faith we cannot pleaſe God. The fruits thereof.

NOW faith is the ſubſtance (96) of things hoped for, the evidence of things not ſeen. For by it the elders (97) obtained a good report. Through faith we underſtand, that the worlds were framed by the word of God; ſo that things which are ſeen were not made by things which do appear.

By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, God teſtifying of his gifts; and by it he, being dead, yet ſpeaketh.

By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him; for before his tranſlation he had this teſtimony, that he pleaſed God: but without faith *it is* impoſſible to pleaſe *him*. For he that cometh to God muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.

By faith Noah being warned by God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by which he condemned the world, and became heir of the righteouſneſs which is by faith.

By faith Abraham, when he was called to go out into a place which he ſhould afterwards receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he ſojourned in the land of promiſe as *in* a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe: for he looked for a city which hath foundations, whoſe builder and maker *is* God.

Through faith alſo Sarah herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed. Therefore there ſprung even of one, and him as good (98) as dead, *ſo many* as the ſtars of the ſky in multitude, and, as the ſand which is by the ſea-ſhore, innumerable.

Theſe all died in faith, not having received the promiſes, but having ſeen them afar off; and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth. For they that ſay ſuch things declare plainly, that they ſeek a country (99).

And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned: but now they deſire a better *country*, that is, an heavenly. Wherefore God is not aſhamed to be called their God; for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes offered up his only-begotten *ſon*; of whom

(96) *Or the* confident expectation *of things hoped for, the* conviction *of things not ſeen.*

(97) *Namely, The patriarchs and other Jewiſh worthies.*

(98) *Or*, in this reſpect as dead.

(99) *A* father's country, *or native land.*

it

it was said, That in Isaac shall thy seed be called; accounting that God was able to raise *him* up even from the dead; from whence also he received him in a figure.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a proper [*or beautiful*] child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward.

By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible. Through faith he kept the pass-over and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red sea as by dry *land*; which the Egyptians assaying to do, were drowned.

By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab (99) perished not with them that believed not, when she had received the spies with peace.

And what shall I say more; for the time would fail me to tell of Gideon, and *of* Barak, and *of* Samson, and *of* Jephtha; *of* David also, and Samuel, and *of* the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of *cruel* mockings, and scourgings, yea moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect (1).

CHAP. XII.

An exhortation to constant faith, patience, and godliness. A commendation of the new covenant above the old.

WHerefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(99) *She firmly believed in the God of Israel, hazarding her life to protect the Spies.*

(1) *By the full consummation of their bliss, which will be the accomplishment of the promises of God in Christ.*

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin; and ye have forgotten the exhortation which speaketh unto you as unto children, "My son, despise "not thou the chastening of the "Lord, nor faint when thou art re-"buked by him. For whom the "Lord loveth he chasteneth, and "scourgeth every son whom he re-"ceiveth (2)."

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Farthermore, we have had fathers of our flesh, who corrected us, and we gave *them* reverence; shall we not much rather be in subjection unto the Father of spirits, and live? for they verily for a few days chastened *us* after their own pleasure; but He for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby. Wherefore "lift up the "hands which hang down, and the "feeble knees; and make straight "paths for your feet, lest that which "is lame be turned out of the way, "but let it rather be healed (3)."

Follow peace with all *men*, and holiness, without which no man shall see the Lord; looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble *you*, and thereby many be defiled; lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance (4), though he sought it carefully with tears.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard, entreated that the word should not be spoken to them any more. For they could not endure that which was commanded; "And if so much as a beast touch "the mountain, it shall be stoned, "or thrust through with a dart:" And so terrible was the sight, *that* Moses said, I exceedingly fear and quake.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels, to the general assembly and church of the first-born who are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel (5).

See that ye refuse not him that speaketh. For if they escaped not who refused him that spoke on earth; much more *shall not* we *escape* if we turn away from him that *speaketh* from heaven, whose voice then shook the earth: but now he hath promised, saying, "Yet once more "I shake not the earth only, but also "heaven (6)." And this *word*, "Yet "once

(2) Prov. iii. 11, 12.

(3) Isaiah xxxv. 3.

(4) *Or*, no room for a change of mind *in his father.*

(5) *The blood of Abel cried for vengeance, whereas the blood of Christ cries aloud for pardon and forgiveness.*

(6) Haggai ii. 6.

"once more," signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, as we have received a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God *is* a consuming fire (7).

CHAP. XIII.

Divers admonitions, as to charity, to honest life, to avoid covetousness, to regard God's preachers, to take heed of strange doctrines, to confess Christ, &c.

LET brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; *and* them who suffer adversity, as being yourselves also in the body.

Marriage *is* honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: For he hath said, "I will never leave thee, nor "forsake thee." So that we may boldly say, "The Lord *is* my helper, "and I will not fear what man shall "do unto me."

Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Jesus Christ *is* the same yesterday, and to-day, and for ever.

Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. We have an altar whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city; but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

But to do good and to communicate forget not; for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves. For they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that *is* unprofitable for you.

Pray for us. For we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.

Now the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will! working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever! Amen. And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words. Grace *be* with you all! Amen.

(7) *Against those who despise his law, or apostatise from his gospel.*

The

The General Epistle of JAMES.

CHAP. I.

We must ask wisdom of God, hear the word, and practise accordingly. What true religion is.

JAMES a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers temptations: knowing *this*, that the trying of your faith worketh patience: but let patience have *its* perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man *is* unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted (7): But the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is *no sooner* risen with a burning heat, *but* it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

Blessed *is* the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted by God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away by his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning. Of his own will he begat us with the word of truth, that we should be a kind of firstfruits of his creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Be ye doers of the word, and not hearers only, deceiving your own-selves. For if any one be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God even the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAP. II.

We must not despise the poor. Faith without works is dead.

MY brethren, have not the faith of the Lord Jesus Christ, the *Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly

(7) *To the dignity of a christian.*

goodly apparel, and there come in alſo a poor man in vile raiment; and ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit here under my footſtool: Are ye not then partial in yourſelves, and are become judges of evil thoughts (8)?

Hearken, my beloved brethren! Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him? But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgement-ſeats? do not they blaſpheme that worthy name by which ye are called? If ye fulfil the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thyſelf, ye do well; but if ye have reſpect to perſons, ye commit ſin, and are convinced by the law as tranſgreſſors.

For whoſoever ſhall keep the whole law, and yet offend in one point (9), he is guilty of all. For he that ſaid, Do not commit adultery; ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty (10). For he ſhall have judgement without mercy, that hath ſhewed no mercy; and mercy rejoiceth againſt judgement (11).

What *doth it* profit, my brethren, though a man ſay he hath faith, and have not works? can faith ſave him? If a brother or ſiſter be naked, and be deſtitute of daily food; and one of you ſay unto them, Depart in peace, be ye warmed, and be ye filled, notwithſtanding ye give them not thoſe things which are needful to the body; what *doth it* profit? Even ſo faith, if it hath not works, is dead, being alone.

Yea, a man (12) may ſay, "Thou "haſt faith, and I have works; ſhew "me thy faith without thy works, "and I will ſhew thee my faith by "my works. Thou believeſt that "there is one God; thou doeſt well. "The devils alſo believe, and trem-"ble. But wilt thou know, O vain "man! that faith without works is "dead?"

Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar? Seeſt thou how faith wrought with his works? and by works was faith made perfect. And the ſcripture was fulfilled, which ſaith, "Abra-"ham believed God, and it was im-"puted unto him for righteouſneſs; "and he was called the Friend of "God."

Ye ſee then that by works a man is juſtified, and not by faith only. Likewiſe alſo Rahab the harlot was not juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way? For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

CHAP. III.

We are not raſhly or arrogantly to reprove others, but rather to bridle the tongue. The truly wiſe are mild and peaceable, without envying and ſtrife.

MY brethren, be not many maſters (13), knowing that we ſhall receieve the greater condemnation: for in many things we of-

(8) *That is, Partial judges, by* reaſoning badly.

(9) *That is, If he habitually tranſgreſs one precept, eſpecially that of* love, *called here the* royal law.

(10) *That is, By the goſpel of Chriſt.*

(11) *That is, Triumphs over juſtice.*

(12) *Namely, A perſon better inſtructed in the chriſtian religion.*

(13) *Or* Teachers; *who ſhould be more* ſeverely puniſhed *if they corrupted the goſpel of Chriſt.*

fend

ſend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body. Behold, we put bits in the horſes' mouths, that they may obey us; and we turn about their whole body. Behold alſo the ſhips which, though *they be* ſo great, and *are* driven by fierce winds; yet they are turned about with a very ſmall helm whitherſoever the governor liſteth.

Even ſo the tongue is a little member, and boaſteth great things. Behold, how great a matter a little fire kindleth! and the tongue *is* a fire, a world of iniquity. So is the tongue amongſt our members, that it defileth the whole body, and ſetteth on fire the courſe of nature; and is ſet on fire by hell. For every kind of beaſts, and of birds, and of ſerpents, and of things in the ſea, is tamed, and hath been tamed by mankind; but the tongue no man can tame: *it is* an unruly evil, full of deadly poiſon.

Therewith we bleſs God, even the Father; and therewith we curſe men, who are made after the ſimilitude of God. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not to be ſo. Doth a fountain ſend forth at the ſame place ſweet *water* and bitter? Can the fig-tree, my brethren, bear olive-berries? or a vine, figs? ſo no fountain *can* yield both ſalt water and freſh.

Who *is* a wiſe man and endued with knowledge amongſt you? let him ſhew, out of a good converſation, his works with the meekneſs of wiſdom. But if ye have bitter envying and ſtrife in your hearts, glory not, and lye not againſt the truth. This wiſdom deſcendeth not from above, but *is* earthly, ſenſual, deviliſh. For where envying and ſtrife *is*, there *is* confuſion and every evil work.

But the wiſdom that is from above, is firſt pure; then peaceable, gentle, *and* eaſy to be entreated; full of mercy and good fruits, without partiality, and without hypocriſy. And the fruit of righteouſneſs is ſown in peace by them that make peace.

CHAP. IV.

Againſt covetouſneſs, intemperance, pride, detraction, and raſh judgement.

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your luſts that war in your members? ye luſt, and have not; ye kill, and deſire to have, and cannot obtain; ye fight and war, yet ye have not, becauſe ye aſk not. Ye aſk, and receive not; becauſe ye aſk amiſs, that ye may conſume it upon your luſts. Ye adulterers and adultereſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.

Do ye think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy? but he giveth more grace. Wherefore he ſaith, "God reſiſteth the proud; but "giveth grace to the humble." Submit yourſelves therefore to God. Reſiſt the devil; and he will flee from you: draw nigh to God; and he will draw nigh to you. Cleanſe *your* hands, ye ſinners; and purify *your* hearts, ye double-minded! Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and *your* joy to heavineſs. Humble yourſelves in the ſight of the Lord; and he ſhall lift you up.

Speak not evil one of another, brethren. He that ſpeaketh evil of *his* brother, and judgeth *his* brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to ſave, and to deſtroy: who art thou that judgeſt another?

Go to now, ye that ſay, To-day or to-morrow we will go into ſuch a city, and continue there a year, and

buy and ſell, and get gain; whereas ye know not what *ſhall be* on the morrow. For what *is* your life? it is even a vapour that appeareth for a little time, and then vaniſheth away. For ye *ought* to ſay, If the Lord will, we ſhall live, and do this, or that. But now ye rejoice in your boaſtings; all ſuch rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is ſin.

CHAP. V.

Of wicked rich men. Of patience. We ought to forbear ſwearing, to pray in adverſity, and ſing in proſperity.

GO to now, ye rich men, weep and howl for your miſeries that ſhall come upon *you* (13). Your riches are corrupted, and your garments are moth-eaten. Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. Ye have heaped treaſure together for the laſt days.

Behold, the hire of the labourers who have reaped down your fields, which is by you kept back by fraud, crieth; and the cries of them who have reaped are entered into the ears of the Lord of ſabaoth. Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts as in a day of ſlaughter. Ye have condemned *and* killed the juſt (14); *and* he doth not reſiſt you.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye alſo patient; eſtabliſh your hearts: for the coming of the Lord (15) draweth nigh. Grudge not one againſt another, brethren, leſt ye be condemned; behold, the judge ſtandeth before the door!

Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience. Behold, we count them happy who endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord (16); that the Lord is very pitiful and of tender mercy.

But above all things, my brethren, ſwear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea; and *your* nay, nay (17); leſt ye fall into condemnation.

Is any one among you afflicted? let him pray. Is any merry? let him ſing pſalms. Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith ſhall ſave [*or recover*] the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

Confeſs *your* faults (18) one to another; and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain; and it rained not on the earth by the ſpace of three years and ſix months. And he prayed again, and the heaven gave rain,

(13) St James *here alludes to the approaching deſtruction of Jeruſalem, when the ſufferings of the rich were very great.*

(14) Juſt One, *i. e. Chriſt, who* doth not *yet* ſet himſelf in battle array againſt you.

(15) *To deſtroy Jeruſalem and your perſecutors.*

(16) *To perfect Job by ſufferings.*

(17) *Only uſe a ſimple affirmation or negation, as* yes, *or* no.

(18) *Committed againſt each other.*

and

and the earth brought forth her fruit.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

The Firſt Epiſtle general of PETER.

CHAP. I.

He bleſſeth God for his manifold ſpiritual graces; ſheweth that the ſalvation in Chriſt had been foretold by the prophets of old; and exhorteth them to a godly converſation.

PETER an Apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia, elect according to the foreknowledge of God the Father, through ſanctification of the ſpirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt; grace unto you and peace be multiplied.

Bleſſed *be* the God and Father of our Lord Jeſus Chriſt! who, according to his abundant mercy, hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you, who are kept by the power of God, through faith, unto ſalvation ready to be revealed in the laſt time.

Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations; that the trial of your faith, (being much more precious than of gold that periſheth, though it be tried with fire) might be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt: whom, having not ſeen, ye love; in whom, though now ye ſee *him* not, yet believing, ye rejoice with joy unſpeakable and full of glory; receiving the end of your faith, *even* the ſalvation of *your* ſouls.

Of which ſalvation the prophets have enquired and ſearched diligently, who propheſied of the grace, *that ſhould come* unto you; ſearching what (19), or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow; unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into.

Wherefore gird up the loins of your mind; be ſober, and hope to the end for the grace that is to be brought unto you at the revelation of Jeſus Chriſt. As obedient children, not faſhioning yourſelves according to the former luſts of your ignorance; but as he who hath called you is holy, ſo be ye holy in all manner of converſation; becauſe it is written, "Be ye holy; for I am "holy."

And if ye call on the Father, who, without reſpect of perſons, judgeth according to every man's work, paſs the time of your ſojourning here in fear; foraſmuch as ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation *received* by tradition from your fathers; but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.

Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt time

(19) *That is, What period, or what conjuncture.*

for

for you; who by him do believe in God, that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *ſee that ye* love one another with a pure heart fervently; being born again, not of corruptible ſeed, but of incorruptible, by the word of God who liveth and abideth for ever. For all fleſh *is* as graſs, and all the glory of man, as the flower of graſs. The graſs withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

CHAP. II.

He dehorteth them from the breach of charity. He beſeecheth them alſo to abſtain from fleſhly luſts, to be obedient to magiſtrates; and teacheth ſervants how to obey their maſters, patiently ſuffering for well-doing, after the example of Chriſt.

WHerefore laying aſide all malice and all guile and hypocriſies and envies and all evil-ſpeakings, as new-born babes, deſire the ſincere milk of the word, that ye may grow thereby; if ſo be ye have taſted that the Lord *is* gracious: to whom coming, *as unto* a living ſtone diſallowed indeed by men, but choſen by God, *and* precious, ye alſo, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

Wherefore alſo it is contained in the ſcripture (20), "Behold, I lay in "Sion a chief corner-ſtone, elect, "precious! and he that believeth on "him ſhall not be confounded." Unto you therefore who believe, *he is* precious; but unto them who are diſobedient, "the ſtone which the "builders diſallowed, the ſame is "made the head of the corner," and a ſtone of ſtumbling and a rock of offence *even to them* who ſtumble at the word, being diſobedient, whereunto alſo they (21) were appointed.

But ye *are* a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light; who in time paſt *were* not a people, but *are* now the people of God; who had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beſeech *you*, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil-doers, they may, by *your* good works which they ſhall behold, glorify God in the day of viſitation.

Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the king as ſupreme; or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that, with well-doing, ye may put to ſilence the ignorance of fooliſh men. As free, and not uſing *your* liberty for a cloke of maliciouſneſs; but as the ſervants of God. Honour all *men*; love the brotherhood; fear God; honour the king.

Servants, *be* ſubject to *your* maſters with all fear; not only to the good and gentle, but alſo to the froward [*or ſevere.*] For this *is* thankworthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory *is it*, if, when ye are buffeted for your faults, ye ſhall take it patiently? but if,

(20) Iſaiah xxviii. 16.

(21) *Thoſe who would not believe in Chriſt, which God muſt have foreſeen.*

when

when ye do well, and ſuffer *for it*, ye take it patiently, this *is* acceptable with God.

For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he ſuffered, he threatened not, but committed *himſelf* to Him that judgeth righteouſly.

Who, himſelf bore our ſins in his own body on the tree, that we, being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the ſhepherd and biſhop of your ſouls.

CHAP. III.

He teacheth the duty of wives and huſbands; exhorting all men to unity and love, and to ſuffer perſecution. The benefits of Chriſt toward the old world.

LIkewiſe, ye wives, *be* in ſubjection to your own huſbands; that if any obey not the word, they alſo may, without the word, be won by the converſation of the wives, while they behold your chaſte converſation *coupled* with fear: whoſe adorning let it not be that outward *adorning* of platting the hair, and of wearing of gold, or of putting on of apparel; but *let it be* the hidden man of the heart, in that which is not corruptible; *even the ornament* of a meek and quiet ſpirit, which is in the ſight of God of great price.

For after this manner, in the old time, the holy women alſo who truſted in God adorned themſelves, being in ſubjection unto their own huſbands; even as Sarah obeyed Abraham, calling him lord; whoſe daughters ye are as long as ye do well, and are not afraid with any amazement. Likewiſe, ye huſbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindered.

Finally, *be ye* all of one mind, having compaſſion one of another; love as brethren, *be* pitiful, *be* courteous: not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing, knowing that ye are thereunto called that ye ſhould inherit a bleſſing. For, "he that will love "life, and ſee good days, let him re- "frain his tongue from evil, and his "lips that they ſpeak no guile: let him "eſchew evil, and do good; let him "ſeek peace, and enſue it. For "the eyes of the Lord *are* over the "righteous, and his ears *are open* unto "their prayers; but the face of the "Lord *is* againſt them that do evil." And who *is* he that will harm you, if ye be followers of that (22) which is good?

But if ye ſuffer for righteouſneſs ſake, happy *are ye:* and be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts. Be ready always *to give* an anſwer to every man who aſketh you a reaſon of the hope that is in you, with meekneſs and fear: having a good conſcience, that whereas they ſpeak evil of you as of evil-doers, they may be aſhamed that falſely accuſe your good converſation in Chriſt. For *it is* better (if the will of God be ſo,) that ye ſuffer for well-doing than for evil-doing.

For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God; being put to death in the fleſh, but quickened by the Spirit; by which alſo he went and preached unto the ſpirits in priſon, who ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a prepa-

(22) *Or*, imitators of him who is good, *i. e.* God.

ing,

ing, wherein few, that is, eight ſouls, were ſaved by water.

The like figure whereunto (23), *even* baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt, who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made ſubject unto him.

CHAP. IV.

He exhorteth them to ceaſe from ſin by the example of Chriſt, and comforteth them againſt perſecution.

FOraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh hath ceaſed from ſin; that he no longer ſhould live the reſt of *his* time in the fleſh to the luſts of men, but to the will of God.

For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries; wherein they think it ſtrange that ye run not with them to the ſame exceſs of riot, ſpeaking evil of *you*; who ſhall give account to him that is ready to judge the quick and the dead. For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

But the end of all things is at hand; be ye therefore ſober, and watch unto prayer: and above all things have fervent charity among yourſelves; for charity (24) ſhall cover the multitude of ſins. Uſe hoſpitality one to another, without grudging. As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever! Amen.

Beloved, think it not ſtrange concerning the fiery trial which is to try you, as if ſome ſtrange thing happened unto you: but rejoice, in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy. If ye be reproached for the name of Chriſt, happy *are ye!* for the ſpirit of glory, and of God, reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evildoer, or as a buſy-body in other men's matters: yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf. For the time *is come* that judgement (25) muſt begin at the houſe of God: and if *it* firſt *begin* at us, what ſhall *be* the end of them that obey not the goſpel of God? and if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear? Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well-doing, as unto a faithful Creator.

CHAP. V.

He exhorteth the elders to feed their flock; the younger to obey; and all to be ſober and watchful, and to reſiſt the devil.

THE elders who are among you I exhort, (who am alſo an elder, and a witneſs of the ſufferings

(23) *That is, That which correſponds to the ark, and correſponds to the preſervation of Noah.*

(24) *Or, love will draw a veil over the faults of your erring brethren.*

(25) *That is, Trials and perſecutions.*

of Chriſt, and alſo a partaker of the glory that ſhall be revealed,) Feed the flock of God which is among you, taking the overſight *thereof*, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being examples to the flock. And when the chief SHEPHERD ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

Likewiſe, ye younger, ſubmit yourſelves unto the elder: yea, all *of you* be ſubject one to another, and be clothed with humility; for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him; for he careth for you.

Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour; whom reſiſt, ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after ye have ſuffered a while, make you perfect, eſtabliſh, ſtrengthen, ſettle *you!* To him *be* glory and dominion for ever and ever! Amen. ** Peace *be* with you all that are in Chriſt Jeſus! Amen.

The Second Epiſtle general of PETER.

CHAP. I.

He exhorteth them by faith and good works to make their calling ſure: as knowing that his death is at hand: and warneth them to be conſtant in the faith of Chriſt, who is the true Son of God.

SIMON Peter, a ſervant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt; grace and peace be multiplied unto you through the knowledge of God, and of Jeſus our Lord! according as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promiſes, that by theſe ye might be partakers of the (26) divine nature, having eſcaped the corruption that is in the world through luſt.

And beſides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly-kindneſs, and to brotherly-kindneſs charity (27). For if theſe things be in you, and abound, they cauſe *that ye ſhall* neither *be* barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt: but he that lacketh theſe things is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

Wherefore the rather, brethren, give diligence to make your calling and (28) election ſure; for, if ye do theſe things ye ſhall never fall: for ſo an entrance ſhall be miniſtered (29) unto you abundantly into the everlaſting kingdom of our Lord and Saviour, Jeſus Chriſt.

Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth. Yea, I think it

(26) *Or*, a divine nature.

(27) *That is*, Love, *or univerſal benevolence.*

(28) *Having been called into the church by preaching, &c. ſecure your glorious title by the practice of virtue.*

(29) *Or rather*, freely granted.

meet,

meet, as long as I am in this tabernacle, to ſtir you up by putting you in remembrance; knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me. Moreover, I will endeavour that ye may be able, after my deceaſe, to have theſe things always in remembrance.

For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt; but were eye-witneſſes of his majeſty. For he received from God the Father honour and glory, when there came ſuch a voice to him from the excellent glory, "This is my "beloved Son, in whom I am well "pleaſed." And this voice which came from heaven we heard, when we were with him in the holy mount.

We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts; knowing this firſt, that no prophecy of the ſcripture is of any private interpretation (30). For the prophecy came not in old time by the will of man; but holy men of God ſpoke *as they were* moved by the Holy Ghoſt.

CHAP. II.

He foretelleth of falſe teachers, their impiety and puniſhment; from which the godly ſhall be delivered, as Lot out of Sodom: and more fully deſcribeth the manners of thoſe profane and blaſphemous ſeducers.

BUT there were falſe prophets alſo among the people (31), even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable (32) hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of: and, through covetouſneſs, ſhall they with feigned words make merchandiſe of you; whoſe judgement now of a long time lingereth not, and their damnation (33) ſlumbereth not.

For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgement; and ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making them an example unto thoſe that afterward ſhould live ungodly; and delivered juſt Lot, vexed with the filthy converſation of the wicked; (for that righteous man dwelling among them, in ſeeing and hearing vexed his righteous ſoul from day to day with *their* unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement, to be puniſhed.

But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government: preſumptuous *are they*, ſelf-willed, they are not afraid to ſpeak evil of dignities; whereas angels, who are greater in power and might, bring not railing accuſation againſt them before the Lord.

But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption; and ſhall receive the reward of unrighteouſneſs, *as* they that count it plea-

(30) *Or rather*, private impulſe.
(31) *Namely, The Jews.*
(32) *Or*, pernicious.
(33) *Or*, deſtruction.

ſure to riot in the day-time; *they are* ſpots and blemiſhes, ſporting themſelves with their own deceivings while they feaſt with you; having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls; they have a heart exerciſed with covetous practices; curſed children, who have forſaken the right way, and are gone aſtray. * *

These are wells without water, clouds that are carried with a tempeſt; to whom the miſt of darkneſs is reſerved for ever. For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error. While they promiſe them liberty, they themſelves are the ſervants of corruption; for by whom a man is overcome, by the ſame is he brought in bondage.

For if, after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome, the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire.

CHAP. III.

The certainty of Chriſt's coming to judgement. The manner how the world ſhall be deſtroyed. An exhortation to godlineſs.

THIS ſecond epiſtle, beloved, I now write unto you, in *both* which I ſtir up your pure minds by way of remembrance; that ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour: knowing this firſt, that there ſhall come in the laſt days, ſcoffers, walking after their own luſts, and ſaying, "Where is the promiſe of his com-"ing? for ſince the fathers fell a-"ſleep, all things continue as *they* "*were* from the beginning of the "creation."

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water; whereby the world that then was, being overflowed with water, periſhed. But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire, againſt the day of judgement, and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thouſand years, and a thouſand years as one day. The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long-ſuffering toward us, not willing that any ſhould periſh, but that all ſhould come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo, and the works that are therein, ſhall be burned up.

Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in *all* holy converſation and godlineſs! looking for, and haſting unto, the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat. Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found by him in peace, without ſpot and blameleſs.

And

And account *that* the long-ſuffering of our Lord *is* ſalvation: even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you; as alſo in all *his* epiſtles, ſpeaking in them of theſe things: in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as *they do* alſo the other ſcriptures, unto their own deſtruction.

Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs. But grow in grace, and *in* the knowledge of our Lord and Saviour Jeſus Chriſt. To him *be* glory both now and for ever! Amen.

The Firſt Epiſtle general of JOHN.

CHAP. I.

He deſcribeth the perſon of Chriſt, in whom we have eternal life by a communion with God: to which we muſt adjoin holineſs.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifeſted, and we have ſeen *it*, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us;) that which we have ſeen and heard, we declare unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip *is* with the Father, and with his Son Jeſus Chriſt. And theſe things we write unto you, that your joy may be full.

This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth; but if we walk in the light, as he is in the light, we have fellowſhip one with another; and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us: If we confeſs our ſins, He is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a lyar, and his word is not in us.

CHAP. II.

Comfort againſt ſins of infirmity. To know God, is to keep his commandments. To beware of ſeducers: from whoſe deceits the godly are ſafely preſerved by faith and holineſs of life.

MY little (34) children, theſe things I write unto you, that ye ſin not: And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins; and not for ours only, but alſo for *the ſins of* the whole world.

And hereby we do know that we know him, if we keep his commandments. He that ſaith, I know him, and keepeth not his commandments, is a lyar, and the truth is not in him: but whoſo keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. He, that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.

Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him (35) and

(34) *Or*, my dear children.

(35) *That is, With regard to Chriſt and you Chriſtians; for he has laid us under new engagements* to love one another, *though the command of mutual love was, in ſome reſpect, an old precept.*

in you; becauſe the darkneſs is paſt, and the true light now ſhineth.

He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now. He that loveth his brother abideth in the light, and there is no occaſion of ſtumbling (36) in him. But he that hateth his brother is in darkneſs, and walketh in darkneſs; and knoweth not whither he goeth, becauſe darkneſs hath blinded his eyes.

I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake. I write unto you, fathers, becauſe ye have known him *that is* from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father. I have written unto you, fathers, becauſe ye have known him *that is* from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

Love not the world, nor the things *that are* in the world. If any man love the world, the love of the Father is not in him; for all that *is* in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world. And the world paſſeth away, and the luſt thereof; but he that doeth the will of God abideth for ever.

Little children, it is the laſt time; and as ye have heard that antichriſt ſhall come, even now there are many antichriſts; whereby we know that it is the laſt time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifeſt that they were not all, of us.

But ye have an unction (37) from the Holy One; and ye know all things. I have not written unto you becauſe ye know not the truth; but becauſe ye know it, and that no lye (38) is of the truth. Who is a lyar but he that denieth that Jeſus is the Chriſt? He is antichriſt that denieth the Father and the Son: whoſoever denieth the Son, the ſame hath not the Father; *but* he that acknowledgeth the Son, hath the Father alſo.

Let that therefore abide in you, which ye have heard from the beginning (39). If that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son and in the Father. And this is the promiſe that he hath promiſed us, *even* eternal life. Theſe things have I written unto you concerning them that ſeduce you.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lye; and even as it hath taught you, ye ſhall abide in him. And now, little children, abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteouſneſs is born of him.

CHAP. III.

He declareth the ſingular love of God towards us. We therefore ought to keep his commandments, as alſo to love one another.

BEhold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons

(36) *Love will not give any cauſe of offence to a Chriſtian brother.*

(37) *That is, The ſpirit of Chriſt.*

(38) *Or, falſe doctrines, as denying that Jeſus is the Meſſiah, &c.*

(39) *From the firſt preaching of the goſpel to you.*

of

of God! Therefore the world knoweth us not, becauſe it knew him not. Beloved now we are the ſons of God, and it doth not yet appear what we ſhall be (40): but we know that, when He ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him purifieth himſelf, even as He is pure.

Whoſoever committeth ſin tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law. And ye know that He was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not (41); whoſoever ſinneth hath not ſeen him, nor known him.

Little children, let no man deceive you: he that doeth righteouſneſs is righteous, even as he is righteous. He that committeth ſin is of the devil; for the devil ſinneth from the beginning: For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin (42) becauſe he is born of God. In this the children of God are manifeſt, and the children of the devil; whoſoever doeth not righteouſneſs is not of God, neither he that loveth not his brother.

For this is the meſſage that ye heard from the beginning, that we ſhould love one another. Not as Cain, *who* was of that wicked one, and ſlew his brother. And wherefore ſlew he him? — Becauſe his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not *his* brother abideth in death.

Whoſoever hateth his brother (43) is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby we perceive the love of God, becauſe He laid down his life for us; and we ought to lay down *our* lives for the brethren. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him! My little children, let us not love in word, nor in tongue; but in deed, and in truth.

And hereby we know that we are of the truth, and ſhall aſſure our hearts before him: For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence towards God; and whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

And this is his commandment, That we ſhould believe on the name of his Son Jeſus Chriſt; and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and He in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

He warneth them not to believe all teachers, and by many reaſons exhorteth to brotherly love.

BEloved, believe not every ſpirit, but try the ſpirits whether they be of God; becauſe many falſe prophets are gone out into the world. Hereby know ye the Spirit of God: Every ſpirit that confeſſeth (44) that Jeſus Chriſt is come in the fleſh, is

(40) *Namely, In a future ſtate.*

(41) *That is,* Doth not practiſe, *or* continue in ſin.

(42) *That is, Cannot continue in the habitual commiſſion of any ſin.*

(43) *Namely, With malice, ſo as to injure or kill him when it is in his power.*

(44) *Or rather,* confeſſeth Jeſus Chriſt, who is come in the fleſh.

of God; and every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God. And this is that *ſpirit* of antichriſt, whereof ye have heard that it ſhould come; and even now already it is in the world.

Ye are of God, little children, and have overcome them; becauſe he that is in you is greater than he that is in the world. They are of the world; therefore they ſpeak of the world, and the world heareth them. We are of God: he that knoweth God heareth us: he that is not of God heareth us not: hereby we know the Spirit of truth and the ſpirit of error (45).

Beloved, let us love one another! for love is of God; and every one that loveth, is born of God, and knoweth God: He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another.

No man hath ſeen God at any time: If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him, and He in us, becauſe he hath given us of his Spirit. And we have ſeen, and do teſtify, that the Father ſent the Son *to be* the Saviour of the world.

Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgement; becauſe as he is (46), ſo are we in this world.

There is no fear in love, but perfect love caſteth out fear (47); becauſe fear hath torment: he that feareth is not made perfect in love. We love him, becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen? And this commandment have we from him, That he who loveth God, love his brother alſo.

CHAP. V.

He that loveth God, loveth his children, and keepeth his commandments. Jeſus is the Son of God, able to ſave us.

WHoſoever believeth that Jeſus is the Chriſt, is born of God; and every one that loveth him that begat, loveth him alſo that is begotten by him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous.

For whoſoever is born of God overcometh the world; and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh world, but he that believeth that Jeſus is the Son of God?

This is he that came by water and blood, *even* Jeſus Chriſt; not by water only, but by water and blood. And it is the Spirit that beareth witneſs, becauſe the Spirit is truth. [*For*

(45) *The former* receives, *and the latter* rejects *the goſpel which we preach.*

(46) *We reſemble the God of love, as far as our condition in this world will admit of.*

(47) *Namely, The ſervile fear of puniſhment from God, or of perſecution from men.*

there

there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one (48).] And there are three that bear witneſs on earth; the ſpirit, and the water, and the blood (49); and theſe three agree in one.

If we receive the witneſs of men, the witneſs of God is greater; for this is the witneſs of God which He hath teſtified of his Son: He that believeth on the Son of God hath the witneſs in himſelf: he that believeth not God, hath made him a lyar; becauſe he believeth not the record [*or teſtimony*] that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

Theſe things I have written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe (50) on the name of the Son of God. And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us: and if we know that he heareth us, whatſoever we aſk, we know that we have the petitions that we deſired of him.

If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall aſk; and he ſhall give him life for them that ſin not unto death. There is a ſin unto death (51); I do not ſay that ye ſhall pray for it. All unrighteouſneſs is ſin; and there is a ſin not unto death. We know that whoſoever is born of God ſinneth (52) not; but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not.

And we know that we are of God, and the whole world (53) lieth in wickedneſs. And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true, and we are in him that is true, *even* in his Son Jeſus Chriſt. This is the true God, and eternal life. Little children keep yourſelves from idols! Amen.

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(48) *This verſe is wanting in the Greek* MSS. *and all the ancient verſions, except the* vulgate.

(49) *That is, The holy* Spirit *in its ſanctifying influences, the* water *of baptiſm, and the repreſentation of* blood *in the ſacramental wine.*

(50) *That is, Continue to believe without apoſtatiſing.*

(51) *Probably* apoſtacy *and* blaſphemy.

(52) *Doth not continue in ſin.*

(53) *That is, The unconverted* world lieth under *the power of* the wicked one.

The

The General Epistle of JUDE.

CHAP. I.

He exhorteth them to be constant in the profession of the faith. False teachers are crept in to seduce them; for whose pernicious doctrine and manners horrible punishment is prepared: whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere and grow in grace, and recover others out of the snares of those deceivers.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called; mercy unto you, and peace, and love be multiplied!

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained (54) to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

I will therefore put you in remembrance, though ye once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels who kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day: even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh (55), are set forth for an example, suffering the vengeance of eternal fire.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities; yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee! But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

* *

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; *they are* clouds without water, carried about by winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

And Enoch also, the seventh from Adam prophesied of these (56), saying, "Behold! the Lord cometh "with ten thousands of his saints, "to execute judgement upon all, and "to convince all that are ungodly "among them, of all their ungodly "deeds which they have ungodlily "committed, and of all their hard "*speeches* which ungodly sinners have "spoken against him."

These are murmurers, complainers,

(54) *Or, rather* described *and put upon record by the Jewish writer, who seems to be quoted by* Jude *in this chapter, and* 2. Peter ii.

(55) *That is, Unnatural and detestable lusts.*

(56) *The words of Enoch are, probably, quoted from some ancient Jewish book, which is now lost.* See note (54).

walking

walking after their own luſts; and their mouth ſpeaketh great ſwelling *words*, having men's perſon in admiration becauſe of advantage (57). But, beloved, remember ye the words which were ſpoken before by the apoſtles of our Lord Jeſus Chriſt; that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts. Theſe are they who ſeparate themſelves, ſenſual, having not the ſpirit.

But ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt, unto eternal life. And of ſome have compaſſion, making a difference: and others ſave with fear, pulling *them* out of the fire; hating even the garment ſpotted by the fleſh.

Now unto Him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy; to the only wiſe God our Saviour, *be* glory and majeſty, dominion and power, both now and ever! Amen.

(57) *Or*, for the ſake of profit.

FINIS.

A TABLE, ſhewing what Parts are retained and what omitted in this BIBLE.

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The whole.

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	LI.
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III.	X.
IV.	XI.
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XII.	

HOSEA.

The whole.

JOEL. *Retained.*	JOEL. *Omitted.*
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OBADIAH.

The whole.

JONAH.

The whole.

MICAH. *Retained.*	MICAH. *Omitted.*
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IV. 1—4.	III.
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NAHUM. *Retained.*	NAHUM. *Omitted.*
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HABAKKUK.	HABAKKUK.
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	ZEPHANIAH.
	The whole.

HAGGAI.	HAGGAI.
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II. 1—3. 6, 7. 9.	II. *part of* 4. 5. 8. 10—23.

ZECHARIAH. *Retained.*	ZECHARIAH. *Omitted.*
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VIII. 16, 17.	III.
IX. 9. *part of* 10. 11, 12. 14. 16, *part of* 17.	IV.
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The End of the Old Teſtament.

The NEW TESTAMENT.

Retained.	*Omitted.*
MATTHEW,	MATT. I. 1—17.
MARK.	*and* LUKE III.
LUKE.	24 — 38, *containing the Genealogies of Chriſt.*
JOHN.	
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VI.	X.
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XI. *part of* 1. 11—	10.
36.	XIV.
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III.	V.
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X. 1—17.	VIII.
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XIII.	XI. 2—16.
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24.	—20.

II. CORINTHIANS.	II. CORINTHIANS
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II. 14—17.	II. 1—13.
III. 4—18.	III. 1—3.
IV.	VII. 2—16.

II. CORINTHIANS. *Retained.*	II. CORINTHIANS *Omitted.*
V.	VIII.
VI.	IX.
VII. 1.	X.
XIII. 5—14.	XI.
	XII.
	XIII. 1—4.

GALATIANS.	GALATIANS.
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III. 1—14. 21—29.	III. 15—20.
V. 1—6. 13—26.	IV.
VI.	V. 7—12. 1

EPHESIANS.	EPHESIANS.
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III.	
IV.	
V.	
VI. 1—20. 23, 24.	

PHILIPPIANS.	PHILIPPIANS.
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III. 1, 2, 3 *and part*	IV. 2, 3. 14—19.
of 4. 5—21.	
IV. 1. 4—13. 20	
—23.	

COLOSSIANS.	COLOSSIANS.
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II. 4—23	II. 1, 2, 3.
III.	IV. 7—17.
IV. 1—6. 18.	

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II.	V. 26, 27.
III. 6—13.	
IV.	
V. 1—25.	

Retained.	Omitted.
II. THESSALONIANS.	
The whole	

I. TIMOTHY.	I. TIMOTHY.
I.	V. 9 — 16. 23.
II.	
III.	
IV.	
V. 1 — 8. 17 — 22. 24, 25.	
VI.	

II. TIMOTHY.	II. TIMOTHY.
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II	IV. 9 — 15 19 — 21.
III.	
IV. 1 — 8. 16 — 18. 22.	

TITUS.	TITUS.
I.	III. 12 — 15.
II.	
III. 1 — 11. *and part of* 15.	

	PHILEMON.
	The whole.

HEBREWS.	HEBREWS.
I.	III. 4 — 11.
II.	IV. *part of* 3. 4 — 8 10.
III 1 — 3 12 — 19.	
IV. 1, 2. 9 11 — 16.	V. 6. 11 — 14.
V. 1 — 5. 7 — 10.	VI. 1, 2, 3 13 — 20.
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IX. 1, 2, 3. 6 — 16. 22 — 28.	VII. VIII.
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XIII. 1 — 22. 25.	

Retained.	Omitted.
JAMES.	
The whole.	

I. PETER.	I. PETER.
I.	V. 12, 13. *and part of* 14.
II.	
III.	
IV.	
V. 1 — 11.	

II. PETER.	II. PETER.
I.	II. *part of* 15. 16.
II. 1 — 14 *and part of* 15. 17 — 22.	
III.	

I. JOHN.
The whole.

	II. JOHN.
	The whole.

	III. JOHN.
	The whole

JUDE.	JUDE.
1 — 10. 12 — 25.	*ver.* 11.

	REVELATION.
	The whole.

The End of the New Teſtament.

Retained.	*Omitted.*
II. THESSALONIANS.	
The whole	
I. TIMOTHY.	I. TIMOTHY.
I.	V. 9 — 16. 23.
II.	
III.	
IV.	
V. 1 — 8. 17 — 22. 24, 25.	
VI.	
II. TIMOTHY.	II. TIMOTHY.
I. 1 — 14.	I. 15 — 18.
II	IV. 9 — 15 19 — 21.
III.	
IV. 1 — 8. 16 — 18. 22.	
TITUS.	TITUS.
I.	III. 12 — 15.
II.	
III. 1 — 11. *and part of* 15.	
PHILEMON.	
The whole.	
HEBREWS.	HEBREWS.
I.	III. 4 — 11.
II.	IV. *part of* 3.
III 1 — 3 12 — 19.	4 — 8 10.
IV. 1, 2. 9 11 — 16.	V. 6. 11 — 14.
V. 1 — 5. 7 — 10.	VI. 1, 2, 3 13 — 20.
VI. 4 — 12.	
IX. 1, 2, 3. 6 — 16. 22 — 28.	VII. VIII.
X.	IX 4, 5 17 — 21.
XI.	XIII. 23, 24.
XII.	
XIII. 1 — 22. 25.	

Retained.	*Omitted.*
JAMES.	
The whole.	
I. PETER.	I. PETER.
I.	V. 12, 13. *and part of* 14.
II.	
III.	
IV.	
V. 1 — 11.	
II. PETER.	II. PETER.
I.	II. *part of* 15. 16.
II. 1 — 14 *and part of* 15. 17 — 22.	
III.	
I. JOHN.	
The whole.	
	II. JOHN.
	The whole.
	III. JOHN.
	The whole
JUDE.	JUDE.
1 — 10. 12 — 25.	*ver.* 11.
	REVELATION.
	The whole.

The End of the New Teſtament.